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A stylized handwritten signature in black ink, appearing to be 'S. W.' or similar, with a large loop at the end.

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I am to see you again, in a measure of restored health, or advancing to the narrow house, is what the Lord alone foresees, for he has determined it. But while the Lord continues me in the body, my heart will often turn to you as one of my earliest and dearest friends—nay, more, as a pastor I loved,* because, under God, you were highly instrumental in quickening my decision, to take my stand where I have stood. Never have I regretted following your advice. Now I rejoice that I did so more than ever. May the Lord return all your kindness to me into your own bosom, and strengthen and comfort your own soul, that you may do in like manner to others!"

And in another letter to one of his brothers, he says, "By the gracious appointment of our heavenly Father, I am so far on the way of amendment, and to Him let our thanks cordially be given. I was much profited, I trust, by your remarks on the necessity of possessing our souls in patience, amidst all the trials of life, and not thinking, when lying under any particular affliction, that some *strange* thing had happened unto us. It opened up some interesting reflections to my mind, at the time, but I am not sure if I can recall them as fully as I would wish. 'Nothing has happened to you,' says the Apostle, 'but what is common to men.' We need not think it strange, then, to share in the common lot appointed in the general administration of God's providence to sinful and suffering humanity. Again, it is not surely a *strange* thing for parents to correct, and that too at times severely, their disobedient and offending children; neither is it to be accounted strange that the Father of our spirits should visit us with trials, sharp and strong, that we may be brought under a deep conviction of the truth of the confession,—to a-

dopt the language of the Prophet, 'Our backslidings are many—our iniquities testify against us, and we have sinned against Thee.' Once more, it is not surely strange that God should appoint, in some particular cases, abounding afflictions for the trial and exercise of the believer's faith and dependance on Him, and to let the world see that a poor, weak, helpless creature, in the absence of every other ground of support, can yet not only bear up under afflictions, but even rejoice in them. *This is truly wonderful*, and explains, I think, another passage, in which the Apostle anticipates being made more than a conqueror over all his sorrows, reproaches, trials and enemies of every description. 'To bear,' says the Poet, 'is to conquer our fate.' But the Apostle, on the wings of faith, soars far above the sublimest conceptions of poesy. 'Not only so,' says he, 'but we *glory* in tribulations also.' To bear them is to be a conqueror, to *glory* in them is to be more than a conqueror, and this none but the Christian can be. May this, my dear brother, be your happy experience and mine. Great reason, indeed, I have for gratitude to our heavenly Father, that my mind has been so much supported, strengthened and cheered under this dispensation of His providence. I hope it is in answer to many prayers of faith and resignation that have been put up at His throne of grace. O abound in prayer for me, that this stroke may be sanctified to my soul's best interests, whatever the ultimate issue may be!"

* He returned from London by Liverpool, and on arriving at Greenock, was greatly affected by the many renewed instances of attachment he received from his dear flock, and on taking a solemn leave of them. He mentioned afterwards

to a relative, that he was sensibly impressed by their kindness, adding, "I can truly say with the Apostle, 'I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you;' but I would have no will of my own whatever. He sees what is best for me, and let him do it."

It was a great satisfaction to his family, that he was brought home to his father's house, while he had yet strength for the journey, and that they had many impressive and mournfully pleasant opportunities of holding converse with him at the close of his days. During a lingering illness, subject to various alternations, and while gradually becoming weaker every day, he manifested the most patient resignation, by a cheerful, uniform, enlightened acquiescence in the will of God, whatever it might be. When it was said, "Let us hope the best, and prepare for the worst," he replied, "There is no first in the case, all is best—best from first to last." One morning he was asked how he had rested during the night. He exclaimed, "Bless the Lord for his goodness: I have had some rest and some pain, but what are all the sufferings we endure, compared with what Christ suffered for us. O grace! grace! we owe all to free and sovereign grace." Once when suffering severe pain, his words were, "O let patience have her perfect work; I am a poor weak creature, but the Lord has been very gracious to me." On another occasion, to his sister who was attending him, he said, "You are dear to me—every thing to me—but there is one thing which makes you still dearer." And on asking him what that was, he replied, "I think you are a believer on the

Lord Jesus Christ. O cling to him as I do, a poor guilty sinner, for his blood cleanseth from all sin." Many similar expressions might be recorded, and the uniform testimony of all who witnessed his deportment, is, that he enjoyed in his latter end the peace that passeth all understanding, equally removed from presumption and doubt, and realising the blessed confidence expressed in the sacred language, "Behold God is my salvation: I will trust and not be afraid, for the Lord Jehovah is my strength and my song, he also is become my salvation."

It pleased God, on Thursday morning the 6th November, to release his spirit from all the sufferings of a feeble frame, now wasted by disease in various forms, and he fell asleep in Jesus, without a struggle or a groan. His remains were interred on the following Tuesday in the old church-yard, Dalkeith. The funeral was attended by many friends, among whom were several members of the church in Greenock, and Christian brethren from other places, who sincerely mourned with the relatives, on an occasion so affecting and so impressive.

May the Family continue to experience, under this painful bereavement, the rich consolation which the Gospel imparts, in good hope through grace, respecting them that sleep in Jesus; and may the Flock, which has a second time, within a few years, been deprived of their pastor, and of one from whom they had expected so much comfort and profit, be protected by the power of the chief Shepherd, and again have the things which are wanting supplied from that fulness which has so appropriately provided for them in times past!

• REVIEW.

Memoirs of the Life and Correspondence of Mrs Hannah More
By WILLIAM ROBERTS, Esq.
4 vols 8vo.

IF it be a favourable test of any book that it leaves a deep and serious impression on the mind of the reader, few books will have a higher claim to attention than the *Life of Hannah More*. If it be a good test of a book treating of Christian piety and Christian labours, that it inspires the reader with a desire to emulate a high example, we may safely predict from the perusal of this publication immense benefit to society in every part of the world where it shall be known; and anticipate as one of its consequences, that multitudes of our countrywomen will be roused to similar exertions, and be found following in the track of the illustrious individual whose life and labours it narrates.

We are far from saying that many of her sex will exhibit the same mental powers, the same genius, or the same wonderful energy of character; but we hope many of them, having the same piety, and trusting in the same promised grace, will be "up and doing," and find their labours crowned with a proportionate measure of success.

But while we anticipate this result from the finished perusal of the work before us, we must not deny that on a superficial glance we trembled at the disappointment which the early history of Mrs More seemed to have prepared for us. We were dazzled by the circle of brilliant contemporaries in which the first years of her life were spent, and wondered to find ourselves in society so new to us—persons, not unknown indeed as men of genius,

rank, talent and celebrity, but still men moving in a sphere, remote in the farthest possible degree from the quiet tenor of what is denominated the religious world. Nevertheless in this society Hannah More imbibed one motive of action which bore upon all her future exertions, a desire to go down to posterity and to leave a name behind her; and though at first she was prompted to select the part of the witty or the wise, and chose at length the good and the great, she ultimately achieved the useful and the pious. From her intercourse with Dr Johnson it is probable she derived an ambition to improve mankind by her writings, and appears to have sketched out for the exercise of her fine talents the path of the *Moralist*, aiming at no higher ends than those of Addison or Johnson. But from her yet earlier intimacy with Dr Stonehouse, it is evident she had been led to purer sources of inspiration than the streams of Castaly, and we think we may trace to his instructions her first knowledge of eternal truth, the seeds of which, thus early sown, had sprung up and ripened into life, bringing forth not only the fruits of morality, but fruits spiritual and immortal, and worthy of the paradise above.

For a long time she was apparently shackled by a certain meagre theology, from which she never entirely escaped; and her admiration of mitred wisdom, as well as her personal regard and respect for many—otherwise excellent and estimable dignitaries, prevented her breaking the swaddling-bands in which they had wrapped her, and from which the strength of her own mind ought to have emancipated

Review of Memoirs of the Life and

both them and herself. Not only was she held in trammels by the grave and dignified, but the fascinations of the elegant, the graceful, the witty, and the lettered, bound her as if with fetters of roses—too slight indeed to confine her, and too light to be felt oppressive, but still impeding her onward course. Many of those fascinating associates, however, gradually withdrew from her; and as she stepped out more and more from the magic circle, others of higher and holier caste approximated; and the friend of Garrick, Johnson, Horace Walpole, Burke, &c. became possessed of the friendship of Newton, Cecil, Thornton, Stephens, Wilberforce—her guide, philosopher and friend—Barham, Teignmouth, Gambia, &c. a galaxy of stars, shining not in the meteor splendour of genius alone, but in that purer light derived only from Him who is the fountain of light, and with whom is no darkness at all.

When God has a specific purpose to accomplish, specific means are always at his disposal; and He who caused the Lawgiver of his people to be instructed in all the wisdom of the Egyptians, and fitted him for his office by an education at the court of Pharaoh—by similar providential relations prepared his Handmaid for the sphere she was destined to occupy as the instructor of the Great, by placing her for many years in society, where her talents and education qualified her for their companionship; in which she became familiar with their sentiments, their habits, their tastes, their pursuits, their weaknesses—their strongholds of unbelief, indifference and formality.

The greater part of these volumes consists of Mrs More's correspondence with the distinguished individuals to whom we have alluded, many of them the lights of the age

in which she lived, and whom she ranked among her personal friends. There is rather a want of heart, and a good deal of the stateliness of the old school, in many of these letters. Those of Mrs Boscawen have most tenderness and affection; Mrs Montague excels in moral reflection and critical acumen; Newton, Cecil, Daniel Wilson, &c., in piety; the Bishop of London in wit, wisdom, in great elegance of expression, and in playfulness as frequently as in seriousness. It is interesting to see the characters of many of the highest of the aristocracy in the undress of familiar and private life, to which we are admitted through the medium of this correspondence. Her Royal Highness the Duchess of Gloucester, represented as seated of an evening at Gloucester house reading the Bible with Hannah More—and the Princess Charlotte, then very young, introduced to her at Carleton house, and reciting the "Little busy bee" with all the simplicity of a village child, exhibits one of those beautiful traits of Christianity, where a peasant's and a King's daughter occupy the same holy ground.

For five and thirty years Mrs More was in the habit of spending the winter in London; it is to these periods of absence from home that we are indebted for many of her letters. She was a frequent guest at the palace of Fulham, and to the Bishop of London's personal and official influence, as well as to that of many others of the dignified clergy of the church of England, Mrs More owed much of her extensive usefulness. No one can peruse this correspondence without admiring the disinterestedness and liberality of her friends, who, making her the almoner of their munificence, placed at her disposal the means of extending and supporting her numerous schools; and in the

good she accomplished, a tribute of gratitude is due to her distinguished contemporaries, who, with hearts sanctified by religion, honoured their profession by a largeness of charity peculiarly English, at least we can boast of nothing of the same nature in our own country. The judgment, prudence, kindness and maternal care with which she watched over the objects of her benevolence were indeed all her own, and from her own purse she allotted £250 annually for their support. The excitement, exhaustion and anxiety which she endured, with a constitution so delicate that her whole life was one scene of 'visitation and restoration,' must indeed have been great; but the success of her labours in nine parishes among seventeen hundred children, was a rich reward for all her toil.

Like other young philanthropists somewhat enthusiastic in their first works, Mrs More was led away by objects a little eccentric, but was speedily brought back from this path by the insanity of one, and the ingratitude and worthlessness of another of her protégées—doubtless to teach her a lesson all must learn, that the motive, not the success, sanctifies charity, and that even a cup of cold water given to the thirsty, is acceptable only so far as it is given to a disciple in the name of Christ, or from a principle of love to the Redeemer. But these mortifications seemed intended to lead her to a wider sphere of benevolence, to the exercise of the highest of all charity—the instruction of the ignorant, the reclaiming of the wicked, the sowing of the seed of Divine truth in the minds of a neglected, dissolute and miserable population. This was the elevated ground occupied by Hannah More for upwards of fifty years, and through her instrumentality the moral wilderness around her was

made to rejoice and blossom as the rose. The following quotations from her letters, taken at random, show the state of the people, for whom her benevolent efforts were made; and the passage from her biographer that follows, proves the successful nature of her labours.

"From *Mrs H. More to Mr Wilberforce.*

"*George Hotel, Cheddar, 1789.*

"DEAR SIR,

"Though this is but a romantic place, as my friend Matthew well observed, yet you would laugh to see the bustle I am in.

"I was told we should meet with great opposition, if I did not try to propitiate the chief despot of the village, who is very rich, and very brutal; so I ventured to the den of this monster, in a country as savage as himself, near Bridgewater.

"He begged I would not think of bringing any religion into the country; it was the worst thing in the world for the poor, for it made them lazy and useless. In vain I had no selfish views in what I was doing. He gave me to understand, that he knew the world too well to believe either the one or the other. Somewhat dismayed to find that my success bore no proportion to my submissions, I was almost discouraged from more visits, but I found that friends must be secured at all events, for if these rich savages set their faces against us, and influenced the poor people, I saw that nothing but hostilities would ensue, so I made eleven more of these agreeable visits, and as I improved in the art of canvassing, had better success."—Vol. ii. pp. 206, 207.

"I feel it rather base in myself to steal off and leave poor Patty to work double tides. We have in hand a new and very laborious undertaking, on account of its great distance from home. But the object appeared to me so important, that I did not feel myself at liberty to neglect it.

"It is a parish, the largest in our country or diocese, in a state of great depravity and ignorance. The opposition I have met with in endeavouring to establish an institution for the religious instruction of these people, would excite your astonishment. The principal adversary is a farmer of £1000 a-year, who says, the lower

class are *fated* to be wicked and ignorant, and that as wise as I am, I cannot alter what is *decreed*. He has laboured to ruin the poor curate for favouring our cause, and says, he shall not have a workman to obey him, for I shall make them all as wise as himself. In spite of this hostility, however, which far exceeds any thing I have met with, I am building a house, and taking up things on such a large scale, that you must not be surprised if I get into gaol for debt, (even should I escape it for my irregular proceedings, which is the most to be feared,) as, notwithstanding the kind and generous legacy of my dear and lamented Mrs Bouvier, my schemes will suffer greatly by her death, as her purse was my sure resort in all difficulties.

"Providence, I trust, will carry me through the business of this new undertaking, for in spite of the active malevolence we experience, I have brought already between three and four hundred under a course of instruction; the worst part of the story is, that thirty miles there and back, is a little too much these short days, and when we get there, our house has as yet neither windows nor doors, but if we live to next summer, things will mend, and in so precarious a world as this is, a winter was not to be lost."

"It rather brings about some of our worldly clergy in two or three parishes, when they see that we labour strenuously to attach our people to the State as well as to the Church."—Vol. 4*th*. pp. 50—52.

"Among the expedients for improving the habits and characters of the poor, the institution of female friendly societies, had been an object of Mrs Hannah More's solicitude, since the second year of their residence in this neighbourhood."

"Innumerable were the difficulties they had to contend with in their endeavours to make these ignorant people comprehend the nature and usefulness of such establishments, which were, at that time, as rare as schools for the poor. Many were the meetings, and contests, and reasonings which they were obliged patiently to sustain, before mistake and prejudice could be softened into acquiescence. By perseverance, however, and every fair art of persuasion, this object was also obtained, and these societies, wisely framed and regulated, became the source of much contentment, comfort, and improvement to these remote villages, particularly to one which was miserably destitute of any other kind of aid.

"After these beneficial plans had been carried on for several years, the curate of Blagdon, the parish in which Cowslip Green was situated, waited on the sisters, to request they would open one of their schools in his parish. This they absolutely declined, declaring that neither their health, (which had already greatly suffered by their exertions,) nor their time, nor their finances would allow them to extend their personal superintendence beyond the range it had already taken. The application was, however, renewed by a deputation from the churchwardens and overseers of the parish, sent by this clergyman, who came with an humble request that they would be pleased to come and do their parish a little good! They acknowledged that it was the great reformation wrought in some neighbouring parishes which 'made them bold to come,' for that the notorious profligacy of the place was exceedingly deplored by the better part of the inhabitants.

"The sisters at length yielded, and, removing thither an improved master from one of their other schools, they soon collected near two hundred children, whom they found deplorably ignorant. Things, however, soon put on a new face, and a rapid improvement rewarded their efforts. The beneficial effects which had resulted from the establishment of Sunday readings in the other villages, induced them to make the experiment in the parish of Blagdon. The poor adults, as well as children, resorted to them in crowds, and the minister and his wife generally attended. In the course of two or three years from this auspicious beginning, it appeared from a letter received by Mrs More, from the wife of the clergyman of Blagdon, that 'the two sessions and the two assizes were past, and a third was approaching, and neither as prosecutor nor prisoner, plaintiff nor defendant, had any of that parish (once so notorious for crimes and litigations) appeared. Warrants for wood-stealing, and other pilferings, were becoming quite out of fashion.'

"We find the following singular and interesting little incident recorded in the journal of Mrs Martha: 'On our return to the country, we found Blagdon in a steady uniform course of improvement in morals and in religious knowledge. The evening reading was very affecting; the whole people stood up, and with the modesty and simplicity of children, suffered the schoolmaster to state to us the particulars of their behaviour during our absence.

It was an extraordinary proceeding, for the parish officers were among their number. It was at the desire also of the Justice himself, (the curate of Blagdon before mentioned,) that we were publicly informed of the very decorous behaviour of the men on the day of their club-meeting."—Vol. iii. pp. 114—117.

No feeling more distinguished the interesting subject of this memoir, than that of the purest patriotism; not merely the love of her native soil, nor of its household hearths, though then threatened with invasion and spoliation, but of the moral and spiritual, as well as political interests of her compatriots. While the elegance and purity of her style, and the magnificence and affluence of her intellectual stores, led her to write chiefly for the great world, yet when the wants of the poor presented themselves, she was ready to descend to their mental, no less than their temporal necessities, and through several years of incessant application and activity, she met the insidious publications of an inflammatory press, which sought to seduce the people from their allegiance, by a work which alone would have immortalized any other individual, her *Cheap Repository Tracts*. Of these many millions were circulated through the empire, the colonies, &c., and at the close of her three years' labour in this field, we find her thus expressing her gratitude to God.

"*Saturday, Sept. 22.*—Head seldom free from pain. Pain does not yet purify my heart, though my gracious Father purposes it for that end. Lord sanctify pain to me: make me as willing to suffer thy will, as to do it. Company every day, all day; chiefly good people, but so much company unspiritualizes my mind, and swallows up time. Book goes on slowly. *Cheap Repository* is closed. 'Bless the Lord, O my soul!' that I have been spared to accomplish that work. Do thou, O Lord, bless and prosper it to the good of many; and if it do good, may I give to thee the glory, and take to myself the

shame of its defects. I have devoted three years to this work. Two millions of these tracts disposed of during the first year! God works by weak instruments, to shew that the glory is all his own."—Vol. iii. p. 61.

Hannah More was not without that evidence of adoption known to all the children of God,—affliction in her person and family by sickness and bereavement,—in her usefulness and honour by persecution and calumny; but she was enabled to sustain all by the mighty power of faith. Feeling as a woman under insult and indignity, but acting as a Christian; reviled, reviling not again; forgiving and praying for her enemies; passive though pensive, she followed the footsteps of Him who, as in all things else, so in suffering, had the pre-eminence, and seemed to say by her unresisting meekness, and silent endurance, "if I have done evil bear witness of the evil, but if well, why smitest thou me?" not having the consolation to know that when the story of her life should be written, the passage that detailed her wrongs, was the very page of her history which would bind her most affectionately to the heart of her reader, which would excite the deepest interest and the intensest sympathy. With her enemies we have nothing to do, and would not even honour them with the expression of our indignation; but we may remark that we have here a fresh instance of the moral effect of persecution on the individual who is its object; that is the utmost stimulus which can be brought to bear upon a truly great mind, and that the attempt to crush, is, in all such cases, just the application of the high pressure engine of the most determined resolution, carrying forward the energies of the oppressed to the last possible development of which their powers are capable, and binding the

heart to its purpose with a tenacity that nothing but death can sever. The fiery ordeal through which Hannah More passed at this period was the last glow of the furnace that purified the fine gold; and the record of it in these volumes, is like the dark setting of the cameo, which throws out the gems in fine and full relief. Her subsequent conduct, when health was restored, and her shattered nerves rebraced; and the lustre which her name diffuses over the scene of her life and her labours, reminds us of her own beautiful reflections on the father of Grecian history, "whose genius," she says, "confers as much honour as his unmerited exile reflects disgrace on his native Athens: whose integrity and patriotism were proof against the ingratitude of the republic, and whose work is as impartial as if Athens had been just."

The exercises of Mrs More's mind on this occasion are seen in different passages of her diary.

"Jan. 1. 1803.—O Lord, I resolve to begin this year with a solemn dedication of myself to thee. Thine I am; I am not my own; I am bought with a price. Let the time past suffice for me to have lived to the world: let me hence forward live to Him who loved me, and gave Himself for me. Lord, do thou sanctify to me my long and heavy trials. Let them not be removed till they have answered those ends which they were sent to accomplish.—Vol. iii. pp. 182, 183.

"Jan. 2.—Saw Spence's profits of his book against me advertised in a list of subscriptions to the Bath Hospital. Though I could not but see in this, the most studied insult of the governors, yet I bless God I was not very deeply hurt at it. I was hurt for Dr R——, who in the same list carried one hundred and nine pounds to the charity, yet the governor received the poor sum of £10 from him, and my calumniator. 'Put not this money into the treasury, for it is the price of many reputations!'

"Jan. 3.—Lord, let me see more and more the reason of this late visitation,—yet I do see it. 'I said in my prosperity,

I shall never be moved.' I set too much store by human opinion, though I did not then know it. May these trials lead me to look to Him, who, 'when he was reviled, reviled not again—who endured the contradiction of sinners against himself.'

"Jan. 5.—I fear I am become more intent on reading Scripture and cultivating retirement, than willing to advance others. I have hitherto erred on the other side; the danger now is, lest the slanders I have met with, should drive me to too much caution and silence.

"Jan. 7.—Various trials acting on a nervous frame and keenly feeling temper have disturbed my peace and health. I fear to the discredit of religion. Blessed be God my mind is not only placable but become serene. Instead of being disturbed by every petty event, I now endeavour not to think very much of any thing which is to end when this life ends.

"Jan. 8.—Have been frequent in prayer for poor Mr ——, who is supposed to be dying. Lord, lay not to his charge his offences against me. I forgive him as I hope to be forgiven.—Vol. iii. pp. 183, 184.

"Sunday, 27th November. —Too damp and wet for schools or church. Tried to improve the solitude thus afforded me. Read Baxter's funeral sermon, and some of the more serious passages of his life, and found them striking, and in some respects appropriate; but how sadly do I fall short of him, particularly where he speaks of his calumnious assailants. Fifty books were written against him: about twenty-three, I think, were written for and against me; besides three years' monthly attack from the Anti-Jacobin. But while Baxter blessed God that none of these things disturbed him, I have to lament that, through my want of his faith and piety, they had nearly destroyed my life. In one thing only I had the advantage, I never replied to my calumniators. In this one thing his trial was less than mine, that his calumniators did not hinder him in the service of God, by diminishing his estimation as a writer; whereas I believe the false witness borne against me, has caused my works to be much less read, and more condemned: 'but God can carry on his own work, though all such poor tools as I were broken.'—Vol. iii. p. 203.

"Jan. 14.—Let me be thankful that I have a comfortable evidence of growth in grace. I have lately heard of new enemies, and of the malignity of old ones, with composure, and, I trust, with submission

to the Divine will. Oh! that I may be entirely delivered from the fear of man, and the desire of human praise."—Vol. iii. p. 213.

"Sunday, 15.—Lord, look upon Cheddar; suffer not the work begun there to fail."

"Lord, I come to thee persuaded that all thy ways are perfect wisdom, and thy dispensations perfect goodness."—Vol. iii. p. 214.

"It is a curious thing that no less than four of my assailants should have been tried, in the court of King's Bench, for libel, and found guilty. Thankful am I that it has not been by me, nor in my cause. I cannot sufficiently acknowledge that restraining grace which has preserved me, not only from attacking others, but from defending myself, and that I was enabled to commit my cause to Him who judgeth righteously."—Vol. iii. p. 221.

But it is not in our power to give either a general sketch, or enter into many of the details of the life of Mrs More; a few observations and a few quotations is all which our limits permit us to offer: the book must be read, to enable any one to appreciate the character and worth of the subject of the memoir, the varied scenes through which she passed, the objects of her unwearied activity and benevolence in her study and in her schools, her success as well as her persecutions, her interesting family, the splendour of her reputation, the extent of her correspondence, the high character of her contemporaries, her abundant labours and her abounding charities. Among her fellow-workers in her own family, no character is more interesting than her sister Patty. We have already said we have no room for details, but shall refer to one letter of her's, descriptive of the funeral of Mrs Baber, schoolmistress at Cheddar, as a proof of the tenderness of her heart, and touching, yet playful style of her writing, and at the same time as a specimen of rustic feeling, amounting almost to sublime moral pathos! vol. ii. pp. 439—443.

Having alluded to the affliction sustained by family sickness, we quote one passage descriptive of unequalled domestic suffering, contained in a letter from Mrs More to her friend Mr Knox.

"When I tell you the situation of my family, you will forgive my delay and brevity. My poor sister Martha, has been out not more than three or four times, for the last nine months. Her complaint is a liver case and the reigning disease of a determination of blood to the head. I fear she is in a very declining state; I have sad prognostics. Her loss to me would be incalculable, to whom she has been eyes, and hands, and feet. My lively sister, Sarah, who still retains, at times, all the spirit and vivacity of youth, is pronounced to be far gone in a dropsy: we lately thought her going very rapidly, but, I bless God, she somewhat rallied, and may, I hope, be spared to us a little longer. But her symptoms are very bad. My *now* eldest sister, who has long had paralytic indications, had been many weeks in bed, with a mortification in her leg. This has been resisted by vigorous measures; but last week, after many hours quiet sleep, we found on awaking, that she had lost the power of swallowing and of articulation. She has remained speechless ever since, and it is a pitiable sight, when we 'explore the asking eye,' to receive no answer from it. She seems to look at us, but 'there is no speculation in those looks.' These are trying scenes; pray for me, my good friend, that they may be salutary scenes. I myself am but slowly recovering from a bilious fever, which has left me much nausea, and want of appetite."—Vol. iii. p. 448.

The account of the death of different members of the family at Barley Wood, will be read with deep and tender emotion; and whether we pause on the expressions of one sister, who, when dying, replied to her physician's "Good morning," "O for the glorious morning of the resurrection!" but there are a few grey clouds between!"—Or, on her answer to her sister, when she said, "Do you know me?" exclaimed, "I know nobody but Christ!"—Or turning to the closing scene of

geographical and historical delineations, which are so interesting and instructive to the Biblical student, and to obtain which much labour and expense have generally been

requisite. We merely mention it at present for the purpose of giving it our cordial recommendation; and we shall advert to it again.

RELIGIOUS INTELLIGENCE.

FOREIGN.

DEMÉRARA.

WE are happy to be able to lay before our readers the following interesting extracts from a letter of the 30th September, received by one of the pastors of our churches, from a missionary who went recently from this country. His statements respecting the conduct of the negroes are fully corroborated by the most authentic accounts we have yet received, and should cause great joy and thanksgiving among the friends of emancipation.

"We had not the pleasure of witnessing the scenes of the 1st of August, which, I believe, were very interesting, and must have excited, in every Christian mind, feelings of grateful delight, and called forth the acknowledgments of sincere, heartfelt gratitude to Him whose truth proclaims deliverance to the captive, and the opening of the prison to them that are bound. Every place of worship was crowded to excess, and some meetings were held on estates where there was no regular place of worship; these were also numerously attended. Mr K——, missionary, attended one about six miles from town, (after the morning service in his own chapel,) at which, it is said, there were about 1500 negroes and whites. In some cases, it is to be feared from their subsequent conduct, that the latter had been induced to come, not to hear the gospel, but to hear what the parsons would say about freedom. And with regard to the slaves, or apprenticed labourers, as they are now called, the attendance on the 1st of August is by no means a fair specimen of their general attendance in places of worship. The excitement of that day was of no common

kind; and with the occasion the excitement has passed away, so that their attendance is not by any means so numerous now. On the Sabbath after our arrival, I went to the station just referred to, but the number which I found there did not exceed 400. Still I must say that the assembly far exceeded my expectation, not so much in number as in their attentive, and orderly, and altogether *respectable* appearance. When I say *respectable* appearance, I allude to the decency and neatness which, with regard to apparel, were manifested by almost all of them. I have been at the same place every subsequent Sabbath, and, from what I have seen, it appears to me to be a very promising field. It is intended that I shall ultimately settle among them, and with this view I have now taken up my residence on an estate, upon the canal, about eight miles from town. One proprietor of a small estate, who is friendly, has kindly accommodated us, for the present, in the family house on the estate, as his family are now living in town. But it will perhaps be rather difficult to obtain a piece of ground on which to build the necessary accommodations, as planters, (who are the proprietors,) are not generally the most friendly to missionaries—and the estate on which I now reside is at too great a distance from the most populous part of the district, which extends, I suppose, about nine or ten miles along the canal, on each side of which there are coffee plantations, where a great number of labourers are employed. These are geographically the parishioners of a benefited clergyman, and nominally the people of his charge, having almost all been baptized, but they have hitherto been left to walk in their own ways, no one caring for their souls. It is very encouraging to see the poor people so anxious for instruction, and so desirous of improving the time which they can now call *their own*. This I think is the *chief*, if not the only advantage which they have derived from the 1st

of August : they have now a great deal of time at their own disposal. Many of them have their work done by half past 1 or 2 o'clock, P. M. ; and all of them, in this quarter, by 4 o'clock, are at liberty from the daily work on the estate.

" We have, for the present, liberty to assemble the people in a Coffee Logie, which very much resembles a large granary in Scotland, a very commodious place for meeting, and is a little more than half way up the capital. Having only been resident on this side of the river since last week, I have not been able, as yet, to do much among the negroes, but now that I am settled among them, I hope soon to be able to commence teaching them to read, &c., on week day evenings. Thus, my dear Sir, our prospects are, upon the whole, as fair as we could well expect them to be on our entrance into the field of labour. We may thank God and take courage. Difficulties must be expected, and perhaps too, much opposition ; but we remember who hath said, that " as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater ; so shall my word be that goeth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I have sent it."

" I suppose you will be anxious to hear how the negroes are doing under the new law, and I fear you will, before this reaches you, be in possession of intelligence which, to say the least of it, will convey a very exaggerated, and, of course, a very erroneous impression respecting the state of things in this colony. There are three newspapers published in George Town. One of these seems to breathe a spirit very much like that of the ————, in reference to the emancipation of the slaves. It has, I seriously believe, done much mischief in the colony ; and its statements will, I am well aware, be gladly received and zealously circulated on your side of the Atlantic. The subjects with which it has since the 1st of August been filled, are chiefly—the insubordination of the labourers—the necessity of bringing into operation decisive and severe measures to keep under the *ungrateful* negroes—and

by at once putting forth the strong arm of power to crush the rising rebellion. In short, nothing but *martial law*, according to the editor of this paper, could secure the colony from ruin. But the state of the colony has never been, and is not now, in a state to require the adoption of such measures. Not thanks be to God, that things have been preserved in so peaceable a state as they have hitherto been, and that such a man as Sir James Carmichael Smyth has been placed here at the present crisis. Nothing but the firmness, the prudence, and independence of mind displayed by His Excellency, could have preserved some districts from the horrors of martial law. He was requested by some *migrates* and planters, to establish martial law without delay ; but the Governor was not to be misled by their exaggerated representations. He visited, in person, the districts which were reported to be in a state of insubordination, went to every estate, caused the reported ringleaders of the refractory parties to be delivered up, in order that their conduct and their grievances might be investigated in the proper quarter ; and by this means shewed that other measures than those recommended by the violent party would be quite sufficient. He issued a proclamation, after he returned from his visit to those districts, in which he exposes and deprecates the conduct of those who, neglecting proper and rational means of giving the negroes correct ideas of their privileges and their duties, had circulated exaggerated reports, and wished to have recourse to measures which, though they may compel the people to labour, must have been destructive to the mutual good-will and understanding that should ever exist between master and servant. The Governor is no favourite with the party whom nothing but martial law would satisfy. They hate him or love him, shall I say, just as much as they do missionaries. I hope the trial is now over. The people are now *generally* doing their work ; and it is hoped they will continue to do so. The truth seems to be, that the people wanted explanation, and explanation only, of the laws under which, as apprentices, they were now placed. It was scarcely to be expected that the people, after the day on which they had been led to expect some change in their circum-

* A newspaper published in the West of Scotland.—EDS.

† " I am sorry to say that in a criminal court held last week, one of them was sentenced to be executed, others to banishment, and others to worse than banishment—some hundreds of lashes. Not having been in town, I have not heard the particulars of the trials.

stances, would continue to go on as they had always been doing. On some estates this was the case. In other instances they were irritated and taunted, and when they asked explanation, were treated harshly. There are, doubtless, among the negroes, as among others, some who are ill-disposed. One or two of this stamp are sufficient to spoil hundreds of ignorant people, such as the negroes generally are. There were, perhaps, some obstinate, who though they did understand, would not be peaceable; but so far as I have been able to learn, the disobedience did not proceed generally from wilful perverseness, but from ignorance, or from the influence of one or two ringleaders. The evil was, that the poor negroes had, in too many instances, found that managers and overseers were not the persons in whom they could have the greatest confidence, and therefore it is not at all surprising if they should shew a little reluctance to give implicit credence to their expositions of the new law. On the whole, I may state without fear of contradiction, that wherever they have been properly treated, and due pains taken to inform them concerning the King's law, as they call it, and to tell them what, according to that law, is their duty, their peaceable obedience has invariably followed. On the estate on which I now live, they have all along behaved well. The proprietor is living in town, and there is no manager on the estate,—at present there is not a *white* or free person but Mrs. R. and myself."

"A proprietor called at my house one day this week, and he told me that his people had, on the whole, been doing better since the 1st of August than before. What is the reason? Why, the gentleman treated them like beings who could be reasoned with. He did not send his overseers and drivers to compel them to do this or that way,—he went to them himself,—he told them what he wished them to do—for the employers and people are, of course, at liberty to make any *agreement*—and what he believed would be best for them. At the same time telling them that he would willingly enter into any reasonable agreement they might think better for themselves. The consequence has been, that he has had no farther trouble with them respecting the new law. I must tell you, however, that they have better reason to trust him, and to believe that he did really propose what he thought *best for them*, than many negroes have to believe

their masters when they *professedly* seek *their good*."

"It was not to be expected that there would be no misunderstandings among a people who, though in the full vigour of physical strength, are *generally* but children in every thing that regards the cultivation of their minds. There has been no more disturbance than, from the general treatment of the people, and from their hitherto degraded circumstances, might reasonably have been expected. It is indeed matter of devout acknowledgment to God, that there has been no more. I do not mean to leave the impression on your mind, my dear Sir, that there has been no trouble: by no means; there has been a great bickering about courts, and special justices, and magistrates, &c.: there has been a good deal of flogging under the immediate direction of District Courts—thirty and thirty-six lashes; but I repeat, very, very few instances of insubordination, or rather passive resistance, (refusing to work,) have been proved to be from obstinacy; they have generally been the result of ignorance.

"I shall now conclude this letter, by which, I fear, I have encroached upon your valuable time. I suppose I was the first missionary who arrived in the British Colonies after slavery was no more. I have not therefore seen the people actually slaves; but I really never had the shocking and unreasonable, not to say unchristian nature of slavery so forcibly impressed upon my mind, as when speaking to the people themselves, especially to some fine *intelligent* young men, who, by their own industry, have one way or other acquired the ability of reading slowly the New Testament. There are, I think, about a dozen such in this district; one of them is on the estate on which I live. He tells me that a slave who could read, but is now dead, taught him and some others, who used to walk a considerable distance when they could get liberty: but sometimes after they had gone to the estate where their teacher lived, he was not allowed to spend his time with them."

"I know there are some people with you who do a great deal in promoting the spiritual and temporal good of your fellow sinners, around your own dwellings, as well as of those at a distance from you. I would therefore suggest to such Christian friends a way by which they might greatly promote the good of some poor negroes, and I am sure they would excite their gra-

titude. There are many of the people who cannot see good, as they say. Their eyes have become dim by reason of years. Some who have got a little acquaintance with letters, for instance, can spell over a verse of the New Testament:—"G-o-d, God, s-o, so, l-o-v-e-d," and then rubbing their eyes, "me no see good, Massa: me no see good." Now if any friend, or friends, would send us a few pairs of spectacles, they would confer a favour on us, without at all cramping their other benevolent efforts. I merely suggest this. C. R.

CHINA.

AN APPEAL TO THE FRIENDS OF MISSIONS.

"It is well known that the Chinese empire contains a full third of the human race; and yet it does not engage a hundredth part of the sympathy, prayer, or attention, which the island of Jamaica obtains from the British churches. Jamaica, indeed, does not engross too much of our attention; but China, certainly, gains too little of it. This has been so long the habit of Christians, that it is not easy to bring home to their conscience or heart the guilt of such neglect. Both heart and conscience are so seared to this subject, that nine-tenths of the church can sleep over it, and the other tenth can speak of it without tears or terror. This is really horrible! Well might the poet exclaim,

'See nations slowly wise,
And meanly just.'

Were a third part of our countrymen as destitute of the means of grace as the Chinese, we durst not take the matter so coolly. Ministers! were a third part of each of your neighbourhoods held back by any human hand from becoming Christians, you would make the heavens ring with prayer, and the earth with remonstrances. Parents! were a third part of each of your families forbidden to hear the gospel, or debarred from kneeling with you at the family altar, you would move heaven and earth, in order to abolish the interdict. Ministers and parents!—a third part of your species are in this condition; and yet you move neither heaven nor earth in their behalf. In general ye talk seldom, and almost always coolly, on this subject. Even when ye speak of it in tones and terms of pity, ye spread despair, rather than zeal or hope, around you; or divert your flocks and families from their immed-

iate duty, by pointing them to remote millennial prospects. This, though said in blame, is not said in bitterness. The authors of this appeal, although now absorbed even to self-annihilation in the cause of China, were long as inactive and as insensible as you can be. Like yourself, they were betrayed into apathy by the spirit of the age. They, too, took for granted that China was "hermetically sealed;" and relieved themselves as you have done, by vague references to future prospects. Indeed, the only difference that now subsists between you and themselves, is, that they cannot wait in silence until the opening of China is gazetted. They see that the gospel commission is still as open as when Christ said, "Go ye into all nations;" and they dare no longer weigh the edicts of the emperor, or the genius of the empire, against the authoritative command of "the King of kings." For, what has the church of Christ to do with human kings or laws, except to honour and obey them, so far as they can be submitted to without disobeying God? The heart of the Emperor of China, however hardened or hostile to Christianity, is not worth a single thought except so far as we harden it, by succumbing to its eremy. How could he be otherwise than hostile, whilst the church is afraid of him? What is there to prevent him or his court from despising Christianity, so long as Christians allow his laws to outweigh "the law of their God?" This the church has done for ages; and now she is afraid of the "potsherd" which her own cowardice has hardened! It was not thus that the primitive church viewed the Roman emperors. She cared nothing for their opinions or their power, when these stood between her and her duty to Christ. She took Domitian into account, just as she did the devil,—only that she might take effectual measures to defeat both his strength and stratagem. She kept her protests and prophecies against idolatry ringing throughout the empire, just in proportion to Cæsar's wrath against Christianity. She could not tame him, but she made him feel that he could not silence nor intimidate her. He could not so entrench himself in power or pleasure, as to shut out the sound of that challenge which she gave to the gods of Rome. It kept both the camp and the cabinet of Cæsar sleepless. He was not allowed to imagine for a moment that his eagles or his edicts had frightened the church. She had more mercy on the soul of Cæsar himself, as

them. Our field for home missions is far more extensive than yours, and our destitute and needy population are so situated, that our missionaries, according to their talents and qualifications, find access to every class of the people. No civil patronage or protection opposes any obstacle to our influence. With you it is not so. Your missionaries go not to the whole community, in any place, as ours do, but to a particular class.—to the poor who do not mingle with the rich. Hence, in your country, in many places, the missionary and the parish minister are distinct orders of persons: the one occupying a higher, and the other's lower sphere. But with us the missionary is himself the parish minister to the people where he labours. This gives us a wide and an unembarrassed field. While there is a destitute neighbourhood in the land, we may go in and occupy it; and if God gives us favour in the eyes of the people, we may become their teachers and guides, with none to molest or make us afraid. These things give us an advantage in home operations over you, which it would be criminal in us to neglect, while the benevolence and zeal of our British brethren, by the obstacles which it meets to a free action at home, is driven abroad for the accomplishment of its benign and holy purposes. Hence your home operations bear but a small proportion to your foreign labours among the heathen, while ours are approaching to an extent, both in receipts and expenditures, which, we trust, will soon equal all that we are enabled to do for foreign lands. On the whole, therefore, we have nothing to boast of over you. If we surpass you in one department, we fall below you in another, and we have all occasion to be deeply humbled that we have done so little in the common cause, not of Britons nor of Americans, but of the blessed Master whom we profess to serve.

In answer to some inquiries in the Rev. Mr Henry's letter, in relation to the manner of our operations, I shall address him, and must refer you to him for information.

Your expressions of kindness and good-will are most cordially reciprocated by my associates in the executive Committee, and by myself. It will always afford me the highest pleasure to communicate with you after this sort, and I shall hope to hear from you often. May the blessing of God be upon you and upon us, and upon the Societies which it is our privilege to serve, and may both nations and the

world be blessed, to the glory of God, by us. With the highest respect, I am, dear Sir, most sincerely, your friend and fellow-labourer,

ABRAHAM PETERS,
Cor. Sec. A. H. M. S.

Office of the A. H. M. Society,
150. Nassau Street, New York,
Sept. 29. 1834."

We have received some recent numbers of the American Home Missionary and Pastor's Journal, edited by the writer of the above excellent letter, and from one of them we give an extract to illustrate the operations of this important Society. A particular instance is in some respects more satisfactory than a general description, and we are happy to be able to present our readers with a direct communication at once comprehensive and minute. A very unfair use has recently been made of such statements, by those in this country who wish us to believe that there is a great want of religious instruction in the United States, in consequence of there being no ecclesiastical establishment supported by the government. To show that there is no foundation for this inference we have only to remind our readers that these reports refer to the newly peopled territory in the western states, where, from the recent and rapid formation of villages and towns, there is necessarily for a time a very irregular and inadequate supply of religious instruction. In any other country, we believe there would be far less provision made for such a state of society, than has been raised by the zeal and activity of American Christians; this Society alone, it will be observed, having 676 missionaries on the field.

As to the general charge that there is a want of religious instruction in America, we give the best refutation of it, in a subsequent page, by publishing a well authenticated summary of the ecclesiastical statistics of the United States.

FROM THE REV. JONATHAN CABLE,
JACKSON, OHIO.

An interesting field of labour.

"The field of my labour lies between Zanesville and Columbus, east and west, and Newark and Lancaster, north and south. Here is a region of country, of more than a thousand square miles, rich in soil, thickly inhabited, (every acre taken up,) near the centre of Ohio, without a

Presbyterian church until March last, when one was organized at Hebron, with eleven members. The national road runs through this region east and west, and the Ohio Canal north and south, crossing at Hebron. Little villages and towns are springing up all along the road and canal, every four or five miles; some of these, owing to the richness of the soil around, and the advantages afforded by the road and canal, will doubtless become towns of some consequence.

Character of the inhabitants.

"The inhabitants are emigrants from all parts of the world nearly, most of them, however, are from Pennsylvania and Virginia, some from the New-England States, and New York. The character of the people, of course, is different in different places; but there are some traits which they have in common. They may be called an industrious, enterprising people, fond of making money, and not very particular as to the manner of spending it. They are not very ambitious about their manner of living, or their houses, or schools; good farmers frequently live in log cabins, and rich neighbourhoods frequently have most miserable schools. But in these respects society is fast improving. There is a female seminary now established in Granville, equal to the Eastern schools, which promises fair to raise the character of schools in this region. There are but few in this region who may be called reading men; but there is a great deal of common sense. They may be called a practical, rather than a theoretical community.

Different sects.

"There are Methodists, Baptists, New-lights, Menonites, Tunkers, Catholics, and a few United Brethren, Seceders, and Presbyterians, scattered through this region. The Catholics are very numerous in our county, (Perry;) they have five chapels in this county. All of these nearly, except the Methodists and Presbyterians, oppose the Temperance Society, and all the benevolent institutions of the day.

Prospect of doing good.

"The prospect of building up the church of Christ in this region, notwithstanding all the obstacles, is flattering. These different errorists are not formidable: they are not very active, and their teachers are such that the people have too much good sense to go to hear them when they can get any thing better. Infidelity

has not yet organized itself; and the Catholics lead such a life, for the most part, that they cannot make many proselytes. The people are very anxious to have preaching amongst them that has some sense and is agreeable to the Word of God; they are tired of listening to so much jargon. During the winter and spring, people have sometimes come three or four miles through the mud on foot, and then had to sit in an open log cabin, or in the open air, to learn the way to eternal life. Last week, four females, and an old man of between 60 and 70 years old, travelled fifteen miles on foot, for the purpose of hearing what Christ had done for dying sinners.

Success of the gospel.

"In the six months that I have been here, I have spent the greater part of my time on the national road. I have, in the mean time, attended eight protracted meetings; assisted in organizing two churches, one of ten, and the other of eleven members. For the latter, I labour as a supply about one half of my time. The first two months the number of this little church was doubled, and we hope it will be tripled the next two months. We have a communion every two months. The protracted meetings have all been attended with a blessing, and the most of them followed by a revival; and I can see no reason why all of them should not have been, if there had been any one to follow up the serious impression. Many were inquiring, and some hoping that they had passed from death unto life. Those that indulged a hope, generally held out, and are waiting for an opportunity to join some church; but those who were only in an inquiring state of mind, were generally cold and careless before I could come to them again. The birds of the air picked up the good seed before it took root. A part of the fruit of one of the protracted meetings was gathered in last Sabbath. Fifty-one came forward, and took upon themselves the vows of the Lord, and for the first time commemorated the dying love of their Saviour. This little church borders on the region above mentioned, numbered two years ago, 37, now about 180. In three of these meetings, between 20 and 30 indulged a hope in each; and in one, 55 professed to have found him of whom 'Moses and the prophets did write.' The temperance cause is prospering finely amongst us. I have delivered five temperance addresses. At these sev-

ral meetings there were 13, 20, 85, 52, 32—in all 202 new members.

Liberal subscriptions.

“In addition to the amount raised towards my support at our last meeting, the ladies of the Bethel church proposed to make the Rev. Francis Bartlett a life member of the A. H. M. Society; and those ladies who walked fifteen miles, determined on making me also a life member. This will be 60 dollars. At this meeting I spoke of the desolations around us, and five men pledged on the spot to give 150 dollars in five yearly instalments, to aid in furnishing this region; and they intended to make it up to 500 dollars in that church, that is, 100 dollars a year, for five years.”

PROGRESS REPORTED.

From a Missionary, who three years since emigrated to Ohio.

“What I have stated to you at the close of the two former years, I can now cordially repeat: I do not regret that I emigrated. In many respects, I am far from being situated as I was in Massachusetts. I find no unemployed teachers to officiate among my flock when I am absent; and, with a single exception, have not had a minister to pass the Sabbath with me, except on a communion occasion. Compared with favored New-England, our churches are few and far between!—many of them are destitute, and but few more than partially supplied. Yet the interests of the Redeemed kingdom are on the advance. The number of churches increases, and vacancies are becoming supplied; and the hope that I may be an instrument of good in this important work, supports me amidst the labours which devolve upon me, and the trials which fall to my lot. And were I now in New-England, and possessed of the knowledge which I now have of the east and the west, it is my opinion, that my first object would be to come to this country. Nine churches, which were vacant in his presbytery when I came here, are now supplied: and several places, where there were no churches, now enjoy the stated ministrations of the gospel.

THE VIEWS OF AN AMERICAN CLERGYMAN REGARDING THE BRITISH EMANCIPATION ACT.

The following sentiments we find in a

letter from Dr Cox of New York to Dr Morrison, London.

“Most gratefully do I salute the British nation in her present position of moral grandeur among the empires of the world. I own with enthusiasm my father-land: with a realm so extensive that the sun never sets on its territories, and so free, that the sun never rises upon a slave in it. She has done a deed, the praise of which the present generation of Protestant Christendom will not transmit to be done alone by posterity. Let its glories ring through the world. It is the honour of principle, of Christianity, and of God! It is the triumph of truth against error, and of love over misanthropy. Your fleets and armies may reap laurels, but they wither; your senators may have monuments but they moulder; and your heroes may be trumpeted by the breath of fame, or graven on the tablets of history; but what of it all? Can it be compared to generosity doing deeds of equity, self-impelled, under divine influence? and beckoning forward the imitative docility of coming ages in the career of beneficence? Britain may now read homilies of duty to the attentive world; or she may lecture her daughter here in the vast occident, and tell new duties to her reluctant offspring that speak her language to two or three millions of slaves! I consider it a victory of moral magnificence, scarcely paralleled in all the precedents of history; an omen of good to your noble nation, and of blessings to mankind! It has actually raised the species in the scale of dignity, and duty, and privilege, and prospect; it is one of those mighty and splendid changes, on a plane of ascending glory, which are to introduce the elevation of millennial character, and the benediction of universal holiness. Go on, then, in your most brilliant and exemplary career. The moral power of your example will be like the electric fluid in the atmosphere of the total globe—it will pervade and purify the nations of the world. But I have no words in which to utter sentiments that shake my frame to feel them, and which are instinct with immortality, and the glory of its author. I only ask you to cease never to exert your direct influence of light, and love, and prayer on my country—dishonoured, cursed, threatened, agitated, and near to be exploded, as we may too justly fear, by the embosomed bane of slavery! It is too recently, alas! that I have seen and felt some of its evils.”

DOMESTIC.

ALBION STREET CHAPEL,
GLASGOW.

On the expiry of the lease of this chapel, held by the Baptist church under the care of the late Mr Sherriff, a few of the members of the church under the care of Dr Wardlaw rented the place. In May last, to be occupied for the public preaching of the gospel on the Lord's day, and with the hope that the church might ultimately be formed thereon (Congregational principles). The chapel has consequently been supplied by various ministers in connexion with the Congregational Union, since the first Sabbath of June, who have preached to congregations varying from about two hundred to five hundred persons, and in the evenings occasionally to a much larger audience. A few of the brethren belonging to the churches in Nile Street and George Street, under the care of Mr Ewing and Dr Wardlaw, seeing the prospect of a stated congregation being gathered in the chapel, and desirous of extending the preaching of the gospel to those who do not usually enjoy its stated ministrations, agreed to form themselves into a church, that permanence might thus be afforded to the attempt, and that a body of believers might be associated whose duty would be to call, as soon as circumstances would permit, a pastor to take the oversight of them, and to appoint the other office bearers of a Christian church.

Accordingly, on the evening of Thursday the 27th November, a meeting was held for public worship, and for addressing the members of the infant church. The services were commenced by Mr Edward Campbell, of the Gaelic Independent chapel, Brown Street, who gave out a psalm, read the Scriptures and prayed. Mr Ewing preached from John x. 16. "And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Mr Watson of Musselburgh then offered a solemn, fervent and appropriate prayer, especially for a blessing upon the infant church, and upon the preaching of the gospel in the chapel—Dr Wardlaw afterwards delivered an address to the members of the newly formed church, and the services were closed by prayer and praise. On the following Lord's day several of the brethren from Nile Street and George Street churches sat down with the infant church to com-

memorate the dying love of their common Saviour. Mr Watson's sermons were exceedingly impressive, and many felt it to be a time of refreshing from the presence of the Lord. Some remembered that this was the place where they were first brought to the knowledge of the truth, and to value the atoning blood and perfect righteousness of Jesus Christ as the ground of their hope for eternal life. Others recollected that there they first partook of the emblems of the broken body and shed blood of Jesus Christ. These associations, with the solemn and appropriate address at the Lord's table, were exceedingly pleasant and we trust profitable to many.

May the Great Head of the Church smile upon the undertaking, and multiply this little band, until the place becomes too strait for them, and they shall say "give place for me that I may dwell!"

The brethren who have thus associated themselves, have done so with the full concurrence and approval of the pastors of the churches they have left, not from a spirit of discontent and alienation, but with a view to the extension of the cause of the Redeemer, and the spread of the principles of Scriptural fellowship recognized in the New Testament.

"To the poor the gospel is preached," were the words of the blessed Redeemer; and acting upon them, efforts have been specially made to draw a congregation not from other bodies of professing Christians, but from the more destitute portions of the surrounding lanes and closes; with this view, a large number of printed hand bills have been distributed from house to house, inviting the inmates who were not in the habit of regularly attending worship, to frequent this chapel on the Lord's days, and the appeal, we rejoice to say, has not been altogether made in vain.

Perhaps we may be permitted to throw out a suggestion or two, for the consideration not only of the brethren belonging to this infant cause, but in other places also. Christian activity and zeal, we hold to be amongst the most hopeful symptoms of the spiritual state of a church, as well as most fitted to promote their prosperity, harmony and increase. Where no efforts are made by a Christian church, to spread the gospel amongst those who know it not, they must be in a state of lukewarmness, bordering upon spiritual death. And if such efforts are the index of an opposite condition, it is of the utmost importance that they should be properly directed, and that a portion of them, at all events, should

be concentrated on some given spot, where the members may feel that they may expend freely their Christian energies, with the hope of witnessing a return. Let our friends, therefore, commence their operations upon a limited portion of the city---visit the inhabitants from house to house---distribute or lend tracts amongst the families---gather, if they find children unattended to, a Sabbath school or schools, and employ all their efforts in bringing under Christian teaching and the sound of the gospel, those who are living careless as to the concerns of eternity. If these and other efforts which wisdom may suggest, are perseveringly, and prayerfully attended to, they may look for the blessing of Him who will not suffer His word to return unto Him void. The children taught in the schools, who, perhaps, were previously roaming about on the Sabbath, may be gradually brought to attend public worship, and through them, the parents may possibly be influenced also---at all events, whether the attempts are successful or not, in regard to those upon whom they are made, they cannot fail of having a delightful and blessed influence upon those who make them, calling their Christian graces into exercise, and moulding the members of the church into a perfect harmony of feeling and of effort in the cause of their common Master.

Let not the members of this little church be discouraged from such attempts by their number being few. Let them attempt what they can overtake at first, and as their numbers increase, their efforts will doubtless keep pace with their growing prosperity.

We rejoice that a commencement has been made on the plan of "colonization," if we may use the term. Our opinion has been, though with all respect to our brethren, that they have erred in not having done so long ere now. Had the churches in Glasgow, many years ago, satisfied themselves with houses for worship, of a dimension suited to contain a thousand people, in place of erecting any large places, which the sound of an ordinary voice can scarcely fill, and had they, when these were overflowing, "hived," or "cast their swarms," there would then have been four churches in place of two, and now, at the present day, we might from the increase of these again, have had possibly seven or eight in place of the present number. We urge it upon our brethren in various parts of the kingdom, wherever a place of worship large enough to contain nine or ten hundred people,

becomes too small for the numbers attending, never to set about building a larger one, but let a number of the members, making a sacrifice perhaps of their own feelings in regard to being fed by a particular pastor, set about raising a new interest, and call another pastor to take the oversight of them in the Lord. Our brethren may depend upon it, that this is the right way to ensure increase and prosperity. For although a few highly gifted individuals may minister with acceptance to fifteen hundred or sixteen hundred people, yet if they are removed by death, it is always difficult, often impossible, to obtain a successor who will command a similar audience---then the congregation declines, the people become dispirited, and languor and dissatisfaction, and often disunion, obtain an entrance, and a premature decay is the necessary consequence.

Besides, what, we ask, would be the comparative influence upon the public mind, of two congregations of fifteen hundred persons in each, and half a dozen smaller places containing each from eight hundred to a thousand hearers? In the former case, the cause remains "in statu quo," for perhaps a quarter of a century, for the obvious reason that no man, let his talents be almost what they may, is likely in such a house to command so great a concourse of people as to render it necessary for a still larger to be built, or for part of the people to go elsewhere; but in the latter case, a minister possessed of ordinary pulpit talents, laborious amongst his people, urging them forward in every good work, may assemble around him a congregation of eight hundred or a thousand people, and render it even advisable that part of them should withdraw and form another congregation to make room for others. And if, in the course of providence, he is removed by death, it is far easier to find another who will minister with acceptance, and fill the house with worshippers.

And, in addition, we may remark, that a cause which is dependent in any great degree, for its perpetuity, upon the lives of one or two ministers of more than ordinary talents, can never, (even in their best days,) be considered as in a prosperous state, liable as it is, to be clouded in its prospects, even in a moment, by the arrest of death. What is wanted, is a number of pious devoted men, of talents above mediocrity, and a zeal which never knows decline, impelling them to be "instant in season and out of season," ministering to their people in public, visiting and counsel-

ling them in private, taking a deep interest in the spiritual instruction of the young amongst their flock, and in every way increasing the spiritual mindedness, stimulating the zeal, and calling forth the liberality of the people of their charge. We mean not to disparage intellect, and talents of the highest order of excellence, but we would not have the cause of congregationalism, or of any denomination in the Christian church, resting for its success upon the basis of such extraordinary endowments.

In closing our observations, we commend the newly formed church in Albion Street chapel, to the prayers and sympathies of our Christian brethren at large. May that God, who is ever present with his people, and that Redeemer, who is engaged in pleading for and defending their cause, minister wisdom to direct them aright, smile upon their union, "multiply them" speedily "with men as a flock," and "send them a pastor after his own heart," who shall go in and out amongst them, and feed them with knowledge and understanding!"

VIEW OF THE ECCLESIASTICAL STATISTICS OF THE UNITED STATES, &c.

THE Supplement to the London Congregational Magazine just published, contains two very important Statistical Documents, the appearance of which affords us great satisfaction, and we doubt not will have an extensive influence on the much agitated questions relating to the endowment and ascendancy of any particular church by the patronage of the state. The first is a comprehensive view of the ecclesiastical statistics of the United States, carefully compiled from Official Lists published in America by the Rev. B. B. Edwards, "who is to be relied upon with entire confidence," according to the testimony of Dr L. Woods of Andover, in a recent letter to Dr Wardlaw.

Without attempting to give any of the particulars, we will merely present our readers with

"THE GRAND RESULTS.

	Minis- ters.	Churches.	Communi- cants.	Population.
1 Orthodox Congregationalists	962	1,090	128,163	1,395,000
2 Unitarians	149	160	—	170,000
3 Presbyterians	2,042	2,499	226,319	2,102,220
4 Dutch Reformed Church	165	197	22,390	150,000
5 Protestant Episcopal Church	651	—	—	244,125
6 Calvinistic Baptists	3,307	5,345	325,461	2,929,149
7 Methodist Episcopal Church	2,223	—	619,771	1,239,542
8 Evangelical Lutheran Church	216	800	89,487	805,383
9 German Reformed Church	180	600	30,000	300,000
10 Associate Presbyterians	79	169	12,886	115,970
11 Free Will Baptists	458	546	25,276	126,380
12 Six Principle Baptists	9	17	1,672	8,360
13 Free Communion Baptists	—	—	—	3,000
14 General Baptists in Kentucky	—	8	214	1,600
15 Seventh Day Baptists	39	32	4,258	21,290
16 Church of United Brethren	33	24	—	5,745
17 New Jerusalem Church	31	25	—	5,000
18 Cumberland Presbyterians	70	100	15,000	150,000
19 Associate and other Methodists	400	—	50,000	200,000
20 Friends	—	450	—	220,000
21 Universalists	300	600	—	100,000
22 Shakers	45	15	—	3,000
23 Roman Catholics	—	—	—	550,000
24 Jews	—	—	—	15,000
25 Other Sects, and others	—	—	—	2,497,403
	11,449	12,587	1,550,807	13,358,171

Many delightful reflections are suggested by this important and instructive Table. After all we have heard of the prevalence of unitarian heresy and the extravagance of the shakers, it is most gratifying to find that there are not 150 professed unitarian ministers, and not 50 of the other expressive denomination in all the United States. We are also agreeably surprised to find, after what we knew of the emigrant population, that there are comparatively so few Roman Catholics. It will be seen that if the places of worship belonging to the bodies who have not made returns of churches are taken into account, there is considerably more than one for every thousand persons in the whole population. There is nearly a minister for every thousand souls, and a ninth part of the whole population form communicants at the Lord's table.

Very different results appear on the most careful examination into the state of religious instruction in this country. We believe it will be found that there is nearly double the quantity of church accommodation in America, without compulsory assessment, than there is in Great Britain and Ireland, with all the cumbrous plan of state provision which prevails here.

The other document to which we have referred, is entitled a Comparative View of the hearers, communicants and scholars,

belonging to Churchmen, Dissenters and Wesleyan Methodists, in 203 towns and villages of England. The Congregational Union of England and Wales issued, during the past year, a printed schedule, designed to elicit information respecting the relative strength of the established and voluntary churches. As they were unable to incur the expense of forwarding such papers to every part of the kingdom, they determined to send them to six agricultural and six manufacturing districts, which they judged to contain a fair average of churchmen and nonconformists.

"As these returns have been sent back in a most promiscuous manner, so it will be found that they include many places where the comparison is most unfavourable to nonconformity, while they omit many places where it is powerfully ascendant.

"In compiling the following Table, however, we resolved to use every schedule that came to our hands containing a comparison, whether favourable to our own views or not, that in coming to results, we might have the satisfaction to feel that we had prosecuted the inquiry with perfect rectitude."

The list has been evidently prepared with great care and impartiality: the names of the places are given, the number in each particularly specified, and the following is the result.

	Places of Worship.	Hearers.	Communi- cants.	Scholars.
" Dissenters	634	231,701	47,276	75,767
Methodists	214	74,897	22,377	38,706
Total Nonconformists	848	306,598	69,653	114,473
Episcopalians	330	166,099	9,625	47,347
Excess of Nonconformists	518	140,499	60,028	67,226

Thus giving to nonconformists, of every denomination, within the two hundred and three towns and villages described, a majority over the episcopal church, of 518 places of worship, 150,499 hearers, 60,028 communicants, and of 67,226 scholars. Nothing can, we think, be more satisfactory than such a result as illustrative of the influence of the voluntary principle, on the zeal, activity, and piety of those who espouse it.

It may be interesting to observe the

proportions of places of worship belonging to each denomination.

Episcopalians	-	-	332
Independents	-	-	230
Wesleyan Methodists	-	-	214
Baptists	-	-	131
Other Methodists	-	-	92
Quakers	-	-	40
Presbyterians	-	-	36
Roman Catholics	-	-	35
Minor bodies	-	-	70

"Now, when it is remembered, that not only are the ministers of these 848 non-conformist places voluntarily supported, but the edifices have been built and mainly paid for, not by parliamentary grants, but by voluntary efforts---another illustration of their influence is supplied, which we are glad to know that episcopalians begin to imitate.

"Our intelligent readers will not fail to perceive from these results, the value that would belong to a complete return of the relative numbers of the respective denominations of Great Britain. Such a view of the state of our population would not only supply just data on which to proceed in connection with the great question of dissolving the alliance between the church and our rulers, but it would also disclose the affecting state of religious destitution in which large masses of our town and rural population have been left by that church which is endowed for their instruction. Cannot there be formed in each county a *Corresponding Committee for County Ecclesiastical Statistics*? Such a body could more successfully collect and arrange their information on the spot than non-residents may hope to do, and by bringing the results of their separate inquiries together, they would secure a mass of intelligence of the highest interest, alike acceptable to the philosopher, the statesman, and the Christian. For ourselves, we may be permitted to say, that we have devoted much time and thought to these inquiries, and while we are happy that the labours of past years have not been lost, yet we shall never feel satisfied until an accurate, comprehensive, and complete return of the numbers and efforts of each ecclesiastical body in the empire appears in our pages. We cannot conclude our observations, however, without expressing our admiration of the very accurate and complete manner in which many of the returns that have come into our hands have been made; and we beg to offer our sincere congratulation, and best thanks to those gentlemen, who, in various parts of the kingdom, have prepared them, in a manner most creditable to their diligence and correctness, and which, as far as we can judge, are perfect specimens of what such documents ought to be. May we not hope to have their effective assistance in accomplishing that task to which we have pledged ourselves!"

MEETINGS IN EDINBURGH
OF THE
FRIENDS OF VOLUNTARY CHURCHES,
17th December 1834.

Congregational dissenters in Scotland have been from the commencement of their existence as a body, the firm and avowed friends of the voluntary principle, in opposition to all ecclesiastical establishments. They must, therefore, watch with peculiar interest those movements of the present day which are advancing with unprecedented rapidity and energy, the general reception of the principle of which they have ever been the uncompromising advocates. Aware of this, we have thought it well to give our readers some account of meetings recently held in Edinburgh of a highly important nature. It must not be expected that we shall report the proceedings of the numerous Voluntary Church Associations which now exist in Scotland, or are springing up on every side; our limits and the nature of our publication forbid such an attempt. At the same time, we should not be at our post, were we to neglect those to which allusion has been made.

It may be necessary to premise, that "at a meeting of gentlemen from various parts of the country, friendly to the cause of Voluntary Church Associations, held in Edinburgh in September last, a strong impression seemed to prevail, that some means should be adopted to concentrate the energies of dissenters throughout Scotland, in order to give greater effect and harmony to their movements; and it was suggested that a central board should be formed, either in Edinburgh or Glasgow, in which dissenters generally could repose confidence, whose special duty it should be to watch over every measure affecting the interests of dissenters, and who, by communications with Societies and individuals throughout the country, might, when necessary, produce a simultaneous movement, with the view of resisting any attempt prejudicial to their interests, (such as the proposed endowment of chapels of ease out of the national funds,) or of promoting their common cause---the redress of grievances, and separation of church and state.

A Committee having been appointed to carry this object into effect, they addressed a circular to the secretaries of all Voluntary Church Associations, and to individuals friendly to the cause, resident in those parts of the country where no such associations exist,---requesting them to lay

the subject before their respective Societies or the dissenters in their vicinity, in order that the sentiments of the friends of voluntary churches throughout the country might be fully ascertained. It was also requested that a deputy or deputies might be sent to represent their different constituencies, or else letters stating the results of the conferences held upon the matter.

In accordance with these arrangements, a meeting of deputies, and the Committee of the Edinburgh Voluntary Church Association, with other friends of the cause, was held on Wednesday morning, the 17th December, in Rose Street Church; James Douglas, Esq., of Cavers, in the chair. Upwards of a hundred gentlemen were present. Letters were read, or deputies appeared from upwards of sixty towns, exclusive of Edinburgh and Leith, many of them conveying the sentiments of dissenters in extensive districts around their respective localities. Deputies were present from more than thirty of these places. The deputation from Glasgow and some other places was composed of several individuals.

The harmony of feeling and unanimity of sentiment displayed were cheering and delightful. The proposal to form a central board in Edinburgh was warmly recommended in all the letters that were read, and unanimously agreed to by the meeting. Its constitution is so arranged as to secure to all Voluntary Church Associations, and others having the same general object, their appropriate influence in its deliberations and decisions. We must refer for the particulars of its construction to the exposition which the board will doubtless publish. Among its objects are the employment of qualified lecturers, and the circulation of able and appropriate tracts. A correspondence will be maintained not only with all parts of Scotland, but with similar societies in England and Ireland. Convinced that union is strength, every effort will be made to concentrate the influence and energies of all the friends of the principle of voluntary churches throughout the empire, that the important end for the attainment of which they are united, may be more easily and speedily secured.

Before concluding our brief notice of this meeting, it may be proper to remind

the friends of the cause, that considerable pecuniary aid from all parts of the country will be requisite to enable the board to carry into full effect the important matters committed to their charge. Let them shew the efficiency of the voluntary principle.

In the evening of the same day a General Public Meeting of the Edinburgh Voluntary Church Association, was held in Broughton Place Church; James Douglas, Esq., of Cavers, was in the Chair. The divine blessing having been implored by the Rev. Dr Peddie, the chairman introduced the business of the meeting in a short, but beautiful address. He adduced arguments in favour of the principle, for which those present contended, from the writings of two learned and able champions of the southern establishment, Bishop Warburton and Dr Paley; and he alluded to the arrangements of divine providence as presenting a favourable aspect for the triumph of truth over error, of holiness and justice over impurity and oppression.

The Report, which was ably drawn up, was read by the Secretary. The Rev. Dr Wardlaw, of Glasgow, moved its adoption in a speech peculiarly characterized by dignity of sentiment, power and beauty of expression, and Christian loveliness of spirit. A. C. Dick, Esq., advocate, in seconding the motion, alluded to the effects which the "voluntary" movement had produced upon the ecclesiastical establishment of Scotland, and with much propriety, claimed the thanks of the Evangelical party in the church courts, for those reforms which they had long desired in vain, and which but for the movement, could not have been carried.

The Rev. Dr Heugh and Mr Johnston, from Glasgow; the Rev. Messrs Crawford from Portobello, and Nisbet of the Cowgate Chapel, Edinburgh, and Mr Gibbs of Leith, were the other speakers. We understand the addresses are to be appended to the Report, and as our readers will have this and other means of perusing them, we shall not now enlarge. The building was crowded in every part, and the whole proceedings were highly spirited and interesting.

THE
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ON THE BOOK OF JOB.—No. I.

BY DR WARDLAW.

IF the Holy Scriptures had presented themselves to us on the same footing as any other book,—if they had not demanded for their doctrines, under the awful sanction of Divine authority, an immediate and exclusive reception;—if they had not appealed to the conscience, with their heavy charges of guilt and denunciations of wrath;—if they had not peremptorily required the subjection of the heart to their mortifying proposals, and to their pure and self-denying requirements;—if they had not come with a Divine claim upon the whole man, for the surrender and consecration to God of all his powers of body, and faculties and affections of soul;—if they had but left men at liberty to read, and criticise, and speculate, and judge for themselves, to praise or blame, receive or reject, obey or disobey, at their pleasure,—without searching their hearts, detecting their sins, revealing their dangers, and alarming them with premonitions of evil that accord with the secret apprehensions of their own minds,—and, at the same time, offering them no means of relief, but in the relinquishment of all their fancied worthiness, and the acceptance of mercy, as miserable and

hopeless offenders, through the merits and mediation of another.—they would have engaged universal attention;—every man would have been more eager than another to explore their contents;—the study of them would have been an unfailing branch of a polite and liberal education;—every verse of them would have been valued as a gem of antiquity;—every tongue would have been eloquent, and every pen busy in their elucidation and eulogy, as the rarest and richest literary curiosity to be found on earth. But amidst all that, to the carnal mind, constitutes what may justly be termed “the offence of the Bible,” the servants of God must not cease to press upon the attention of man, “whether they will hear or whether they will forbear,” the great purpose of God in giving them a revelation of his will. Never, surely, can this be too frequently, or too strongly, urged upon their serious notice; for, if the very end be missed for which the revelation has been imparted, of what real benefit can it be to its possessors?

The Bible is a revelation to men, as sinners. It is of immense consequence, to the very understanding of the document, that this be

kept in mind. The overlooking of it must inevitably lead to many and fatal mistakes.—In this point—the sinful state of man—lies the fundamental difference between the Bible and all the systems of human philosophy respecting his character, condition, and prospects. Almost all the discrepancies between the one and the others, many and wide as they are, may be traced to this one article. Human philosophy spurns at so degrading a representation of human nature, as fallen, guilty, impotent, and hopeless:—whereas the Bible proceeds throughout on the assumption of this being its true state and character; and all its provisions and proposals for its recovery are of course adapted to this assumption. They are provisions and proposals of *mercy*;—of grace to the unworthy,—of pardon to the guilty and condemned,—of deliverance to the lost,—of renovation to the polluted,—to those who are at enmity with God, and who have in them, by nature, “no good thing.” We must do with the Bible as we do with its Divine Author. We must maintain its dignity. We must not let down its lofty pretensions, nor allow its true and transcendently important recommendations to be lost sight of, and merged in any of an inferior description. The glory of the Godhead in the salvation of a lost world, is its magnificent design, and the discovery of the means for effecting this design, its glorious characteristic. We “do despite” to both the Bible and its Author, if we represent it otherwise, or “seek to please men” by recommending it to them on inferior grounds.

Now there are not a few persons to be found, who profess a great respect for the Scriptures, and even a belief in their divine original, by whom, notwithstanding, the most determined hostility is entertained

to its grand fundamental principles,—those principles which they must be humbled to receive, in faith and love, before they can derive any saving benefit from the discoveries of divine revelation.—They are men of taste, perhaps; and in this capacity, they are fervent admirers of the beauty and sublimity, the simplicity, the energy, and the pathos, of many portions of sacred writ. They can refer to them, they can repeat them, they can expatiate upon them, with all the excitation of a delighted enthusiasm. And the elevation of mind, and the tenderness of feeling, inspired by such passages, is, we fear, not infrequently mistaken for something pious and good, and serves to engender or to cherish a secret sentiment of self-complacency and conscious elation. It is of vast consequence to expose such delusion; to shew the vanity of having the ear charmed by the “lovely song,”—the natural affections touched by its plaintive tenderness, the taste gratified by its appropriate imagery, or the imagination fired and elevated by its sublimity and grandeur,—whilst the “great things of God’s law,” the truths declared by those “Holy men of God,” whose commission was “to shew unto men the way of salvation,” are neglected, disbelieved, scorned, or hated.

We have been led to these remarks by an association that will be obvious to every reader. There is, perhaps, no book of the inspired Volume in which there is more of the finest poetic imagery, of impassioned loftiness, of melting tenderness, of vehement eloquence, or of exquisite display of the native workings of the human heart, than is to be found in the book of Job:—so that, in the perusal of it, a person whose heart is yet unvisited by the renewing grace of God may experience the alternation of vari-

ous descriptions of delightful emotion,—swelling with the grand, and melting with the plaintive, awed by the fearful, charmed by the beautiful, kindled by the indignant, and silenced and convinced by the argumentative varieties of the poem. Even the sublime exhibitions of Deity himself, whether from the lips of the speakers or from his own, may have a certain commanding and elevating influence upon the mind. How many men of taste and science have there been, who have themselves spoken of the Divine Being in terms of apparently devotional rapture,—contemplating his power, and wisdom, and goodness in the works of creation,—viewing him as a wonderful artificer, of prodigious skill, and of boundless benevolence!—while, after all, they have been amongst the “wise and prudent,” from whom God hides the blessed discoveries of his grace, and “reveals them unto babes.” They have had a partial knowledge of Him, and a sentimental impression of his attributes as the God of nature, while their minds have been in utter ignorance of him, and their hearts in settled and bitter alienation from him, as the God of salvation,—the God of holiness, and justice, and love, in Christ Jesus.

But although the leading design of the divine revelation ought ever to be kept in our view, and all the different portions of it should be studied in the relations which they respectively bear to the introduction, developement, or confirmation of that design; yet these different portions were, at the same time, intended to subserve certain special and collateral ends; illustrating, as they admirably do, various select views of the character, the procedure, and the will, of the Supreme Governor. Take, for example, the Old Testament history. Its great end is to place before the reader's

mind the progressive discovery of the import of the first promise to fallen man,—and so to introduce the “fulness of the time;” and the manifestation of the Son of God in the flesh. But there is another valuable purpose which it at the same time serves,—by giving us a most interesting and instructive exemplification of the great principles on which Divine Providence conducts the government of the world, as well as of the operation of the good and evil passions, in righteous and in wicked men, in an endless variety of circumstances and relations; an exemplification, calculated at once to direct us in the interpretation and suitable improvement of public and private events, and to admonish us against evil, and encourage us in good.—Or take, as a more specific example, the book before us,—the book of Job. It contains the discussion of a highly interesting point in the providential administration of God, in the form of a controversy between the afflicted patriarch and his friends,—a controversy which is finally settled by the interposing authority of the Divine Being himself. It is, along with this, full of instruction, incidentally conveyed, on various collateral topics, bringing before us, in the most pleasing manner, the peculiarities of the patriarchal religion, and the operation of the principles, and graces, and hopes of the saints of God in early times.

There are four points to which, in this and another paper or two, I shall shortly direct the attention of your readers.—1. The question whether it be *fact or fiction*—2. Its *date and authorship*—3. Its *general structure and style of composition*—4. The *particular purpose or purposes of its introduction into the canon of inspired Scripture*.

For the present, I shall confine myself to the first of these topics—

the question *whether it be fact or fiction.*

Some readers, possibly, may be startled by the very proposal of such a question. Fiction!—fiction in the word of the God of truth! But their apprehensions may be easily allayed. They may at once be convinced, that to say, It *cannot* be fiction, because such a God would never make use of fiction to subserve the illustration and enforcement of truth,—is not satisfactory, seeing the parabolic mode of instruction is made use of by the Spirit of truth, and by the blessed Redeemer himself, into whose lips grace was poured, who is “the faithful and true witness,” and of whose characteristic designations “*THE TRUTH*” is one. The parables of the prodigal son, the good Samaritan, and others, are, we apprehend, decisive specimens of the illustration of truth by fiction. Still, however, it is readily granted, that there is a material difference between introducing a parable as a parable, either declared to be so, or from its connexion and circumstances so understood by all who hear or read it, and the construction of an entire book, without any premonition of its being fiction, but opening in its very first sentences, in the ordinary style of historial or biographical narration—“There was a man in the land of Uz, whose name was Job: and that man was perfect and upright, one that feared God and eschewed evil. And there was born unto him seven sons and three daughters. His substance also was seven thousand sheep, &c. &c.; so that this man was the greatest of all the men of the East.” “The general style and manner of the writer,” it has been truly said, “everywhere bespeaks a literal relation of actual events; entering into circumstantial details of habitation, kindred, and names, and ad-

hering, with undeviating exactness, to the manners and usages of the age and country of which it seems to treat.”—This latter circumstance, however, can hardly be regarded as at all militating against its fictitious character, in as much as such adherence must have been a characteristic of a skilful fiction, as much as of a real narrative..

There are several considerations, drawn from the Book itself, which have been alleged in evidence of its fictitious character; most of which might be set aside by the simple admission—an admission which none will refuse—that the book, although founded in actual facts, is a poem, and has the characteristics of poetry. The beginning and close, although in the form of narrative, are still poetic narrative, and the intermediate parts, though substantially recording a real controversy, are yet in the highest style of Eastern imagery and poetical embellishment.

1. An objection, for example, to its being regarded as a matter-of-fact narrative, has been founded on the uniformity of certain numbers, which is alleged to be unnatural, and, as a reality, unlikely;—such as the *precise doubling* of the sheep, the oxen, the camels, and the asses of Job, on the return of his prosperity;—of the first from seven thousand to fourteen;—of the second, from three thousand to six;—and of the other two from five hundred to a thousand each;—together with the precise sameness of the number and proportions of Job's children;—the seven sons and the three daughters: and to this it has been added, that all are, at the same time, in round numbers. To this objection, taking the last part of it first, it is answered, on the general principle already stated,—that it would be very unsuitable to the freedom and elegance of poetic narrative to descend to the minu-

tiae of tens and units of numeration; and that, with regard to the precise duplication, it is no more than a periphrasis, growing out of the previous statement of numbers, that the Lord restored the full amount of Job's domestic felicity, and, as to property, gave him "twice as much as he had before;" an expression, of which the subsequent details are the mere amplification.*

2. Another indication of fictitious character has been found in the rapidity of the patriarch's disasters, the destruction of seven thousand sheep at once by lightning, the escape of one servant on each occasion as the messenger of evil tidings, with other particulars, which are regarded as out of all probability, in the ordinary administration of providence. — In reply to this it is only necessary to say, that it is not essential to its reality, that it should be a likely case in the ordinary administration of providence; that the admission of its having been an extraordinary case,—a case produced by the special interposition of Jehovah, does not at all involve an admission of its being a fiction. That it was something quite out of the usual course of events, the whole tenor of the narrative explicitly shows. Nay, even if it were admitted (which it is not) that it is only a strong poetical representation of a sudden, unexpected, and total overthrow,—this would not prove that the work was not founded on fact,—referring to a real person, of the name, residence, character, and course of life, described in it.

3. Another objection to the reality of the narrative, has been founded on the interviews and conversations of Satan with God, in the first,

and second chapters. — We may, perhaps, have occasion hereafter (should such a series of papers prove at all acceptable) to notice this point more particularly. Meantime, we deem it sufficient to observe, that, even on the supposition that this part of the narrative was not to be understood literally, but rather as a poetical mode of representing what takes place, under the divine administration, by the permitted agency of evil spirits, and the commissioned service of good ones,—it would not, by any means, or in any degree, warrant the inference of the entire narrative being a fiction. It might be placed on a footing (though not introduced exactly in the same way) with the vision of Micaiah the son of Imlah, recorded in the narrative of Ahab's expedition against Ramoth Gilead, 1 Kings xxii. 19—23.—a vision, of which the representations are very similar to those we now speak of; but which, though appearing in the statement of Micaiah as connected with, and accounting for, the facts of the narrative, does not, of course, in any degree whatever, bring discredit or dubiety upon the reality of those facts.

4. The highly poetical, figurative, and occasionally sublime diction of the dialogue, has been adduced in evidence of the fictitious character of the Book.—We are far from being disposed to acquiesce in the opinion sported by one or more eminent critics, in replying to this objection, that we have, in the record, the actual words of the parties engaged in the controversy; an opinion founded on the amazing facility with which, as they allege, the Arabians were accustomed to compose extemporaneous verses. Whatever amount of truth may be

* Magee's Dissert. on Job, in his Work on Atonement and Sacrifice. Fourth Ed. Vol. ii. part i. page 50.

in the alleged fact, this is surely too much to find credit with any reasonable mind. Nor is the supposition at all necessary, for repelling the objection. In order to the establishment of the facts of the narrative as realities, there is no need for supposing more than that a controversy actually took place, of which the substance is worked up into a poetical form, and adorned with the elegance of poetical diction. This is enough; and all for which an asserter of the reality of the narration should think of contending. For, besides the incredibility of the thing itself, that poetry confessedly superior, in the judgment of the best critics, to all that unassisted human genius has ever produced, is nothing more than an extemporaneous effusion,—what can be more ridiculous, than to imagine men, in circumstances of distress so overwhelming, either suffered or witnessed, amusing themselves, or maintaining a competition of their powers, in the composition of extempore verses.

5. Certain *internal inconsistencies* have been adduced against the reality of the facts.—It has been said, for example, that in chap. xv. 10. and xxxii. 6, 7, Job's friends appear as his *seniors*; while in chap. xxx. 1. the patriarch himself speaks of them as his *juniors*.—But this, we reply, is entirely a misapprehension. In chap. xxx. 1. Job does not speak of his friends at all. "But now, they that are younger than I hold me in derision," stands in evident contrast with the particular in his former condition, described by him, with so much pathos and conscious elation, in the chapter preceding:—"The young men saw me, and hid themselves; and the aged arose, and stood up."—And

in chap. xxv. 10. the expression "*with us* are both the gray-headed, and very aged men, much older than thy father," evidently refers, not to the three friends themselves merely, but to those who were *on their side*, amongst their kindred and the people from whom they came, whose maxims of moral wisdom they professed to deliver. They frequently speak of *their* sentiments as being not their *own* merely, but the traditional doctrines of the sages of ancient times.*

While these grounds do not appear in themselves at all sufficient to warrant the conclusion that the book is a fiction; there are positive arguments by which the opposite conclusion is further established:—

1. There is the evidence of the real existence and actual history of Job afforded by the distinct mention of him, both by Ezekiel—chap. xiv. 14. 20.; where he is classed with Noah and Daniel, in a way clearly implying that he was regarded, equally with them, as a character of real history—"these three men, Noah, Daniel, and Job:"—and also by James, chap. v. 11. where it is to be observed, in the first place, that he is associated with "*the prophets*," as an example of the spirit in which affliction should be endured;—secondly, that although the *excellence* of the example is the same on either supposition, of reality or of fiction, yet in the latter case, there is a material deduction from its *force* and *persuasiveness*;—and thirdly, that it is not the mere example of patience that is exhibited by the Apostle, but the encouragement to the imitation of it afforded by the *facts of the case*—"Ye have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy;" an

*See Lowth on the Sacred Poetry of the Hebrews, Vol. ii. page 369. Note by the Translator:—and Magee, Vol. ii. part i. pages 52, 53.

encouragement which could have no influence whatever, on any other hypothesis than that of the facts having actually occurred, as an instance, or exemplification, of these features of the divine character.—There appears to me to be no reasonable withstanding of the plain testimony of these passages.

2. Although it may be thought preposterous to confirm the testimony of Scripture by any collateral proofs, yet there can be no harm in mentioning the traditions of the history of Job which are said actually to exist amongst the Arabians. Like all traditions of a similar kind, they are of course mixed up with much that is foolish and fabulous. But, in the language of an eminent writer already referred to, they are such as clearly to indicate “the belief of that people, that there was in reality such a person as Job, who lived in the patriarchal age, and was distinguished above all men by his sufferings and his patience. The reverence for the name of Job has been from the earliest times, and continues to this day through all Arabia, extremely great; so that many of the noblest families among the Arabians have gloried in being descended from that patriarch. The famous dynasty of the great *Saladin* have been known by the name of *Aioubites* or *Jobites*;

their illustrious founder being called by the name of Job.”

There is a scheme of interpretation, by which the facts are admitted, but which converts the whole into an *allegory*, and supposes the poem an *allegorical drama*, founded upon the facts. In this allegory, Job is conceived to represent the Jewish people, on their return from the Babylonian captivity; Job's wife, the strange wives whom at that time, in violation of the divine law, they took in marriage; and Job's three friends, the three great enemies of the Jews at that period, Sanballat, Tobiah, and Geshem; the sufferings of the patriarch symbolizing the afflictions of Judah in their bondage.—To dwell on a conceit so strange and so baseless, eminent as is the name of its inventor, it would be no better, in my apprehension, than a waste of time. Cicero alleged of the sages of his time—(I quote from memory) “*Nil tam absurdum, ut non dici possit ab aliquo philosophorum*”—“there is nothing so absurd, as that some one of the philosophers may not have said it.”—The scheme of interpretation I have alluded to may be regarded as a proof (and it does not stand alone) that the affirmation might, without doing them much injustice, be extended to *theologians* as well as philosophers.

* Magee. Vol. ii. part i. p. 157.

† Warburton. His scheme is refuted at length by Peters, and is denominated by Magee “a wild and arbitrary fancy.”

MEMOIR OF MR JOHN MARTIN,

LATE PASTOR OF THE CONGREGATIONAL CHURCH, FORRELL.

THE life of a useful Minister may be considered as public property. His life and his death ought to be devoted to the glory of God and the good of souls. “For none of us liveth to himself, and no man dieth to himself,

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. The fabric of the narrative, ed upon strict truth, and the

of his character as they are sketched from real life, are designed to leave lessons of instruction upon record for the profit of survivors. "Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end (or scope) of their conversation — Jesus Christ, the same yesterday, and to-day, and forever." Sketches of this nature are generally hailed with pleasure, and read with profit, by pious people. To be taught how to live usefully, and to die safely and comfortably, is one of the most important lessons of human life; and properly to master it, "line upon line, and precept upon precept," are necessary. And although the press teems almost every week with this kind of moral painting, of every size, and shape, and shade, of great and good men, from the miniature picture to the draft that is as large as life; yet it is rarely that the mind pauses in surveying this pleasing and almost endless variety. The demand is equal to the supply.—It is not the object of the following remarks to pourtray a perfect man; but to present to the reader a rude and imperfect outline of a sinner saved by grace: not to present a person "without spot, or wrinkle, or any such thing;" but one who, though only sanctified in part, "pressed toward the mark for the prize of the high calling of God in Christ Jesus." It is not to magnify the man, but briefly to advert to what the riches and efficacy of Divine grace wrought in him and by him. In one word, the writer's intention, however far he may fall short of it, is, not to panegyricize the dead, but to stimulate and profit the living.

JOHN MARTIN was a native of the west of Scotland. So far as we have been able to ascertain, he was born in the vicinity of Glasgow, Feb. 17. 1772. Some of his relations still survive in that part of the country. Of the history of his childhood and boyhood, we know nothing. From the testimony of one of his earliest religious associates, it would appear that

he had "known the Lord" in early life, probably when about twenty years of age. When quite a young man, he became a member of a Burgher congregation in the parish of Old Kilpatrick. He was one of six young men, the most of whom were situated at some little distance from each other in the adjacent neighbourhood, who were all members of the same congregation. It is understood that Mr Martin had received his first serious impressions, and his doctrinal views of Divine truth, among that branch of the Secession body. Though he afterwards differed from them in several things that relate to the constitution of a gospel church, and the order and laws of the Lord's house, yet he often spake with feelings of respect and esteem for the pious ministers and members of that denomination of Christians; and remarked, that they had been honoured of the Lord to introduce and preach the gospel in its great essential principles, with a happy degree of purity and success, into many dark and destitute districts of Scotland, where a worse than Egyptian gloom had long settled in the regions round about. His first and chief concern was to be a genuine Christian. He was a Seceder some time before his convictions and principles made him an Independent.

The six young men above mentioned were in the habit of coming early to the place of meeting on the Lord's day. They had made arrangements to secure an hour for religious conversation together, before public worship commenced. Their time was employed in a similar manner during the interval. "As iron sharpeneth iron," so did their countenances and Christian conversation expand and improve each other's minds. Those most expert at the pen took notes of the sermons; others taxed their powers of recollection: they compared notes; and in this manner their mental stores were increased, and their minds furnished with materials for future reflection and profitable conversation in their select circle. They were a

happy little band. By this incipient process, the Lord was, unknown to themselves, fitting them for future usefulness "in the kingdom and patience of Christ." Thus the elements of character were unfolded, and the germs of piety and talent were fostered, which were afterwards to be brought into a more extended field of action. Five out of the six young men became ministers of the gospel, three among the Independents, and two among the Purghers. The three former were, the late Mr C. MORRISON, pastor of the Congregational church in Sligo, Dr PATERSON of Edinburgh, and Mr MARTIN. Nearly forty years have transpired since these things occurred—three, if not four, of the six, have "finished their course with joy," and entered "the rest which remaineth for the people of God."

Even at this early stage of his course, John Martin was esteemed among his pious companions, as a young man of an active ardent spirit. Decision of mind, and promptitude in the performance of "every good work," were traits that strongly marked his religious character from the earliest stages of its development. The same features of character, more matured with knowledge, and mellowed by experience, distinguished his career to the close of his days. There was a transparent simplicity and straight-forward honesty about his character. It was open as the light of day. And although cautious in taking his ground, careful in collecting evidence, and severe in sifting it; yet when he espoused religious principles on the evidence of revelation, and the convictions of his own conscience, it was not to speculate, or play fast and loose with them, but to live and die under their divine influence; and like Caleb and Joshua, "to follow the Lord fully." He was not a hesitating man of half measures, when the authority of revelation, and the dictates of conscience were concerned. He threw his whole soul into his religious principles. While his Christian character was thus ripening, Sab-

bath evening schools were introduced into that part of the country where he resided. He, and some others of the pious young men referred to, were among the first to take a decided and active part in these valuable moral nurseries as teachers. He and his friend Mr Morrison, soon became eminent in this "work of faith and labour of love." They lived in the same village, some four miles west from Glasgow. They were "true yoke-fellows," while they were "helpers of each other's joy and faith." The religious excitement, which at that time occurred in our native country, powerfully attracted the attention, and invited the investigation of the most of these young men; and was much more congenial to the elastic spring of their ardent minds, than the more measured and monotonous course to which they had ever been accustomed. Sabbath evening schools, itinerant preaching, and occasional lay preaching, were then new things in Scotland. By many pious people, both in and out of the Established Kirk, the two latter were looked upon as "dangerous innovations," calculated to degrade "the regular ministry," introduce disorder into the church, and were therefore viewed with a jealous, if not with a prejudiced eye. Discussion ensued;—the Bible was made the standard of appeal;—and time, and truth, and practical utility have decided the controversy. Now, no man who has any regard to his character as a Christian, will dare to move a lip, or mutter a single sentence against such measures.

About the year 1798, Messrs Haldane and Ewing visited Glasgow with the view, among other things, of making arrangements for obtaining and educating a select number of pious young men, possessed of real talents capable of cultivation, for "the work of the ministry." The active part, which our deceased friend had taken in teaching the Sabbath evening schools, along with his fellow-labourers in this department, had brought them under the notice of a few of the leading men of experience

and standing in the religious world. Their names were mentioned as talented young men, of piety and promise, who were likely to avail themselves of the proposed opportunity for the cultivation of their minds, with a prospective view to public usefulness. This was a link in the chain of events, which induced Messrs Martin and Morison, after much prayer, deliberation, and anxiety, to join the first class of students, placed under the direction of Mr Greville Ewing. That class was commenced in Edinburgh, but afterwards was removed to Glasgow, where our friend continued, and completed his preparatory course.

A considerable time previous to this, however Mr Martin's mind had entertained serious doubts as to the divine right of modern presbytery. His single, but insurmountable objection to it was, that in his opinion, it could not be found in principle nor example, in name nor in fact, in the New Testament,—as it is taught in the Confession of Faith, and is practised among modern presbyterians, established and dissenting. Right or wrong in his opinion, he conceived that New Testament presbytery, and modern presbytery, were two very different, and to his mind, irreconcilable things. Before he had entertained a doubt on the divine right, he had adopted the celebrated protestant maxim,—that the Bible, the Bible alone, contains the religion of protestants! With this principle in his mind, he had recourse to the study of the New Testament and the throne of grace. “The Confession of Faith,” and “The Act and Testimony,” were at that time almost the only books in the hands of serious people in Scotland, that treated on the subject of church government. Dr Owen's treatise was in the hands of a few. From his deserved celebrity as a theologian, presbyterians of all denominations claimed him as their own. A friend put the doctor's treatise “on Church Government,” into Mr Martin's hands, with the sanguine hopes that it would dissipate all his doubts, and confirm and

establish his mind, on “the divine right of presbytery.” The perusal of this treatise produced upon his mind quite an opposite effect.

Little known, and unpopular as congregational principles then were in this country, scanty as was the general reading of our deceased friend on that subject, and imperfectly as he then understood the practical working of the system; yet by the careful perusal, and attentive study of “the Acts of the Apostles,” and the epistolatory writings of the New Testament, it became the settled conviction of his mind, that the principles there taught, in “the planting” of the primitive churches, and the approved examples there found of the subsequent “watering” of them, were to be considered as the divinely established, and permanent laws of the constitution, and administration of the gospel church, imperiously binding upon all the subjects of the Saviour's kingdom to the end of time; and that, cost what it may, it was his duty, and privilege, and interest, faithfully and practically to follow them. During the progress of his inquiries on these subjects, he communicated his scruples and difficulties to one of his young friends, with whom he was very intimate. He honestly mentioned his convictions, and what were likely to become his ulterior conclusions. His associate suspected he had caught a taint of “heretical pravity,” and warned him against the adoption of such outlandish and unpopular principles. He no doubt did so in the simplicity and sincerity of his heart. But his friendly reprover soon found that it was easier to warn him against “fickleness” and “innovation,” than it was to obviate his doubts, solve his difficulties, set aside his proofs, or answer his arguments. His reprover, some time afterwards, espoused the same principles, joined the same body, and embarked in the same honourable employment.

In the summer of 1799, the first class of young men, under the tuition of Mr Ewing, was removed to Glas-

gow. There Mr Martin continued to prosecute his studies with exemplary diligence during the much too limited time and course of study then assigned to students. More than one of his fellow students, who still survive him, make honourable mention of the correctness of his Christian character, the ardour and industry of his mind, the steadiness and strength of his friendship, his diligence as a student, and his devotedness of heart to the cause of God; as also of the promise that his talents then gave of his becoming a popular and useful minister of Jesus Christ. If in classical scholarship, high mental culture, and extensive literary attainments, Mr Martin could not be considered as an adept, it is to be viewed rather as the *misfortune* than the *fault* of the man,—an early defect in the then existing system of tuition, than the want of either inclination, capacity, or industry on the part of the student. If his attainments in that department were moderate, the modesty of his pretensions was more so. His good sense and good taste preserved him from pedantry. Whatever were his mental acquisitions, they were of a practical character. They were all put in requisition to improve his powers of preaching. John Martin's favourite study was theology. The range of his Biblical information, in all its doctrinal, experimental, and practical details, was extensive, diversified, and well digested; and his powers of communication were, in our apprehension, considerably above mediocrity. He had studied deeply, in connexion with his Bible, the substantial theology of the Puritan school; and had caught no inconsiderable portion of the spirit of the non-conformist age of Old England. And the grace, the ease, and the accuracy with which he often communicated these substantial verities, would not have disgraced the character of some who have spent seven or ten years in academic groves. Whatever may now be thought or said, after the lapse of more than thirty

years, respecting the defects of the system of education then adopted,—of the limited, and the stinted range of study then assigned to the early students connected with the congregational body in Scotland; yet it is due to the character of the gentleman, who then generously furnished the pecuniary means, to the worthy tutor who made the most of the defective plan, and turned the time and the means, to the best possible account, and to the students themselves, to say, that the plan then proposed, and the measures pursued, with all their acknowledged defects, have been productive of a very large portion of spiritual and imperishable profit, to many souls in some of the most destitute parts of our native land. The day of judgment alone will fully unfold the amount of the beneficial results. With very few exceptions indeed, the men have proved themselves, after the expiry of more than 30 years, to have been well worthy of more than all the expence and culture bestowed upon them.

When the term of Mr Martin's studies was completed at Glasgow, he was sent for some time to officiate as an assistant to Mr Innes of Dundee, now of Edinburgh. During a short time he remained there, he was much esteemed by that reverend gentleman, and was very popular as a preacher. In a note from him, dated November last, to a friend who had apprized him of Mr Martin's death, he says: "Mr Martin was for a short time my assistant at Dundee. He came to me direct from Mr Ewing's class, and was very popular as a preacher. We went on very happily together till he got a call to Forres. I have seen almost nothing of him since. While with me he shewed an amiable and accommodating temper, and seemed always ready to accommodate others: but it is so long since, and so many events have transpired, that most of the incidents which occurred while he was associated with me, have faded from my recollection."

From a small MS. volume now be-

fore me, it appears that Mr Martin left Dundee for Forres, on the 12th March 1802,—passing through Montrose, Aberdeen, Huntly, and Elgin. At that time there was a kindly warmth and glow of Christian feeling among the churches in these places, which had been recently formed on congregational principles. In his intercourse with friends in those parts, they were “comforted with the mutual faith of each other,” if not “somewhat filled with each others company.” “By the good hand of our God upon him,” he arrived in Forres on the 20th of the same month. He preached in Elgin on his way thither. Several of the elderly Christian friends there, have still a vivid recollection of his blooming and interesting appearance in the pulpit, and of the impression produced upon their minds by his discourse. His text was Psalm cvii. 7. “He led them forth by the right way, that they might go to a city of habitation.” To many of them it was a word in season. It was a happy effusion of faith in God, as the guardian of his footsteps, and the guide of his future prospects and labours in life. Little, however, did he, or they, conjecture at that time, that the Lord was about to “fix the bounds of his habitation,” and the sphere of his labours for more than thirty-two of the most active and useful years of his life, so near their vicinity. Such, however, has been the fact. It has been “the Lord’s way” in unrolling the volume of his history. It has been “the right way:” and the once weary and weather-beaten pilgrim, has been kindly and safely conducted to “a city of habitation,” “whose builder and maker is God,” which on that occasion he so graphically and impressively described. He can now look from “the heights of Zion,” over all the way by which the Lord has led him, and sing in strains more sweet than heretofore: “All the paths of the Lord are mercy and truth to them that fear him; to them that keep his covenant, and are mindful of his testimonies.” “Whoso is wise, and

will observe these things, even they shall understand the loving kindness of the Lord.”

Mr Martin commenced his public labours in Forres, on Sabbath the 21st March 1802, by preaching from Rom. v. 21. “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.” His first text may be considered as characteristic of the general scope of his ministry in that town for nearly thirty-three years. Sin, and a full and free salvation, by sovereign grace, flowing to the chief of sinners, through the infinite merits of an Almighty Saviour, and based upon his perfect righteousness, formed a prominent feature in all his preaching. There had been occasional sermons, and partial supplies given to the people there before his arrival. Mr David Sutherland, New Hampshire, America, laboured there for a season. The excitement at that time was very strong. The spirit of hearing was prevalent in the town, and adjacent country. Many were much moved with concern about their souls, and others seemingly melted with godly sorrow. There was a shaking among the dry bones, and some hopeful symptoms of spiritual life. The prayer meetings, the Sabbath evening schools, and the country sermons, were numerously attended. Several aged Christians of some standing seemed to be revived, and some of the young afforded hopeful symptoms of sound conversion. No church was formed, however, for nearly two years after Mr Martin’s arrival. Nor were the materials for some time ripe for it. The young converts had every thing to learn; and those who had long been reputed pious, had need, like Apollos, “to be taught the way of the Lord more perfectly.” Both needed to be taught from the New Testament, the constitution of a gospel church, as consisting only of those who, in the strict judgment of charity, have been “renewed in the spirit of their minds,” and who are desirous of walking with the people of God in

"all his statutes and ordinances blameless." Some of the more aged, who never had studied the principles of Christian fellowship from the Scriptures, would have urged on the formation of a church, before the foundation was properly laid, or the materials assorted. These are very often the first to stumble when once the line is drawn. "On this subject, however, our deceased friend was cautious. He taught them as they were able to bear." He gave "line upon line, and precept upon precept." While "other foundations can no man lay than that is laid, which is Jesus Christ," yet it is of vast importance that "every man take heed how and what he builds thereupon." The weekly prayer meetings, which at that period were well attended, made them acquainted with each other's sentiments, feelings and prin-

ciples; they proved a rallying point to the pious, and in due time paved the way in ascertaining the proper materials for the formation of the church. Character, and the possession of vital piety, were their chief object, rather than number and popular eclat. Accordingly, after mature deliberation, fasting and prayer; like the returning captives by the river of Ahava, that they might be directed by the Lord in a right way, the church was formed in March 1804, consisting at first of from twelve to fourteen men, and seven females, who had confidence in each other as disciples of Christ. They "gave themselves to the Lord and to one another," to "continue stedfastly in the apostles' doctrine, and fellowship, in breaking of bread, and in prayers." Acts ii. 42.

To be continued.

THE APOSTLE PAUL'S THORN IN THE FLESH.

IN the second volume of the *Life and Correspondence of Hannah More*, reviewed in our last Number, there is an interesting letter on this subject, written by Mr James Stephen, the kinsman of Wilberforce and zealous coadjutor in that work of piety for oppressed Africa, with which the name of the latter is uniformly associated. The view there given appears to us to be well founded, and consistent with the texts containing an allusion to the apostle's infirmity, which it beautifully illustrates. It was communicated to Mrs More while her work on the character of the apostle was in the press, and not having been published at the time, the interpretation will, we believe, be new to our readers. But the following extract requires no comment.—Eds.

"When are we to have our new or improved views of St Paul? With such a subject, and such an artist, we may reasonably be impatient for the exhibition. Does it fall within the plan or general character of the work, to notice the thorn in the flesh, the messenger of Satan, and to give any conjecture as to the infirmity alluded to? I have an interpretation of this, which, as far as my reading, or that of Wilberforce and some others goes, is original, and yet it is admitted by them to be as probable, or more so, than any other of the many conjec-

tures they have seen. For my own part, I hold it almost demonstrably the true solution. St Paul's infirmity was one well known in hot climates, a chronical ophthalmia. Hence he was what is called *bleary-eyed*, and was often, perhaps, obliged to wear a shade. It made his personal presence mean, it was a visible infirmity in his flesh, it hindered his usefulness, and therefore he besought the Lord anxiously, that it might depart from him; but was answered, "My grace is sufficient for thee." It made it for the most part painful and difficult for

him to write. Hence he generally employed an amanuensis, and regarded it as a great matter when he used his pen. "You see how long a letter I have written to you with mine own hand." "The salutation of me, Paul, written with my own hand." It is thought that he might abstain from writing to save his strength or time; why then did he work at tent-making? A man who maintained himself by that sedentary labour, might as well have been at his desk, for we cannot suppose that the wages of a journeyman tent-maker were greater than those of an amanuensis. It exposed him to contempt and derision among strangers, and therefore he gives praise to the Galatians, that when he preached the gospel to them at the first, through infirmity of the flesh, his temptation, which was in his flesh, "they despised not." That the infirmity was of a bodily kind, seems to me quite indisputable. Doddridge, and all the best commentators, take that side. It is literally so described, and the calling it a "messenger of Satan," is perfectly consistent with its being a bodily disease. Satan, in fifty places, is represented as the immediate author of corporeal defects and maladies. The passages cited, shew it was something visible to others. How could a temptation to a particular sin be so, unless it was complied with? It would be derogatory to the character of the apostle, and even of an antimonian tendency, to suppose this to have been the case. The Galatians *ought* to have despised him, if in preaching the gospel he had exhibited before them the strength of a temptation by the commission of open sin. They would have deserved no praise for not despising, but the reverse;—i. e. for not despising the temptation, if put for the visible sin, which was its evidence. In short, I am astonished how any pious and judi-

ous commentator should think this "thorn in the flesh" a thorn in the conscience.

If it was bodily, it was also some bodily infirmity of an unsightly appearance, making his "person," or aspect "mean," and exposing him to contempt. How shall we find a more probable hypothesis to suit those and the other preconceptions? He was not lame—witness his great bodily activity.

Doddridge supposes that the view he had of celestial glories might have affected his nervous system, so as to occasion stammering in his speech, and some ridiculous distortion in his countenance. (Exposition, 2 Cor. xii. 7.) But it is at least equally probable that those heavenly visions, or the supernatural light which blinded him at his conversion, might have left a weakness and disease in the organs immediately affected. It is notorious, that after a severe inflammation in the eyes, they are extremely liable for a long time, or through life, to a return of the complaint. It may be even presumed from analogy, that unless the miracle which restored Paul to sight, removed also a natural secondary effect of the temporary injury the organs had received, there must have been a predisposition afterwards to the complaint which I suppose him to have had. Now that frugality in the use of means, which has been observed even in the miraculous works of God, may be supposed to have permitted that predisposition to remain, it being designed that the apostle, for his humiliation and the exercise of his faith and patience, should have a permanent infirmity of the flesh to struggle with in future life.

The choice of the metaphor by which St Paul describes his infirmity, also weighs much with me; indeed it first excited my conjecture. The pain of ophthalmia, when severe, exactly resembles the prick of

a thorn or pin. I once had it very severely indeed, in the West Indies. It made me blind in a manner for about three weeks, and during that time, if a ray of light by any means broke into my darkened chamber, it was like a thorn or pin run into my eye, and so I often described it. I felt also the subsequent effect for years, which I suppose to have been experienced by St. Paul, a predisposition to inflammation in the eyes, which extreme care and timely applications prevented from recurring.

I see a further, possible source of this idea in his mind, in the fact that thorns in the eyes, are figuratively used in different parts of Scripture, to signify troubles and temptations. (see Numbers xxxiii. 65, and Joshua xxiii. 13.) Now if this metaphor had an affinity with the actual bodily sensations of the apostle, it was natural he should think of and use it, but as natural that he should vary it into the more general term *flesh*, that he might not confound the proper with the metaphorical sense, and be understood to mean that a thorn actually thrust into his eye had produced the disease.

This may be thought perhaps too refined. But the strongest argument of all remains, and appears to me nearly, if not decisive. It rests upon Galatians iv. 15. After praising them in the preceding verse, for not despising his fleshly infirmity, (whatever that was,) he here subjoins, "*I bear you record, that if it had been possible, ye would have plucked out your own eyes, and given them to me.*" How natural this context on my hypothesis! How little so on any other! Was it a moral infirmity, a temptation known by its fruits? It might then have pardon, it might then have charitable and respectful *indulgence*, in consideration of the great and good qualities which were seen in the same character; but it could not

give rise to such glowing affection, such ardour of sympathetic kindness, as these words import. Again, was it a bodily infirmity affecting some other member than the eyes; how extremely unnatural this expression of the sympathy which it produced. Let us take, for instance, Doddridge's conjecture: "You saw my paralytic distortions in my mouth and cheeks, you heard my stammering tongue, when I first preached the gospel to you; but you despised not those infirmities: on the contrary, you would, if it had been possible, have plucked out your own eyes, and given them to me." Suppose lameness, or some sharp internal disease, (as others have supposed, notwithstanding the visible character of the infirmity,) and the incongruity is not much, if at all less. But if the apostle was speaking of his diseased eyes, which made his aspect unsightly, and prevented perhaps much of the natural effect of his preaching, to which they nevertheless respectfully listened, and with affectionate sympathy did all they could for his comfort and relief, how natural, how appropriate this grateful close of the encomium! "Such was your generous and tender sympathy, that I verily believe if you could have removed these sufferings of mine, and that obstacle to my more perfect usefulness, by taking the infirmity in my stead, by plucking out your own sound eyes, and transferring them to my use, you would have been willing to do so."

If parental fondness for a supposed discovery of my own does not deceive me, these reasons, when taken together, are nearly conclusive. The point to be sure, after all, is of no great importance; but if Mrs H. More thinks it worth her while to notice the guesses on this subject at all, here is what I suppose to be a new one for her consideration."

POETRY.

LINES ON THE DEATH OF A DISTINGUISHED
CHRISTIAN FRIEND.

I.

Weep not for him ! though he hath pass'd away
 In all the fulness of his glorious prime ;
 Though his bright sun went down while yet 'twas day,
 And his flow'r faded ere its autumn-time :
 Yet set that sun in quenchless glory bright ; —
 Yet bloom that flow'r amid the fields of light.

II.

Weep not for him ! though on his honour'd brow
 His gather'd laurels budded fresh and new ;
 And thousands spoke his hearty praise, that now
 Their mournful chaplets on his tomb must strew :
 The honours he hath left are dust to those
 Which now in Paradise his spirit knows.

III.

His was no common station, for he stood
 The favoured child of Nature, Genius, Art ;
 And round him throng'd the great, the wise, the good,
 Each from his varied stores to glean a part ; —
 Alas ! their incense only fed that flame
 That blaz'd too fiercely for his gentle frame.

IV.

Methinks I see him at his former toil ; —
 His fair brow gemm'd with the cold dews of thought ; —
 Eyes that though bright, yet told of midnight oil ;
 And hectic cheek that show'd too deep he sought
 To search that mine, where, hid from vulgar eyes,
 The too-bewitching pearl of knowledge lies.

V.

He toil'd too deeply, but he toils no more ;
 The chains that bound his spirit now are broke ;
 He strives not now with painful wing to soar,
 Clogg'd and retarded by the body's yoke ;
 Truth, with the vast velocity of light,
 From its pure fountain, flashes on his sight.

VI.

Before the throne of Him he lov'd below, —
 Of Him whose glory the vast empyre fills,
 He stands and gazes till the rapt'rous glow
 Of holy ardour through his bosom thrills ;
 And wakes to louder extacy his songs
 Of praise to Him to whom all praise belongs.

VII.

As 'twas in Eden ere our father fell,
 Angels are now his fond familiar friends ;
 They love to hear his lips of mercy tell ;
 And as he speaks each seraph lower bends
 To hear that tale which oft hath spread the song
 Of rapt'rous praise through heaven's adoring throng.

VIII.

Oh ! who would bring him from ~~the~~ sphere so bright,
To scenes like these where care and pain have birth ;
Or quench the lustre of his golden light
Amid the dark mephitic damps of earth ;
Or cramp again that spirit pure and high,
In the close cabin of mortality ?

IX.

Not I, not I, though I did love him much—
He was my early, honour'd, constant friend ;
Yet would I not that earth again should touch,
Or sin-born cares his lofty spirit bend :
No ; till my soul shall rise with thine to dwell
In light and love, my friend, farewell, farewell !

W. L. A.

. R E V I E W .

The anxious enquirer after salvation directed and encouraged. By JOHN ANGEL JAMES. London, Westley and Davis. 18mo. pp. 146. Second edition. 1834.

Letters to a friend, intended to relieve the difficulties of an anxious enquirer under serious impressions on the subjects of conversion and salvation. By the late Rev. THOMAS CHARLTON HENRY, D.D., of Charleston, South Carolina. Second reprint from the American edition. 18mo. pp. 350. London, Jackson and Walford. 1833.

THE difficulties of anxious enquirers have employed the pens of Christian writers in almost all ages of the church. The writings of Sibbs, of Shepherd, of Alleine, of Baxter, of Halyburton, of Doddridge, and of Witherspoon, must be known to most of our readers. Yet, although the valuable treatises of these great and good men have done much, a great deal yet remains to be wished for. In the two volumes mentioned at the head of this article, we have a valuable addition to

the " wholesome instructions " supplied by preceding writers. Nevertheless Bunyan's opinion of the difficulties of anxious enquirers remains good : " It is the slough of despond still, and will be, when they have done what they can."

Yet there unquestionably are " certain good and substantial steps placed even through the very midst of this slough." And doubtless it is the business of those who teach divine truth, to point out the " steps " to the anxious and bewildered enquirer. This was the task which Mr James and Dr Henry undertook to perform ; and it is only doing them bare justice, we conceive, to say that they have done more to clear away the stumbling blocks out of the path of enquirers, than previous writers. It would be foolish to pretend, however, that either Mr James or Dr Henry has left nothing to be desired, and nothing further to be attempted.

Books for the use of anxious enquirers are extremely valuable in their own place, and when used judiciously ; but we must be permitted to say that ministers of the gos-

pel may employ a much more powerful instrument than books, if they choose. Let a minister of the gospel go to an anxious enquirer, and talk to him alone concerning the state of his soul,—let him listen to the fears and difficulties of the trembling sinner; and tell him affectionately and familiarly what he ought to do to be saved. See in what manner Paul discharged the duties of his ministry: “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.”

Why did he teach not only publicly, but also from house to house? Undoubtedly that he might talk familiarly and privately to the people concerning the good of their souls. A medical student would make scanty and superficial attainments in professional knowledge, if he were to confine his attention to books and pictures, and neglect the dissecting room and the hospital. A physician would have small practice and less success, if instead of visiting his patients, he should only send them a book. We allow, then, that such books as those of Dr Henry and Mr James, are valuable to both ministers and enquirers, but they should never be put in the place of oral instruction, or of ministerial visitation. The cases of enquirers are as diverse and numerous, as are the individuals enquiring, and each person requires a kind of treatment peculiar to himself.

If enquirers could only be brought to pursue steadily the object sought by the jailor at Philippi, it would be an easy and simple matter to deal with them. When one asks, “What shall I do to be saved?” the Bible furnishes a direct, explicit, and would sinners but receive it, a most satisfactory answer. “Believe on the Lord Jesus Christ, and thou shalt be saved.” But this

answer is far too humbling to human pride,—far too simple for human distrust,—far too peremptory for a rebel’s inclination,—and when the proud distrustful rebellious heart recoils from the glorious simplicity of gospel mercy, another question is started: “How is my sinful rebellious heart to be wrought upon, to induce it to believe? I have done all that I can, and I can do no more.” Sometimes the foolish enquirer loses himself among the thorns and briars of metaphysical difficulties, on the very threshold of his enquiries. He is like a man who will not eat and satisfy hunger, until he knows all about the intricate and inexplicable systems of digestion and assimilation. He will not set out on a pressing and important journey, until he can tell how his mind acts upon and controls his limbs. He will not look upon the blue sea, the shining streams, the green woods and fruitful fields, until he can penetrate the mysteries of vision.

Now common sense would at once suggest, that a man may eat and satisfy his hunger, and yet remain in utter ignorance of the mysteries of digestion.—A man may walk to his journey’s end, and yet continue unable to explain how mind acts on matter.—A man may look upon, and enjoy a lovely landscape, without knowing anything of the science of optics. Even so a man may believe the gospel, without knowing one whit, or caring one straw, about the metaphysics of faith. It is the *thing* believed, with which an enquirer has to do; the *manner* of believing, provided he *does* believe, is a thing he may safely reserve for future speculation. The first thing a man enquires after, who finds himself in a house on fire, is, “How shall I get out?” The first thing a patient asks who dreads danger, is, “How

shall I get cured." The time of danger is a time for acting, not for speculating.

It is true the Bible gives an enquirer a certain measure of information, how his mind is to be wrought upon so as to change and purify it, but this information is neither given to satisfy the unreasonable demands of unbelief, nor to gratify the unreasonable demands of curiosity. We are told that the Holy Spirit is the prime agent in producing faith, repentance, and regeneration, by his silent mighty operations in the heart. The word of God is the instrument with which he works. These precious truths are taught, however, for practical, not for speculative purposes, in order that sinners may pray for the Spirit, and use the word of God.

The duty of the sinner is to carry his guilty polluted soul at once to Christ, to cast himself at once on the sovereign free mercy of God in Christ. It never serves, however, any good purpose, and it is handling the word of God deceitfully, to represent conversion as an easier matter than the Bible describes it. Conversion is a moral miracle, which man is as incapable of performing for his brother, as he is incapable of opening the eyes of the blind, or of raising the dead. Still the sinner has a duty to perform in the work of conversion, or why is he exhorted so often and so earnestly to repent and believe the gospel? To every promise of gospel mercy and grace, there is annexed a command to repent and believe. In one passage, the sinner is promised a new heart, in another he is commanded to make for himself a new heart. Compare Ezek. xviii. 31. with xxvi. 25. "It is one great encouragement, that whatever difficulties lie in our way, all centre in ourselves. God *will* not, and Satan *cannot* hinder our salvation. There is no obstacle

which is in itself insurmountable: no enemy which is invincible: no objection which is unanswerable: The only question is, 'Art. thou sincerely willing and anxious to be saved?' Once made truly willing, what is to hinder thy salvation? Dwell again and again on this simple idea, for it is full of encouragement. The only difficulty in my way to heaven is that which exists in my own heart, and God is willing to remove that." JAMES—pp. 137, 138.*

Only believe: all things are possible to him that believeth. When Jesus commanded the man with the withered hand, to stretch it forth, the man did not say, "Lord, how can I stretch it forth? it has hung powerless by my side for many years, and I might as easily attempt to lift Lebanon with all its cedars, as stretch it forth." The man believed the word which Jesus spake, and in believing, he obtained healing.

The two works of Mr James and Dr Henry, although having the same general object in view, and bearing a family likeness, inasmuch as they are both the product of minds deeply imbued with genuine piety, and characterised by sound sense, yet, as might have been expected, there are differences, arising out of the peculiar cast of the writers' minds, and the different occasions which called their pens into exercise.

Mr James' work bears internal evidence of having been originally a course of sermons preached to his own flock. Dr Henry's, we are informed in the preface by Dr J. P. Smith, "originated in some very solemn and impressive conversations of the author during his visit to the land of his ancestors." The one book, then, manifestly consists of sermons without texts; the other consists of letters written for print.

ing and publishing. There is not the ease and familiarity which one expects to meet with in actual correspondence, but that amount of elaboration which one expects to find in a prepared essay. Both works have peculiar excellencies, but each is fitted for its own separate class of readers. The general character of Mr James' volume is *simplicity*. He tells us in his preface, "If any are disposed to think I have carried my endeavours after simplicity too far, and are desirous of something more elaborate, I refer them to the excellent work of Dr Henry of Charleston, entitled 'Letters to a friend,' recommended by Dr Pye Smith, the object of which is precisely the same as my own, but which is written in a more diffuse style, and illustrated by a greater variety of facts." For general use we should decidedly prefer Mr James'; for readers who are educated or thinking, or both, we should be inclined to prefer Dr Henry's. There is nothing in either of them which we think a friendly critic in a good temper would be disposed to find fault with. So far as we are competent to judge, both are scriptural and sensible, but both are human productions, and so fallible and imperfect.

Mr James addresses himself to an enquirer on the following topics: On the reasonableness and necessity of anxiety about salvation—On the immense importance of retaining and deepening religious impressions—On the importance of gaining scriptural knowledge—On repentance—On faith—On mistakes into which enquirers are apt to fall—On perplexities which are often felt by enquirers—On the discouragements at the commencement of a religious course—Cautions—and, last of all, encouragements. To give our readers an idea how these

important topics are treated, we shall extract one of the "Cautions"—the first, a caution which has been sadly neglected in our own country.

"Do not seek to relieve your solicitude, or settle your religious peace, by joining yourself to the church and receiving the sacrament. This is done by many persons, who, after having remained for a long time in unrelieved solicitude, and after having tried all methods but the right one for gaining peace, determine to enter into church fellowship, and to receive the Lord's supper, with the hope of obtaining that comfort which they have hitherto sought in vain. But does not this look like a self-righteous dependance on duties? In what way can the sacrament give relief to a burdened conscience? Is there any thing more meritorious in that ordinance than in any other? Perhaps you say that the emblems of the body and blood of our Lord will more deeply impress the mind through the medium of the senses. So they will: but then the mind must be in a state of knowledge and faith to receive the impression: but I am now supposing that you are not in that state, that you have never yet committed your soul into the hands of Christ for a full and free salvation, and in such a state of mind to go to the sacrament or the church for peace, is to expect that they can do that for you, which the work of Christ cannot do. Is not the blood of Christ able to take away your sins? Is any thing necessary to be added to the righteousness of Jesus Christ for your justification? What can the sacrament do for you if this be insufficient to save you? The sinner that seeks to loose his burden of guilt anywhere, whether it be in the prayer-meeting or the sacramental table, besides the cross of Christ, is in delusion. It is possible, nay, probable, that by going to the Lord's table you may feel, for the time, an abatement of your solicitude: your imagination may be excited—your feelings moved; and, mistaking this for faith, you may have peace: but it will be a false and a transient one. Either you will fall asleep in self-deception, or your anxiety will soon return, increased by an apprehension that you have added sin to sin, by receiving the Lord's supper in an unprepared state of mind. This institute is intended not to give peace to *unbelievers*, but consolation and justification to *believers*; not to bring us into a

state of faith, but to be received in faith; not to remove the burden of sin from the conscience, but to keep in remembrance that great sacrifice by which the burden is removed."—pp. 125, 126.

There are one or two sentences in this valuable extract, which might, we think, be altered to advantage. What use is there in speaking of the mind being in a state of knowledge and faith to receive an impression, when we can say at once, that the sinner cannot profit by an ordinance of the gospel, when he neither knows nor believes the truths set forth in it? Would it not be better to say shortly and directly, "the sinner that seeks or finds peace in any thing except the cross, is in delusion," instead of the following round-about ambiguous sentence: "The sinner that seeks to loose his burden," &c. But these are spots in the sun, and would not have existed at all, had Mr James given himself full time "to clip and pare his measures."

Our columns will not suffer us to be very liberal in extracts; we shall give, however, one or two short paragraphs from Dr Henry's volume. The following awful instance of parental interference with the religious convictions of a child, may be known to some of our readers; but all should know it.

"An accomplished and amiable young woman had been deeply affected by a sense of her spiritual danger. She was an only child. Efforts were immediately made by her father to remove the cause of disquietude. The Bible, and other books of religion, were removed out of her possession, and their place was supplied by works of fiction. The end was accomplished. All thoughts of piety, and all concern for the immortal future, vanished together. But O how, in less than a year, was the gaudy deception exploded! The fascinating and gay L.—— M—— was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenance of every attendant fell as if they had heard the flight of his ar-

row. I see even now that look directed to the father, by the dying martyr of folly. The glazing eye was dim in hopelessness, and yet there seemed a something in its expiring ray, that sold reproof, and tenderness, and terror, in the same glance, and that voice—its tone was decided, but sepulchral still: 'My father, last year I would have sought the Redeemer.' 'Father, your child is ——' Eternity heard the remainder of the sentence, it was not uttered in time."—p. 104.

Another extract from Dr Henry, and we have done. It is the case of an individual who conceived that he had been guilty of the sin against the Holy Ghost. An interview was brought about by his friends with a judicious minister, and the following is the conversation which ensued.

"'You believe yourself guilty of the unpardonable sin?' 'I am sure of it.' 'In what did the sin consist?' 'I opposed the work of God.' 'So did Saul.' 'I denied Jesus Christ.' 'So did Peter.' 'I doubted the power of Jesus Christ after strong evidence in its favour.' 'So did Thomas.' 'What! are you endeavouring to prove by such examples that I am a Christian?' 'Not at all, I am only inquiring into the nature of your guilt, and thus far I see no reason to despair.' 'I have hated God,' rejoined the self-condemned, 'and openly avowed my enmity in sight of his divine operations.' 'Thus far your case is lamentable indeed, but not hopeless still. Our hearts are naturally at enmity with God, and I do not see why the open avowal of this, drawn out by the sight of the law into visible form, must necessarily and always constitute the guilt of which you accuse yourself.' 'I feel that I am cut off from salvation.' 'It is difficult to reason against your feelings, but they are no proof on the present subject. Let us enquire whether you desire the pardon of your sins?' 'Assuredly, if it were possible.' 'Do you regret the conduct of which you accuse yourself?' 'Certainly.' 'Do you sincerely desire repentance?' 'I would give the world, if it were mine, to do so.' 'Then it is not possible that you have been guilty to an unpardonable extent: for these are characteristics of a state of mind, faithless, but far from being desperate, and they come within the gos-

pel invitations.' There was something simple and touching in this mode of ministering comfort to a mind diseased; and it produced an effect which probably no other process could have accomplished. Mr L. did not long survive this interview, but his living and dying hours were those of a favoured Christian."---pp. 223---225.

Sacred Geography; or a Dictionary, Historical and descriptive, of every place mentioned in the Bible. By WILLIAM SIME, Edinburgh. W. Oliphant & Son. 1835.

WE had only room to mention the appearance of this interesting volume last month, and to express our conviction of its value both to instructors of youth and students of the Bible generally. The writer has evidently drawn his materials from every available source, and has presented them in a condensed, yet distinct form. By enriching our pages with a few extracts, in which there is nothing that particularly distinguishes them from others, our readers will be enabled to form their own judgment.

"HERMON, a celebrated mountain, east of Jordan, forming the north-eastern boundary of the Holy Land; Deut. iii. 8. It is the most elevated summit in the range of those mountains denominated Anti-Libanus, and rises 8950 feet above the level of the sea. This mountain is known in the sacred volume by different names: the Sidonians called it *Sirion*, and the Amorites *Shenir*. In the book of Deuteronomy, (iv. 47, 48.) Moses gives it the name of *Sion*, which must not be confounded with the famous Mount Zion in Jerusalem. The fact is, that among the several little hills which encompass Hermon, one of them was more particularly called *Sion*, and another *Sirion*; and both are celebrated for the copious and refreshing dews which fall upon them; Psalm cxxxiii. 3. In the book of Joshua, (xi. 17.) Hermon is called *Seir*, which is only another way of reading *Shenir*; Halak also is mentioned in the same verse, and seems to be a contiguous mountain in the great range of Lebanon. It is thought, not without probability, that Hermon is the mountain re-

ferred to by Moses under the name *Hor*, in his description of the promised land. 'And this shall be your north border; from the Great Sea, ye shall point out for you Mount *Hor*; from Mount *Hor*, ye shall point out your border unto the entrance of Hamath;' Numb. xxxiv. 7, 8. But Joshua, speaking of the lands which remained to be possessed, among other parts, mentions 'all Lebanon toward the sun rising, from (the valley of) Baalgad under Mount Hermon unto the entering into Hamath;' Josh. xiii. 5. By comparing these two passages, it seems pretty clear that Mount *Hor* is either the same with, or at least one of the hills surrounding Mount Hermon, seeing both of them are placed in the same northern angle of the promised land, and bear the same relative position to Hamath.---A temple dedicated to the idol Baal anciently stood on Mount Hermon. On this mountain, too, the snow lies during the most part of summer, and in former times was carried to Tyre, as ice is brought into our cities, and sold in summer.

"There is another mountain of this name on the west of Jordan, at no great distance from Mount Tabor, and near the eastern extremity of the great plain of Jezreel, to which the Psalmist is thought to refer in these words, 'Tabor and Hermon shall rejoice in thy name;' Psalm lxxxix. 12. Maundrell, in his journey from Aleppo to Jerusalem, had a full view of Tabor and Hermon, at about six or seven hours distance to the eastward, and learnt from experience what the Psalmist meant by the dew of Hermon, the tents of the whole party being as wet with it as if it had rained all night."

Mr Buckingham accounts for the amount of dew falling upon Mount Hermon by its position being contiguous to the Lake of Galilee. The effects in the hot season, he remarks, are very striking. The surrounding country is parched and resembles an arid desert, while the increased evaporation from the pelucid bosom of this lovely lake is carried by north or north-east winds towards Hermon, and condensed upon its sloping sides as dew. Hence it is always green and beautiful, whatever may be the state of the circumjacent parts. This observa-

tion, with which we were favoured from the lips of Mr B., will illustrate the expressions of the Psalmist, Psal. lxxxix. 12. and cxxxiii. 3. The dew beautifies, enriches and fertilizes, and upon Hermon it does so without intermission. The mountain is ever green and fair. So the place where "the Lord commands the blessing" becomes conspicuous for moral beauty and fertility, and the never-failing supplies of His grace and mercy, perpetuate the glory.

In historical delineations, our Author gives a summary of the narrative furnished by the Scriptures, and when practicable, continues it from various sources down to the present time. The latest writers, even the reports of missionaries, have not escaped his notice. Let the following serve as a sample.

"HEBRON, one of the most ancient cities in the world, having been built seven years before Zoan in Egypt, and consequently not long after the flood, (Numb. xiii. 22.) It is situated in the heart of the hill country of Judah, on an eminence or slope of a hill, about twenty-seven, or, according to some geographers, twenty-two miles nearly south of Jerusalem. It was originally called ARBA, and KIRJATH-ARBA, from Arba the father of Anak, and his gigantic posterity, to whom it belonged; Josh. xiv. 15, xv. 13. But Caleb, having received it from Joshua as part of his inheritance, invested the city, and destroyed its warlike inhabitants, — from which period it is supposed to have received the name of Hebron; Josh. xiv. 13. It is generally believed that it was so called from one of Caleb's sons; but Dr Wells contends that no mention is made in Scripture of Caleb ever having had a son of that name, and supposes rather that it derived its name from Hebron the son of Kohath, and grandson of Levi. Moses sometimes calls it Mamre; Gen. xxiii. 19. Hebron was appointed to be one of the cities of refuge, and was given to the priests; Josh. xxi. 13. The history of this city comprises no small portion of the Scripture narrative."

"After leaving Scripture, we have very

little account of the subsequent history of Hebron. That it was reckoned a part of Idumea at the commencement of the Christian era, we learn from the author of the book of Maccabees, (1 Mac. v. 63;) and, at a still later period, its Christian bishops are described in ecclesiastical history as having their dioceses in the third Palestine. Until the commencement of the seventh century, Hebron continued to be a city of considerable importance, having a large cathedral, and being the see of a bishop; but, since the subjugation of Palestine by the Saracens, it has sunk into comparative insignificance. During the period that the Crusaders were in possession of Jerusalem, in the eleventh and twelfth centuries, Hebron was again dignified with the presence of a bishop; but no sooner did the Turks expel these military apostles from the holy city, than Hebron was occupied by Arabs, and its splendid church converted into a Turkish mosque.

"Notwithstanding the occupation of Hebron by Musselmans, that place is revered both by Christian pilgrims and by Jews, till the present time. At one period an Englishman having accidentally rode over a child in its vicinity, the indignation of its inhabitants against the Franks was roused to such a degree, that the monks of Jerusalem dissuaded pilgrims from venturing to the south of Bethlehem. Sandys, accordingly, who did not visit it, describes it from report only, as being, in the seventeenth century, utterly ruined. But he adds, 'Hard by, there is a little village seated in the field of Machpelah, where standeth a goodly temple, erected over the cave of their burial (namely, that of the patriarchs) by Helena, the mother of Constantine, converted now into a mosque.' Ali Bey, who visited it in 1807, gives a description of this church, — concerning which, however, it is to be kept in mind, that it evidently does not coincide with the description given of the cave of Machpelah in Gen. xxiii. 11, notwithstanding the blind superstition of its admirers, much less is it true that Joseph was buried there, his place of sepulture being at Shechem."

"Hebron, now called El Hhalil, contains nearly 400 families, of which about a fourth part are Jews. It has a strong castle, can boast of abundance of provisions, a considerable number of shops, and some neat, but unusually high houses. There is here a manufactory of glass lamps, which are exported to Egypt. The whole

of the country between Tekoa and Hebron is finer and better cultivated than in the neighbourhood of Jerusalem; while the sides of the hills, instead of being naked and dreary, are richly studded with the oak, the arbutus, the Scottish fir, and a variety of flowering shrubs.

"We shall only add farther the following additional hints concerning Hebron, from Pliny Fisk, who visited it in 1824: 'In passing through the town, our guide pointed out the place where Abner, the son of Ner, was buried. Between the principal part of the town, and one of the smaller divisions in the valley, is the pool of David, a cistern about fifty paces square. From this place we repaired to the heights south-west of the town, to see the sepulchre of Jesse, David's father, on the opposite side of the valley from the tombs of the patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's, and a third Jacob's. An old building covers the tomb of Jesse. There is a well in it, and the Jew seriously assured us, that a fowl once put in here, was found three days afterwards in the Jordan!'"

We cannot enlarge. But, in conclusion, we again cordially recommend this work.

The Devotional Psalter; or, sacred meditations for every day in the year, upon the Psalms of David. pp. 548. 32mo. Edinburgh: W. Oliphant & Son. 1835.

WE hail with pleasure the publication of works calculated to aid the devotions of God's people. The pious mind, surrounded as it is by worldly influences while engaged in the ordinary and active duties of life, requires judicious assistance in the season of retirement, to fan the feeble flame of love and zeal. Mr Jay of Bath has done much service in this department of theological literature. His *Morning and Evening Exercises* contain a rich store of thoughts, conveyed in a striking and pointed manner, and affording materials for awakening and guiding devotion, as well as for inducing holy activity. But the price of

his four volumes places them out of the reach of a large class of persons who need something of the kind.

The unpretending little volume before us supplies, for three or four shillings, an interesting meditation for every day in the year. The plan of the author differs so much from that of Mr Jay as to forbid comparison, except in their object. The Psalms are divided, with considerable attention to their scope and connexion, into 365 lessons. To each of these lessons are appended references to three passages in the New Testament, which are supposed to illustrate the Psalm. But we must allow him to speak for himself.

"The divisions of the Psalms, although so calculated as to furnish, 'day by day, daily bread,' have been made with a constant reference to the connexion and sense; and each section will in general be found to constitute a united whole. At the close of each day's portion, three parallel passages, selected from the New Testament have been added. As it was intended to adapt the Psalter to gospel devotion, these 'New Testament Parallels' have, for the most part, been wrought into the Reflections, and thus an evangelical colour has been imparted to the whole texture. What has been indeed attempted, is to exhibit David interpreted and evangelized by the apostles.

"The meditations at the close of each section are strictly what they are called, *Reflections*. They pretend not to be Expositions, although, it is hoped, they will be always found based upon correct views of the passages, and, if attentively compared with the text, will always lead to a proper understanding of it. They are simply Reflections, suggested by a generalized view of the particular verses, and applied to the circumstances and cases of the people of God under the gospel."

We extract, as a sample of the work, the passage and meditations for July 9th.

"July 9.—Psalm lxxix.

"1. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on

heaps. 2. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. 3. Their blood have they shed like water round about Jerusalem; and there was none to bury them. 4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. 5. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? 6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name: 7. For they have devoured Jacob, and laid waste his dwelling-place.

“ Luke xix. 43, 44. — Revelation xi. 1. 2; xviii. 5, 6.

“ The time has long since come, when “ judgment must begin at the house of God.” When the city and temple of God have been profaned by the introduction into them of gentile abominations, it is but just that they should be given up for their punishment to “ be trodden under feet of the gentiles.” The relation which they once bore to God, by inflaming “ the fire of his jealousy,” as well as exciting the vehemence of his just wrath, is only an additional reason for showing his abhorrence of the crimes which have polluted them. But, however just in God it may be to abandon an apostate church and people into the hands of their “ proud enemies,” it cannot but be matter of grief and lamentation to saints to behold it. What a moving spectacle to a pious breast is a forsaken and desolate church—without sanctuaries, without ministers, without ordinances—with nothing hardly to tell that it existed, but its mouldering ruins, its martyrs’ graves, and despised name. What sympathy ought such a scene to awaken—what earnest prayers for revival and deliverance should it call forth. And it may well encourage our hopes, and animate our devotions, to reflect, that the church’s enemies are God’s enemies, as impious in relation to God as they are cruel in reference to his people, and that though the church, for her sins, deserves to suffer, her enemies are not without guilt, nor will their cruelties escape without punishment.”

The author of this little volume has laid the Christian community under a debt of gratitude for furnishing them with a closet companion adapted to elevate their conceptions of Him whom they worship, to

quicken their slumbering affections, and to inflame their zeal in the cause of our Lord Jesus Christ. We wish him all the success his heart can desire.

The condition in which all men are placed, through the death of the Son of God. Being an examination of the sentiments of Dr Wardlaw of Glasgow, and Mr Russell of Dundee, regarding the Atonement, Forgiveness, and Justification by Faith. Glasgow, A. Begg.

THE appearance of this pamphlet, at a period so distant from that of those works which it professes to examine, seems to indicate serious alarm in the mind of its author that “ Rowism” is hastening to assume its place among “ the things that were.” We have no wish to lessen such fears, nor, by recalling the subject before the public mind, to retard the consummation he deprecates. The pamphlet contains nothing new. The sentiments of Mr Erskine and Mr Campbell, published some years ago, upon “ Universal Pardon,” are reiterated, that they may not be forgotten. And even their sentiments were not new. Our excellent friends Drs Wardlaw and Russell are worthy of mightier opponents. There might, perhaps, be some reason to fear that their weapons would rust, and their prowess diminish for want of requisite opportunities of action, were none but such men to present their front. The pamphlet has been answered long ago in the very productions it condemns. An attentive reader of Dr Wardlaw’s essays and Dr Russell’s sermon and notes,—both of which works, by the way, we would recommend to the careful perusal of all who have not enjoyed the privilege—will find a distinct and satisfactory reply to all that is

worthy of observation in this pamphlet, although it was written to oppose them.

But we must take leave, before we part with this writer, to admonish him concerning a fault which is too common among those who love controversy. An inference is deduced from the proposition of an opponent, which, although disclaimed as a *non sequitur*, is nevertheless assumed as true, and becoming zeal displayed in overthrowing, not the original proposition, but an inference which is denied. The following statement is an example of this pernicious custom, and it is only one of several that might be quoted.

"But the system of Dr W. and Mr R. says to men, Christ hath not already died for you; but believe, and then he hath died for you. The atonement is not now for you, but believe and then it shall be for you—it hath now infinite atoning VALUE; it shall then have, in your case, atoning efficacy."—p. 12.

The first statement, it will be observed, is deemed an inference

from the last; the preposterous assertion in the two former clauses of the passage, is pronounced a fair inference from the doctrine that the atonement is of infinite *sufficiency*, but limited *efficacy*—infinite in *value*, but limited in *application*. The *non sequitur* is too glaring to need being pointed out. And we feel ourselves entitled indignantly to ask the author, if he does not know that both these revered and excellent men have often disclaimed the palpable absurdity of supposing a thing to become true by its being believed—a doctrine or fact neither true nor real *anterior* to belief, made true and real *by* belief? We ask him if they have not done so with reference to this controversy? and then we ask how, in the face of such a disclaimer, he could be disingenuous and uncandid enough, to set up this inference as a man of straw, that he might display his prowess in throwing it down, and his dexterity in pulling it to pieces?

RELIGIOUS INTELLIGENCE.

FOREIGN.

CHARACTER OF DR CAREY.

A KIND friend has favoured us with the perusal of a native newspaper published in Serampore, from which we extract the following interesting article. It contains a just and unpretending tribute to the memory of one, who was long known and admired in Britain, and especially in Scotland, as much for his piety and simplicity, as for his profound knowledge of the languages and manners of India, and for his gigantic and persevering efforts to translate the Holy Scriptures into the vernacular

dialects spoken by the many millions of idolaters in that vast continent.

Wednesday, 11th June 1834.

We have to communicate intelligence to-day, which will be received with general lamentation, not only throughout India, but throughout the world. Dr Carey has finished his pilgrimage on earth, having gently expired early last Monday morning. For several years past, his health has been very infirm; and his strength has gradually sunk, until the weary wheels of nature stood still from mere debility, and not from disease. The peculiarly trying hot weather and rainy season of 1833, reduced him to such extreme weakness, that in September last he experienced a stroke of apoplexy, and, for some time after, his death was expected daily. It pleased God,

however, to revive him for a little. During the past cold season, he should again take an evening and morning ride in his palanquin carriage, and spend much of the day reclining in an easy chair, with a book in his hand, or conversing cheerfully with any friend that called. As, however, the hot weather advanced, he sunk daily into still greater debility than before: he could take no nourishment: he lay helpless and speechless on his bed, until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, although they mourn his loss to themselves and to mankind. The career which Dr Carey has run, is worthy of most honourable notice. He was a man who stood prominently forward from the mass of the several generations of men with whom he lived; and both for his private and his public character he deserves to be had in lasting remembrance. He was the son of a poor man, and entered life with a very defective education, and assigned to a business no where in high estimation, and peculiarly despised in this country: he was a shoemaker. These disadvantages, however, could not repress the energy of his mind; and it soon appeared that Divine Providence had other work for him to do, than that to which he seemed at first to have been consigned. A thirst for knowledge he manifested, in various ways, from his childhood; and, just as he was coming to manhood, it pleased God to draw his heart to Himself, which happy change in his character, increased his pursuit of instruction. To understand the Word of God, was the first object of his desire; and, therefore, he set himself to acquire a knowledge of the ancient languages in which it was written. Whilst he was yet labouring for his daily bread with the awl, he sought acquaintance with grammars and dictionaries; and he never left them, till those compiled by himself had gained, by universal consent, an honourable place amongst the monuments of human learning. He was soon after settled as pastor of a church in Leicester.

In the meantime as he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyagers and travellers, he felt great concern for the state of the heathen. So much was he affected thereby, that he resolved to leave all that was dear to him in his native land, for the purpose of preaching the gospel to the heathen: and in 1792 a Society was formed amongst his

friends, and through his influence, at whose expence he came to Bengal with his family, and another missionary, in the end of 1793.

Dr Carey came to India in a Danish ship, without obtaining the consent of the Honourable Company. To have sought it would have been useless, since the Indian Government were at that time as opposed to the propagation of the Christian religion in India, as if they had thought their own faith to be false. When Dr Carey came into Bengal, therefore, it was a principal object with him to conceal himself from the knowledge of government; and for a little time he occupied himself in the cultivation of a recently redeemed jungle lands near Takee, about forty miles east from Calcutta; and here he was exposed to much suffering. A few months afterwards, however, he was invited by the late Mr Udry to take charge of an indigo factory, which he commenced between Malda and Dinaghpore; and his colleague obtained a similar situation. Through the kindness of their employer, too, they obtained formal permission from government to continue in India. Dr Carey continued thus situated from 1794 to the beginning of 1800; during which time he applied himself diligently to the study of the Bengalee language, and then of the Samskrit. He translated the Scriptures into Bengalee, preached the gospel in it extensively, and supported several schools.

On the 10th of January, 1800, Dr Carey came to Serampore and united with Dr Marshman, Mr Ward, and others, lately arrived from Europe, in forming the mission which has since borne the name of this town. From the Serampore government, and His Majesty the King of Denmark himself, Dr Carey and his colleagues, from first to last, have received the most gracious protection and favour, with whatever jealousy they were in former days regarded by their own countrymen. In the first year of his residence at Serampore, Dr Carey's translation of the New Testament was nearly all printed; and the first Christian converts from Hindooism in Bengal were baptized. The Christian church which was then begun with a few individual believers in the gospel, has now branched into about twenty-four churches in different parts of India.

In 1801 Dr Carey was chosen as Bengalee teacher in the newly instituted college of Fort William. He was afterwards appointed Professor of Samskrit and Marhatta, and by this means he acquired an

Intimacy with learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of northern Hindoostan. For the Students in the College, he had to compile grammars of the languages he taught them; and after many years he completed his voluminous Bengalee Dictionary. By means of these and other works, he became known throughout the world as an oriental scholar of the first eminence. He was not less celebrated as a man of science. Botany and Natural History he began to study long before he left England; and India opened to him a wide field of observation, which he examined with untiring assiduity from his first arrival, until his strength utterly failed him. In these pursuits, he was the coadjutor and personal friend of Roxburgh, Buchanan, Hardwick, and Wallich, and the correspondent of several of the first men in Europe, with whom he was continually exchanging botanical treasures.

As a philanthropist Dr Carey is entitled to a high rank. He sought and gained the prevention of infanticide at Gunga Saurgur. He was amongst the first, if not the first, that engaged in seeking the abolition of suttees, and chiefly through his exertions the Marquis of Wellesley left to his successors in the government of India, a minute declaring his conviction that they might and ought to be abolished. Had he continued in the government, he would have abolished them. Dr Carey also took an active part in attempting the establishment of a leper hospital in Calcutta. He was the founder of the Agricultural Society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover, or a zealous promoter.

It was however as a Christian, a Missionary, and a Translator of the Sacred Scriptures, that Dr Carey shone pre-eminently. Their obligations to him in these respects the people of India have yet in a great degree to learn. They will however learn them; and future generations will arise to bless his name. All Bengalees at least may thank him for this; before his days, the Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and

there was scarcely a book in it worth reading. It is now rich, refined, and expressive; and scholarship in it is generally sought both by natives and foreigners; and to Dr Carey and the pundits whom he employed, and whose labours he directed, the change is principally owing.

Dr Carey was born on the 17th August, 1761, and died on the 9th of June, 1834, full of years and honour.

• PERSIAN MISSION.

THIS subject has lately engaged the attention of some of the friends of missions in this country, in consequence of the resolution of the Directors of the Scottish Missionary Society to relinquish their station at Astrachan, and so withdraw from the field the only means employed for some time past to communicate the gospel to the Persians. An effort was made to prevent the removal of Mr Glen, the excellent missionary stationed there, and to enable him to visit such parts of Persia itself as he might find accessible, instead of remaining, as he has hitherto done, at Astrachan; and at one time it was expected that the Mission Committee of the United Secession church would have undertaken this interesting and important work. But after corresponding with Mr Glen, and making a full investigation of the case, they also have abandoned the field, and we understand that Mr Glen and his family have actually returned to this country. There are unquestionably great and apparently insuperable obstacles in the way of this still most desirable mission, and with the information we possess we are by no means entitled, and we have no disposition, to call in question the propriety of the steps to which we have alluded.*

* Since we wrote the above we have seen the Report of the Synod Committee just published, and give the following extract:—"Our last report mentioned the resolution of the Synod to employ the Rev. William Glen, (formerly a minister in our congregation in Annan, and latterly stationed at Astrachan in connexion with the Scottish

But while *we* are thus withdrawing from the field, it appears that our more enterprising brethren in America have resolved to enter upon it from another direction, fully aware that peculiar difficulties might be expected, but determined to ascertain their nature and extent by actual experiment, and so soon as an opening is presented, to go up and possess the land, in the true spirit of Christian missionaries.

We have great satisfaction in copying from the American Missionary Herald the following extracts from the Instructions of the Prudential Committee of the Board for Foreign Missions to the Rev. J. L. Merrick, previous to his embarking for Smyrna, whence he was to proceed, by way of Constantinople, on an exploring tour in Persia, with a view to commencing a permanent mission in that country.

PLAN OF THE MISSION.

The Mohammedan of Western Asia with too much reason despises the Christian religion: for, in every form in which it has been presented to his notice, until within a

few years past, it has been as a system of idolatrous worship. It must be presented to him in a different form, divested of superstitious and profane rites, and of all that paralyzes its power upon the conscience and the heart. For this purpose, we must persevere in our missions to the degenerate oriental churches, and extend those missions more and more; and we must publish the "truth, as it is in Jesus," directly to the Mohammedans themselves.

The leading object of your missions, during the first four or five years, will be to collect information concerning the character and condition of the Mohammedans of Persia and Central Asia. This you will do by travelling as extensively as may be, and mingling freely with the people as a Christian missionary, with the use, as far as possible, of their vernacular tongues. This is not, however, the ultimate object of your mission.

At Constantinople you will do well to remain till spring in the study of the Arabic and Turkish languages. Mr Schauflier has prepared himself to lecture on the grammatical structure of those languages, and both he and Mr Goodele will be able to render you much assistance in acquiring the latter. The importance of the Turkish language to the full success of your researches, is apparent from the fact, that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbaijan, which is

Missionary Society,) upon a proposed mission to the Persians. Though this resolution was taken deliberately and unanimously, after consulting persons in this country who were best able to give advice on the subject, and though Mr Glen is deemed highly qualified, both by his knowledge of the Persian language, and by other circumstances, for the conduct of such a mission, the Synod have since seen it to be necessary to rescind their resolution upon a reluctant recommendation to that effect from the sub-Committee. This recommendation the sub-Committee made, after a correspondence with Mr Glen, in the course of which it appeared, that the door is at present shut against the entrance of the gospel into Persia. Mr Glen states that he would not be allowed to act in the capacity of a missionary, properly speaking, at all, within any part of the Persian dominions; and this owing at once to the intolerance of the government and the disposition of the people, that the utmost liberty which he could hope to enjoy, would be to reside in Persia in the character of a translator of the Scriptures, employed by a Bible society, to print and circulate copies of the Scriptures in Persian, to preach to Jews, and to Armenian and other Christians, and to converse privately in his own room with such Mahomedans as might choose to visit him. But to preach to Mahomedans openly, Mr Glen states, would subject a missionary to punishment. This being the case—it being evident that Mr Glen behaved, if he should go to Persia, to spend the greater part of his time in the work of a Bible society agent, and that he would be at liberty to act only to a very limited extent as a preacher of the gospel—the Synod found themselves shut up, much as they admired Mr Glen's expressed readiness to run all risks, and much as they desired the dissemination of the gospel among the blinded natives of Persia, to relinquish all idea of making an attempt with that view for the present."

the first you will enter, Persian is only the language of trade and of the government. The same is true of Mazenderan, and of a considerable part of the large provinces of Irak and Khorasan : and probably along the caravan route from the present capital of Persia to Bokhara, if not to Cabul.

And here the Committee would earnestly enjoin upon you the duty of making yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these, you cannot adequately perform the duties assigned you. You are to determine, by actual experiments, what access can be had by the gospel to the Mahomedan mind in Persia. Your first duty of course will be, to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well-digested knowledge, such as lies aside from the common track of education in this country. You must become intimately conversant with Mahomedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of Soofies and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will farther require a knowledge of the essential modifications which the Sheah faith has receiving in consequence of the prevalence of Soofism in Persia. This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Soofies are said not to be so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz. But after all, your grand dependence must be upon "the sword of the Spirit, which is the word of God." To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks, because the Persian regards them with more respect than the Turk, and listens to them with greater deference.

In no country in the world, probably will a Christian missionary find it necessary to be armed at all points for the conflict, as in Persia—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

Your route to Persia will be by way of

Trebizond, a chief port of commerce on the south-eastern shore of the Black sea, to which you will go from Constantinople by water. A missionary station will probably have been formed there, by Mr Johnston, before your arrival, which will serve to connect the missions of the Board in Persia with that in the Turkish metropolis. From Trebizond to Tebriz, through Erzroom, in Armenia, the estimated distance is 500 miles. Through Tiflis, in Georgia, the distance is greater. The researches of Messrs Smith and Dwight in Georgia have rendered farther inquiries in that country unnecessary at present.

While in the northern provinces of Persia, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, would be well understood in the neighbourhood of the Caspian.

Among the cities of Persia, the Committee are disposed to give the preference on the whole to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the forty years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divide the provinces of Irak and Mazenderan, the vicissitudes of its climate are great, and pernicious to the health; in summer the heat is so insupportable that it is then abandoned by two-thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labours of Henry Martyn within its walls and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its population has declined; most of its learned men have disappeared; its gardens are falling away; and its environs are covered with ruins and wretchedness;—and what is it to you, that Sadi and Hafiz were born there, and that there are their tombs?

Koom, one of the sacred cities of Persia, 80 miles from Teheran, on the road to Isfahan, will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and, in point of sanctity, ranks next to the sepulchre of Aly, in the pashalic of Bagdad, and that of the eighth Imaum, in the province of Khorasan. In such a place you, as a Christian missionary, can expect only

an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mahommedanism. There, too, you may probably see, notwithstanding the boasted theism of the Moslems, that, like the degenerate Christians of the east and the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number; in almost every Persian village, you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

Going from this idle and fanatical, this ignorant and bigoted city, a ride of fifty miles along the borders of the great salt desert of Khorasan, towards Isfahan, will bring you to a neat, populous, and industrious town, called Cashan. The great salt desert is a link in that remarkable chain of arid and sandy plateaus, which extend from the north of China across the whole of Asia, with little interruption, to the "ocean of sand" in Arabia. Three-tenths of Persia is desert; and all its elevated table lands, even when not a barren waste, are destitute of trees, and impregnated with saline qualities. The districts bordering on these deserts are scorched in summer with intense heat, and in some places life is endangered by pestilential winds and clouds of sand. No doubt, in choosing this field for your mission, you have taken into view the formidable obstacles, which will every where oppose your progress. Like the apostle Paul, you will be "in journeyings often, in perils of robbers, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The times of your journeys, and the routes you pursue, should always be chosen with a careful reference to circumstances.

Among the cities in Persia, to which your personal inquiries should be directed, if possible, are Casbin and Sultanieh, westward of Teheran—Hamadan and Kermanshah, in the mountainous tracts of the ancient Media—Kerman, in the province of that name—Yezd, in the salt waste eastward of Isfahan—Mushed a sacred city, in Khorasan—and Istarabad, near the shores of the Caspian sea. The maritime provinces of Persia on the south, with the exception of Fars, might be omitted in your present surveys; it being certain that the other provinces will afford more eligible fields for our incipient efforts.

The Committee regard it as extremely doubtful whether you will find it wise to proceed into Afghanistan, or kingdom of Cabul. The caravan distance from Isfahan to Cabul, the capital of that kingdom, through Yezd, on the most moderate calculation, is 1,000 miles; and that from Teheran, through Mushed and Bokhara, must considerably exceed 1,200. Yezd ought indeed, to be visited, it being little more than 200 miles from Isfahan, and one of the great commercial *entrepôts* between the east and the west.

The upper route into Central Asia, from Teheran, by way of Mushed, and through the passes of the stupendous Himmaleh, is the most important one to be opened to the Christian missionary. At the same time, it is at present imminently perilous; though recently it has been traversed and found practicable by Mr Wolf, the Jewish missionary, and by two English officers. Mr Wolf says, that caravans go almost every month from Mushed to Bekhara.

Having completed your researches in Persia, and forwarded a copy of your journal to Trebizond, for the Committee, you will seek for guidance to the Lord of missions, and if then you determine upon attempting either of these routes, or any other, into the lofty highlands of Central Asia, the Committee will not object.

The Sheah faith has been the national religion of Persia for more than three centuries; but the Afghans are all Sunnites. They are more liberal and tolerant than other Mohammedans. The Persians, however, are very numerous in the kingdom, and many of them hold high offices in the state; and Soofeism is prevalent, and gaining ground, notwithstanding the opposition of the Moofahs. The kingdom itself is composed of a multitude of tribes, claiming a common origin, but widely differing in character, appearance, and manners. Most of these tribes, whether leading a pastoral, agricultural, or trading life, are little better than wild plunderers. Yet are they hospitable; and in parts of the country, where they would think it a matter of course to rob you, they might, in other respects, treat you with kindness and civility. The cities of most importance, are Candahar, Cabul and Peshawar.

Should you succeed in reaching the last mentioned city, the state of your health and other circumstances, must determine whether you shall venture upon returning to Persia by the way you came, or by either of the other caravan routes. You will not, however, enter upon such a course,

without first transmitting for the Committee, to the care of some one of the nearest officers of the British government in India, a brief account of your travels and researches in those strange countries; informing him of the nature of the document, and of the importance of its preservation. For this purpose, it may be necessary for you to proceed to Cashmere. After all, it is highly probable, that your wisest course will be to descend the Ganges to Calcutta. And the Committee repeat, that neither the tour into Afghanistan, nor the routes proposed for such a tour, nor your return across the inhospitable regions of Central Asia, are made a part of your duty, in your contemplated mission; they are mentioned only as subjects to which you will direct your attention and on which you will exercise your best discretion.—From Calcutta you could take passage to the United States in case your health needed to be recruited, or the interests of your mission promised to be benefited, by a temporary visit to your native land; or you might proceed to the Persian Gulf, by way of Bombay.

Objects of Inquiry.

Having given an outline of the countries you are to traverse, as the messenger of the churches, it only remains for the Committee to exhibit a brief summary of the principal objects, to which you will direct your inquiries.

Your leading object, everywhere, will be to ascertain wherese it is expedient for the Board to form missionary stations. Nor will the Committee expect merely the results of your investigations: but all the more important reasons, upon which your opinions are founded;—such as relate to the situation of the place; its distance from other well known places of easy access; the nature and comparative safety of the roads; the population of the place, and the various sects and classes into which the inhabitants are divided, with their character, intelligence, manners, and means of improvement; the number of souls within the neighbouring country, upon whom the station might exert an influence; whether these are shepherds, farmers, or traders; whether peaceable, or addicted to war and plunder; whether they are Sheah or Soofie Mohammedans; whether that philosophical infidelity prevails, which is denominated Soofism; whether there are followers of Zoroaster, or Jews, or nominal Christians; what impression the Mohammedans appear to have acquired concerning Christianity; the degree of security which

might be expected for the persons and property of a Christian mission; whether the press, which is now unknown in Persia, could be introduced, and operate without obstruction from the jealousy of the government, or danger from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest or most frequented seaports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Mohammedan children; whether the king, who has severely persecuted the Soofies at the call of the moolahs, would not raise the sword of persecution against the mission, in case its influence should be felt and create alarm; the nature of the climate and of the diseases and of the country; the course of trade, as indicated by the routes of caravans; the stability and character of the government; and, in a word, whatever is necessary to give the Committee a complete view of the people, and of the circumstances of their condition, and of the means and prospects of bringing the gospel to bear upon them with all its purifying and healing influences.

DOMESTIC.

FIFE ITINERANT SOCIETY.

HAVING been politely favoured with the MS. Report of the Fife Itinerant Society, it gives us pleasure to lay before our readers the following interesting extracts.

The agents of the Society, during the last year, have been listened to with the same attention, and have met with the same encouragement, as on former occasions. Your Committee regret that they have not been able to avail themselves of all the opportunities that offered for the preaching of the gospel in the country, from the difficulty of procuring suitable supplies. Only three agents have been employed this season, under our direction, and these for a limited period. During the month of May, Mr M'Kenzie of Berwie, whose labours have been favourably noticed in former reports, spent two weeks in itinerating in various parts of the country. Proceeding from St Andrew's, he preached at Boarhills, Leuchers, Blebo Craigs, Dalrnie Muir, Auchtermuchty, Dunshelt, Strathmiglo, Newton of Falk-

land, Giffordton in Colessie parish, Pittlesie, Gaudrie and Newport. Some of these places he visited twice, and met with a cordial reception; he also distributed a quantity of tracts, and visited some poor, weak, aged or dying persons. Adhering strictly to the letter and spirit of his instructions, he says, "I avoided all reference to the present difference between churchmen and dissenters, and endeavoured to make my public discourses and private conversation bear on personal religion, rather than on different parties," and concludes with expressing his earnest prayer, that the great Redeemer would bless his own word, as administered by the agents of your Society.

Our aged and highly respected friend, Mr Lindsay of Letham, spent also two weeks in the service of the Society in July last. He went over part of the same ground as Mr M'Kenzie, but extended his labours farther westward, and gives a very pleasing account of his reception in general. The places he visited were as follow,—Galdrie, Luthrie, Colessie, Jefferton, Monkston, Dunshelt, Kirkaldy, West Wemyss, Milton of Balgonie, Balurvie, Craigrothie, Blebo Craigs, Boarhills and Kingsbarns. Mr Lindsay preached both within doors and in the open air, as opportunity was afforded, though, from the frequent rains which then prevailed, he was prevented from engaging in the latter kind of service so often as he would have wished. He also distributed tracts, and visited the sick in the various villages where he preached, and generally called the neighbours together in the houses where he lodged, to read and expound the Scriptures to them, and engage in prayer. He speaks in his journal of the kindness with which he was received in many places, especially by those who recollected his former visits. On one or two occasions, the people remembered with gratitude the discourses they had heard from others of our agents who had visited them in former seasons. When about to leave, he mentioned that one of the people called for him at the inn, and said that, in consequence of his advanced years and labour in preaching, a few of them had united and hired a taxed cart, in which they would convey him to within little more than a mile of his next station; they requested him, at the same time, to visit an aged man whose house was situated at some distance from the road, and who had long been confined to his chair and bed. They accordingly set out with him, and he spent nearly an hour

with the afflicted Christian much to his satisfaction; they had also much profitable conversation on the road. This incident is mentioned to shew the grateful sense which is often entertained by the country people, of the attention paid to their spiritual interests, and the encouragement which is thus afforded to your agents to proceed in their labours of love, by receiving such spontaneous and unexpected proofs of the people's affection. The only discouragement which Mr L. met with was at K—, where he was rather annoyed, while preaching in the open air, on the Sabbath evening, by the rude behaviour of some boys, one of whom was a son of the minister of the parish, it may be charitably hoped without the knowledge of his parent.

The only other agent employed this last season by your Committee was Mr Aikenhead of Kirkaldy, who devoted three weeks to the service of the Society, about the same time with Mr Lindsay, viz. in the month of July last. He visited the following places, viz. Lochgellie, Auchtertool, Auchtermuchty, Strathmiglo, Newton of Falkland, Lesslie, Freuchie, Pittlesie, Middlefoody, Chance Inn, Blebo Craigs and Fernie; in each of these places he preached once, in some of them twice, and in one of them three times. "The congregations on week day evenings," he observes, "varied from 40 to 120. In general, about 80 were present, and a second sermon was always better attended than a first. The people were as attentive as they used to be in the south and north, where I have laboured each summer for many years past." Mr Aikenhead's labours were confined to week days, as he was unable to leave his own congregation without sermon on the Sabbath. In his letter, he mentions that his exertions were also not so extended as they might have been, from the circumstance of a preacher being sent to labour in the western part of the county for some weeks, under the direction of the secretary of the Congregational Union.

The pastors of the different churches continue more or less, to visit the country places round their respective neighbourhoods, as often as their other avocations will permit, generally on week nights, but sometimes in the evenings of the Lord's day. Among these, we may mention Mr M'Laren of Cupar, who has visited Blebo Craigs, Dairie, and other stations, frequently on Sabbath evenings, without being burdensome to your Society. In the

neighbourhood of St Andrew's, village preaching was also kept up in summer by two young men belonging to the independent church in that place, Mr James Glen, son of the Rev. William Glen of Astrachan, now a student under the London Missionary Society, and Mr William Skae, now of Highbury College.

It now only remains to advert to the state of the funds. At the date of last year's account, there was a balance in the hands of the treasurer, of £9, 6s. 10d., since which time there have been paid to him of collections, subscriptions and donations, the sum of £17, 2s. 2d.; amounting to £26, 9s.; from which fall to be deducted sums advanced to different agents employed, and for incidental expenses, to the amount of £9, 11s. 1d., leaving a balance, at this date, in the Society's favour of £16, 17s. 11d.

GLASGOW SABBATH SCHOOLS.

Our brethren in Glasgow appear to prosecute with uninterrupted zeal, the good work of communicating instruction to the young. We have on our table the Twenty-fifth Annual Report of the Nile Street and George Stract Chapels' Sabbath School Society, from which we make copious extracts. Alluding to the death of members, the Report presents us with the following highly interesting statement.

Death has once and again visited the ranks of your Society since the former Annual Meeting. Mr Alex. Allan, and Mr John Traquair, both occupying a deservedly high place in the esteem of their Christian friends, have now entered into rest. The former was extensively known as one active in every good work; the latter was seven years one of the most distinguished teachers in your Society. When he entered on the charge of his school at Parkhead, he found there 25 scholars; at the time of his death there were 240. Besides employing two hours in teaching the young, on Sabbath evenings, he and another faithful brother addressed, after school-hours, about 200 grown up persons. He likewise instructed a class of young men on Saturday evenings, who, some time ago, formed themselves into an Association, called "The Parkhead Young Men's Society," which consists of ten members. Among his Sab-

bathscholars, he established a library, which numbers 200 volumes. By means of the young persons whom he instructed, he distributed, among a population of 3000 inhabitants, 700 tracts, upon the loan system, weekly; and furnished to the families of that village, during the time he taught there, 158 Bibles and 70 Testaments. In addition to these labours, he was chiefly instrumental in establishing the Auxiliaries to the Glasgow City Mission, which exist in Parkhead and Bridgeton, where Agents of the Mission are employed, partly by means of the funds raised by these Associations, and partly by those of the Parent Institution. To commemorate the moral worth of this eminent young man, a Society has been formed in Parkhead, called "The Traquair Juvenile Missionary Society," which, besides educating poor children, designs to aid the efforts now making, to send the gospel to heathen countries.

The following extracts also deserve attention.

Your present Committee have had the same difficulties to encounter, as those complained of by their predecessors—want of teachers, and want of funds. Had teachers been more numerous and the funds more abundant, other schools in destitute places would have been opened. At the time of the former Annual Meeting, there were debts due by the Society to the extent of £22. 10. 5½; at present there are accounts owing to the amount of £25. 10. 11¼. In addition to this sum, there will be rents due at Martinmas to the extent of £15, making altogether £40. 10. 11¼.

Notwithstanding these difficulties, the number of schools has been increased from 41 to 54; and the number of scholars from 1269 to 1780; being an increase of 13 schools and of 511 scholars.

The schools recently opened are chiefly situated in Anderston, Keppoch-hill, Springburn, and Crossmyloof. In several of these places your Society has had schools for many years; but increased population required additional means of instruction. In Anderston, where you had formerly one school, you have now three. At Crossmyloof a like increase has occurred, and at Springburn, where no Sabbath evening school existed, your Committee have established two, attended by an aggregate of 156 scholars. During the year no school has been given up. With one exception none, even for a single night, was shut for want of a teacher. Although some of your

teachers have had a walk to their schools, every Sabbath evening, of two, or three miles, they have almost every one remained steadfast. However bleak, wet, dark, and stormy some evenings were, they were found at their posts. That the efforts of these devoted servants of the Lord Jesus have not been in vain, will appear by a few extracts from the reports which they have recently presented.

We omit these, and conclude our notice by quoting the following.

From these and other reports, it appears that seven young persons have, since last meeting, united themselves to the people of God in church fellowship; that three have become Sabbath school teachers; that, besides the Parkhead Society, ten young men have formed themselves into a prayer meeting; and that six young women in one place, and sixteen in another, have associated themselves for the same purpose, exclusive of other young persons who have joined similar associations previously established.

In conclusion, your Committee must beg leave to notice the other collateral labours in which many of the teachers are engaged. Some are employed in circulating religious tracts in the neighbourhood of their respective schools. This they have been enabled to do without drawing on your treasury, as they received on 12th March, a grant of 5000 pages of tracts from the Committee of the Glasgow Religious Tract Society. Several have also been supplied with Bibles by the Committee of the Glasgow Bible Society, which they have sold to their scholars, in some cases, at reduced rates. In not a few of the village schools, the gospel has been stated in simplicity, after the ordinary school hours as well as in the morning, to many who have passed beyond the years of childhood and youth. In one of these morning schools a work of grace seems to have begun, of which the Committee hope to give a pleasing account at a subsequent time. In these various departments of labour may not only be seen the harmonious co-operations of kindred societies, but also the unwearied activity of the teachers. To animate them to unremitting diligence in this good work, your Committee beg to remind them of a promise, beautiful in expression, and delightful even in anticipation, and which they hope will be the reward of all the teachers of this and similar societies. "They that be wise shall shine as the brightness of the firmament, and they that turn many to

righteousness, as the stars for ever and ever."

SCOTTISH CENTRAL BOARD.

REFERRING our readers to our last Number for an account of the important meeting of Deputies held in Rose Street church on the 17th December last, we now lay before them, at the request of the Secretary, the resolutions then unanimously passed, and the rules and constitution of the Board. It will be seen that funds are required by the Board to carry into effect the recommendations of the meeting,—and we must be allowed to entreat the friends of religious freedom, in all parts of the country, to bestir themselves. A few pounds from each congregation, would place a large sum at the disposal of the Board.

RESOLUTIONS.

I. That the present position of Dissenters in the United Kingdom calls for great vigilance and decision, in order to vindicate and secure their civil and religious rights.

II. That arrangements ought to be made to effect greater unity and promptitude on all necessary occasions: and for that purpose, it is expedient to form a Central Board, in which Dissenters and the friends of Voluntary Church principles may repose confidence; and whose duty shall be to watch over the proceedings in Parliament affecting the interests of Dissenters, to take such measures as may be best fitted to extend the influence of the Voluntary Church principle, and to correspond and co-operate with their brethren in other parts of the empire.

III. That a Board be now formed, to be called the "SCOTTISH CENTRAL BOARD" for extending the principle of Voluntary Churches, and vindicating the rights of Dissenters."

IV. That the following fifteen gentlemen shall, in the first instance, be members thereof.

Rev. Dr Ritchie

... John M'Gilchrist

... James Kirkwood

... Henry Wilkes

... Christopher Anderson

... John French

... G. D. Cullen

Baillie M'Laren
Messrs W. Alexander
... James Young
... A. C. Dick
... William Sommerville
... Adam Black
... George Wilson
... Archibald Smith.

The rules for the constitution of the Board having been read over, the same were generally approved of; but it was remitted to the above gentlemen carefully to revise and consider them, and adopt them, with such alterations and amendments as they think proper.

V. That it be recommended to said Board,

1. To endeavour to secure a person or persons, in every town or district in the country, to act as local agent for the circulation of tracts and intelligence, or for promoting in any other way, the common cause.

2. To print and circulate as extensively as possible, by means of their agents, well selected tracts on the subject of civil establishments of religion, and the grievances under which dissenters labour.

3. To employ as soon as they possibly can, one or more persons to give lectures in illustration and vindication of the voluntary principle, in every town and district of the country, where it may be found practicable and expedient.

4. To employ a clerk, with a salary, for conducting the business of the Board, or allow their secretary a sum for the purpose of employing one.

5. Without delay to take such measures as may appear to them necessary, for raising funds to meet the expenses to be incurred, in carrying into effect these or other objects.

And, lastly, To maintain a friendly correspondence and efficient co-operation with any kindred Board already existing, or which may be formed in the sister kingdom.

Mr A. C. Dick was appointed interim convener of the Committee: and after a good deal of friendly conversation on the state of the country, and present prospects of Dissenters, and a vote of thanks to the chairman, the meeting was closed with prayer by the Rev. Dr Ritchie.

JAS. PEDDIE, Jun., Clerk.

Rules and Constitution of the Board, as revised and approved of by the Committee above named.

1. That the Board shall consist of the seven persons named by the Meeting on 17th December, 1834; and of these, five who may have attended least frequently the meetings of the Board, shall

retire at the first Annual Meeting thereof, and other five gentlemen shall then be chosen in their room. And the same rotation shall take place annually thereafter.

2. Of these fifteen members the majority shall always be laymen.

3. The President, or Chairman, or Vice-President, and Secretary, and Treasurer for the time being, of the Voluntary Church Associations throughout Scotland, and of all other Societies or local committees, having in view similar objects, shall, upon application, be admitted members of the Board.

4. Any gentleman shall be eligible as a member, who may be recommended to the Board, as a fit and proper person, by any of the Voluntary Church Societies or other Societies or Committees referred to in the preceding rule; it being understood, that no more than one member at a time shall be admitted in virtue of a recommendation from any of the said Societies.

5. The members elected upon such recommendations shall retire at the end of the year from the date of their election, but may be re-elected.

6. The whole members of the Board, excepting such as are admissible, as being office-bearers of Voluntary Church Societies, or other Societies or Committees, shall be resident in Edinburgh, or its vicinity.

7. The Board shall have a Chairman, Secretary or Secretaries and Treasurer, and seven shall be a quorum.

8. The Board shall meet on the second Tuesday of the months of January, April, July, and October, for the transaction of business, or oftener if need be; and the Chairman shall have power to call special Meetings as often as he thinks proper, and shall be bound to do so, upon a requisition for that purpose being presented to him, signed by five members.

9. A General Meeting shall be held in the month of June, annually, to which a report of the proceedings of the Board for the preceding year, shall be submitted, and any business transacted that may be brought before it; of which General Meeting, three weeks notice shall be given to all the members.

10. That no alteration upon the preceding constitution or rules be made, except at the said General Meeting.

The Board have made choice of the following office-bearers:—Baillie M'Laren, Chairman.—James Peddie, Jun. W. S. 1. George Street, Interim Secretary.—Archibald Smith, Accountant, 12 Young Street, Treasurer.

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REFLEXIONS ON THE JEWISH THEOCRACY, AS ILLUSTRATIVE OF THE LEVITICAL SACRIFICES.

BY DR. RUSSELL.

It is of great importance to every inquirer into the subject of the dispensations of God to man, to be well acquainted with the constitution of the nation of Israel. The fulfilment of the promise made to Abraham required that his seed should increase, and that they should occupy a particular country, that, by their being kept a separate people, it might be unquestionably ascertained that the promised Messiah had sprung from him. In connexion with this object, their separation was designed as a means of preserving them from idolatry, and of maintaining the knowledge of God, and of the promise of salvation through Christ. Accordingly, when they were so multiplied as to be able to possess the land of Canaan, the Almighty formed them into a nation, as a figure of the Messiah's kingdom, and established with them a covenant of peculiarity, by which they were separated from all the other nations of the earth. The law of commandments contained in those ordinances which could be observed only in Judea and at Jerusalem, formed a wall of partition between them and the Gentiles. And the law which excluded the latter from being naturalized mem-

bers of the Jewish commonwealth, kept up the wall of partition, for even when Gentiles dwelt in Canaan, and were proselytes to the Jewish religion, they were still treated as "strangers and foreigners." Jehovah thus condescended to make the nation of Israel his peculiar people, and he formed them into a kingdom, altogether *sui generis*, a kingdom that was preceded by no parallel, and that cannot be followed as a precedent for any of the kingdoms of this world. The kingdom was a theocracy, inasmuch as Jehovah was their civil as well as their religious legislator. He stood related to them not only as their God whom they were exclusively to worship, but as their political monarch whom they were bound to obey as the Head of the state, in opposition to every political ruler who should at any time presume to govern them by laws of his own. The Almighty, no doubt, ruled in all the nations of the earth, but he was the immediate ruler of the nation of Israel. All the laws and institutions of the kingdom were given immediately by Him. The people had no right to alter the form of their government, as might be done by the other nations

of mankind. "He gave unto them judges," Acts xiii. 20., not merely as he does to all nations, in the ordinary course of his providence, but in an extraordinary manner, by raising up particular individuals for the office: and the rulers he raised up had no legislative power, but were merely his vicegerents, and as such, the executors of his laws. All state emergencies were provided for by the laws of Moses, or by the answers of the oracle of Urim and Thummin. Deut. xvii. 18—20. Num. xxvii. 21. And in latter times the rulers were directed either by the immediate inspiration of God vouchsafed to themselves, or by prophets specially commissioned by Him.

We find, accordingly, that when the Israelites wished to assign the government to Gideon and his family, he said to them, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." Judges viii. 23. He saw in the proposal of the people a principle inconsistent with the right exercised by Jehovah, of nominating judges, and setting them aside at his pleasure. This explains the nature of the sin committed by the people when they asked a king. It did not consist in simply asking a king, for the law had made provision for such a request, Deut. xvii. 14—20, it lay in asking a king like to the kings of the nations; or in other words, in wishing to be allowed to have a visible head, instead of being subject, as they had hitherto been, to an invisible legislator. Hence God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. viii. 6, 7. 19, 20. xii. 12, 17. Not that they had proposed to reject Jehovah as their God, they only desired to have another political king in his stead. But though Jehovah did not, as the people wished, set aside the theo-

cratic form of government, he gave them a king, yet such a one as was only his viceroy, or deputy, having no legislative, but only an executive power, whom David therefore calls his own king, as well as the king of Israel. The throne and the kingdom we find denominated God's throne, and God's kingdom. Thus Solomon is said to sit on the throne of the kingdom of the Lord, 1 Chron. xxviii. 5.; and to have been set on the throne of Jehovah, to be king for the Lord his God. 2 Chron. ix. 8. Though God gave them Saul in his anger, yet it was said, "See ye him whom the Lord hath chosen," 1 Sam. x. 24.; and it was Jehovah himself who rejected him. 1 Sam. xvi. 1.

The kings of that peculiar people ruled in the character of the sons and representatives of God. Solomon, for instance, when set upon the throne, was declared to have been chosen by Jehovah to be his son. 1 Chron. xxviii. 6. They were, in their official capacity, at once representatives of God, the true Lord of the theocracy, and types of Immanuel, who, as the heir of his Father, should rise to rule in that kingdom of which theirs was a figure. The same punishment was ordained for cursing the king, as for blaspheming God, namely, stoning to death; and the reason is given in these words of Abishai to David, "Shall not Shimei be put to death for this, because he cursed the Lord's anointed." The fact that the kings as well as the priests were anointed by Divine appointment, shews that the former, no less than the latter, were types of Christ, for unquestionably the sacred unction was typical of the anointing of Jesus with the oil of gladness above his fellows. And that the typical character arose from office, and not from something personal, appears from such a man as

Saul being called "the Lord's anointed," or the Lord's Christ. We accordingly find, that though Abijah was by no means a pious man, yet while he was king, the kingdom he held is called "the kingdom of the Lord," it being understood, that whosoever of the sons of David was for the time king, he sat on the throne as the representative of Jehovah, and if so, he must have sat there as a type of the Messiah. As the typical character of the Levitical priests did not depend on their being personally pious, so neither did the typical character of the kings of the house of David. The kingdom of David was to be established for ever—never was David to want a man, sitting on the throne of Israel—and the words of God have been fully accomplished in our Lord's having given to him "the throne of his father David," inasmuch as he hath received that dominion of which the throne of David was a figure, Luke i. 32, 33. Jer. xxxiii. 15—18. It merits attention, however, that when the government was in the hands of impious kings, there were prophets raised up to restrain them, that the purpose of the theocracy might not be defeated. And on the other hand, such princes as followed the Lord were distinguished by special honours. It appears, then, that the commonwealth of Israel was entirely of an extraordinary nature, and nothing like to it can exist now. It was designed to prepare for the establishment of a kingdom, which "is not of this world." In particular, religion and civil policy were so blended that he who offended was at once guilty of a sin against Jehovah as the God of Israel, and of a crime against him as the civil Sovereign of that people. And the same things which, in one view, were acts of religion, were, in another, acts of obedience to the law

of the state. And hence, innovations in religion, and offences against it, were punished by the temporal sword of the kings of Israel. This did not arise from their office simply as civil rulers, but from their peculiar character as the deputies of Jehovah in the singular relation in which he stood to that people. We are not to suppose that offences against religion are less displeasing to God now than they were then, but as he does not now stand in the same relation to any people, as that in which he stood to Israel, they are not required to be punished in the same way. Though the moral precepts that were given to the Israelites are binding on all mankind, and though all who are favoured with the revelation of God are bound to repent and believe the gospel, it does not follow that the same civil penalties are to be inflicted on the disobedient, as were required by the law of Moses, when the commandments of Heaven were transgressed.

But it is now time to inquire how the peculiarities of the Jewish theocracy serve to illustrate the Levitical sacrifices.

The Levitical sacrifices had a respect to God as the King of Israel, as well as the moral Governor of the world. Considered in the former view, they freed from ceremonial pollution, and from civil penalties and disqualifications, and hence they are said to have been "sanctified to the purifying of the flesh." Considered in this view, they "could not make him that did the service perfect as pertaineth to the conscience."

When we view the Mosaic sacrifices as they respected God as the supreme ruler of the people of Israel, we see at once how it was that certain crimes were excluded from their influence. Under the civil government of that, as of every other

nation, there would be offences which could not in consistency with the good of society be remitted. Of this nature were idolatry, blasphemy, magic, murder, and every instance of cool deliberate and presumptuous contempt of authority. Accordingly, no sacrifices were allowed for such crimes. The safety of the subjects, and the honour of the government, required that such offences should be punished. Jehovah, however, might in the exercise of his sovereign prerogative in certain circumstances remit the temporal punishment annexed to such transgressions of the law. Thus, we find that though David had committed crimes which subjected him to the penalty of death without the benefit of sacrifice, yet Nathan was authorized to say to him, "The Lord also hath put away thy sin; *thou shalt not die*," 2 Sam. xii. 13. The life of David was thus spared, but for deliverance from the guilt and the future consequences of his sin as committed against Jehovah in the character of his God, he had to look to the multitude of the Divine tender mercies as exhibited in the promise of a spiritual and an everlasting Saviour, the purifying virtue of whose sacrifice was signified by the sprinkling of the ~~unclean~~ with a bunch of hyssop dipt in the water of purification, Psalm li. 1—9. Heb. ix. 13, 14. And many whose lives were not spared, as his was, might yet find mercy to their souls through the sacrifice of Jesus which then remained to be offered. It is our joy that the blood of Jesus the Son of God cleanseth from *all* sin. There are no exceptions in the gospel message. It is addressed to all and sundry, and it is so on the ground of the intrinsic value of the atonement effected by the sacrifice of Christ. The limitation of the Levitical sacrifices arose from the local

and peculiar character sustained by God as the civil sovereign of the kingdom of Israel. But that temporary and imperfect constitution is now abolished, and a dispensation has been introduced, under which the gospel is commanded to be preached, "to every creature," and whosoever believeth in Christ, whether Jew or Gentile, is brought into the family of God, and is made a full partaker of all the privileges of his house. The glory of the Saviour is displayed in saving the very chief of sinners. No sinner, however flagrant his sins may have been, shall perish in consequence of any deficiency in the value of the atonement. "The condemnation of every hearer of the gospel who shall finally perish, will be found to rest on his having rejected the all-sufficient remedy provided in the sacrifice of Christ. Let none, then, despair of obtaining mercy, for "whosoever will may come, and take of the water of life freely." And whosoever cometh to the Saviour has the pledged promise of Heaven, that he shall obtain the blessings of salvation and eternal life.

This twofold view of the character sustained by God in the kingdom of Israel throws light also upon the fact that the effect of the Levitical sacrifices, so far as it went, was as *real* as is the effect of the sacrifice of Christ, though certainly very different in its nature. In every type there must be something of the same general character with that by which the thing thereby typified is distinguished, while at the same time, there will exist that disproportion which might be expected between the shadow and the substance. The legal sacrifices were shadows of the one great sacrifice of Christ, but they were so by their producing real and substantial benefits to those in whose behalf they were offered. Jehovah as the king

of Israel required that certain corporeal and ceremonial impurities should be removed by sacrifice, and he also required that particular offences so far as they affected the community, and the peculiar constitution of the state, should be expiated by the same means. And thus the appointed sacrifices had the effect of removing civil and ceremonial disqualifications, and of delivering from civil and temporal penalties. The effect then of the legal sacrifices was not less real and substantial in its kind, and according to the system with which they were connected, than is that of the sacrifice of Christ. And thus the former were fitted to be marked types of the latter. The external and ceremonial impurity which unfitted for appearing in the presence of the Divine King of Israel was emblematical of that moral pollution of sin which excludes from the presence and the house of God as the Lord of all; and the temporal sanctions of the Mosaic law, considered as a civil code, were emblematical of the spiritual and everlasting sanctions of the eternal law established by God as the moral governor of the world. It follows, then, that when the legal sacrifices had the effect of removing ceremonial pollution, and of restoring to the privilege of access to God in the earthly sanctuary, there was exhibited a striking symbol of that spiritual purification which is effected by the sacrifice of Christ. And when the former procured deliverance from temporal death, or from any other civil penalty, there was afforded a shadow of that deliverance from spiritual and eternal miseries, which is procured by the latter. There is thus established a close correspondence between the two dispensations—the one setting free from ceremonial disqualifications and civil penalties, and the other releasing from the spiritual and eternal evils which arise from moral

guilt and pollution in the sight of the Governor of the world. The efficacy of the legal sacrifices arose indeed from the Divine appointment, whereas that of the sacrifice of Christ arises from its own intrinsic worth; but yet the former did procure real benefits, though infinitely inferior to those procured by the latter. And there is great wisdom and goodness displayed in rendering that system which was effectual for its own immediate and temporary purpose, at the same time a figure of, and introductory and subservient to, a dispensation of a higher order. Indeed the former was constructed for the sake of the latter, and the several parts of the one were consequently adjusted by the same proportions which were to obtain in the other. And in effecting this correspondence the theocracy held a prominent place.

Another thing illustrated by this two-fold view of the character sustained by God in relation to the kingdom of Israel, is the import of those feasts on certain of the legal sacrifices which obtained under the Mosaic economy. We find that the priests were required to eat of certain of the sin and the trespass offerings as a token of their being accepted, and of their having obtained the object designed by them, Lev. vi. 26 vii. 6. And hence the words of Moses to the sons of Aaron, "Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you (to eat, it being the offering appointed) to bear the iniquity of the congregation, to make an atonement for them before the Lord," Lev. x. 17. The eating of such sacrifices was an act of fellowship with the God of the altar, for the priest sat, as it were, with God at his table and partook with him of the same sacrifice. This act was therefore a token that peace and reconciliation had been effected by the sacrifice in

question, and hence it was to be done with gladness. Deut. xii. 7. Accordingly Aaron gave as a reason why he had not eaten of the sin-offering, that his sorrow on account of the death of his sons unfitted him for an exercise so joyful, Lev. x. 19. In order to exhibit the fellowship which the Israelites enjoyed with their Divine King, peace offerings were appointed, of which the people as well as the priests were allowed to eat. Lev. vii. 14, 15. 32—34.

But there were also sacrifices of which no one was allowed to eat. To this class belonged all those whereof the blood was brought into the sanctuary "to reconcile withal in the holy place, or in the most holy place." Lev. vii. 30. xvi. 27. Now those sacrifices which were allowed to be eaten had a particular, though not an exclusive respect, to God as the King of Israel, while those which were not to be eaten had a particular, though not an exclusive respect to Him as the moral governor of all. And the reason why the former were allowed to be eaten was, that they really did obtain the remission of civil penalties and the bestowment of external advantages from God as the Supreme Ruler of the land. As the eating of the sacrifices was a token that peace and reconciliation had been effected by them, this privilege could only be granted in reference to the real efficacy which they had, as we have seen, in releasing from civil penalties, and of course it respected God in the character of the Monarch. Whereas, the sacrifices which particularly regarded God as the moral Governor and Judge of all, as they could not expiate the moral guilt contracted by the worshippers as his subjects in that character, so the privilege of eating them could not be granted, inasmuch as peace and reconciliation had not been effected by them. They were of use in relation to spiritual and eternal

blessing, only in proportion as they prefigured a better sacrifice, and led forward to it the minds of the worshippers.

We are accordingly told, that Christians "have an altar of which they have no right to eat who serve the tabernacle," Heb. xiii. 10—12. The sacrifice of Christ was offered unto God, not in the character of the King of Israel, but in that of the moral Governor of the world. He died for moral offences committed against God in the latter character, and he fully expiated their guilt. His object was to deliver men of every nation, not from civil penalties, but from the wrath to come. Now, if under the law the priests had no right to eat of sacrifices offered for such offences, they of course can have no right, in virtue of their office, to partake of the benefits of the sacrifice of Christ. To them as to the rest of mankind the gospel was preached, but it gives them no special privilege above others. And while the gospel thus levels every exclusive privilege, it brings near to every son and daughter of Adam a full and a free salvation.

Now, when Jehovah, as the special King of Israel, condescended to hold the most intimate fellowship with his subjects in partaking of certain of the legal sacrifices, there was afforded a striking image of the redeemed family in the enjoyment of their privileges. In the sacrifice of Jesus the Father rests well pleased; in this blessedness our great high priest partakes, and we have, in believing in this sacrifice, "fellowship with the Father and with his Son Jesus Christ," for we thus rest our all upon it, and derive from it our peace, and confidence, and joy. It is indeed a feast to enjoy forgiveness and reconciliation with God, to have an abiding sense of his favour, and to rejoice in the hope of eternal life with Him in the celestial sanctuary. Counting the slow hours of the

night of ceremonial shadows, the ancient worshippers waited for the time when the promised Messiah should appear to purge away their transgressions. And now that the mystery is displayed, the meek or in other words the poor and the wretched, may eat and be satisfied,

Psalm xxii. 26. And while the Christian thus feasts on that in which Jehovah delights, his heart is softened and subdued by his manifold mercies, and to Him he consecrates himself and his all a willing sacrifice.

MEMOIR OF MR JOHN MARTIN:

Continued from page 49.

THE writer of this sketch has been intimately acquainted with the subject of it, for the last twenty-six years of his life. Their Christian friendship never sustained even a temporary breach. They have often mutually wept, and rejoiced with each other. The writer has often seen, and known, and sometimes accompanied his deceased friend in most of the ordinary attitudes of active life. He has often been his "companion in labour and travel," over mountains, marshes, and glens, in attempting to "break up" some patches of "fallow ground," and in sowing a portion of "the incorruptible seed of the world, which liveth and abideth forever." He has "fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience," and many of the chequered scenes of his lot; but he has uniformly found John Martin as he left him, the same honest, open-hearted friend, and steady affectionate brother, on whose sympathy, counsel, and co-operation, one could always calculate with certainty. He was "an Israelite indeed, in whom there was no guile." If such intimacy, such long and frequent intercourse, affords materials for one individual to form an accurate judgment of the character of another, those opportunities and materials have been very abundant. And the estimate which he has formed of Mr Martin's intellectual powers, his Christian dispositions, the moral qualities of his character, and his pastoral qualifications, right or wrong, is far from being low in the scale of spiritual excellence, and

substantial worth. A few brief hints on some of these points of character, without much regard to order, and with as much candour and impartiality as possible, shall be submitted to the attention of the reader in the sequel of this memoir.

Mr Martin's powers of perception were usually clear and distinct. This gave a luminous simplicity to his statements of divine truth. The most illiterate were seldom at a loss to understand his meaning. As he conceived clearly, and felt deeply, he expressed himself plainly, and often forcibly. His mind had not been much disciplined by systems of logic and metaphysics; but his reasoning powers were much improved by the study of the Bible. He was cautious in speaking upon a subject that he did not thoroughly understand. There was a straight-forward honesty, and transparency in the character of his mind. He "used great plainness of speech;" and as a humble imitator of his great Master, "the common people heard him gladly," while "he reasoned out of the Scriptures." The divisions of his sermons were often very happy, and expressed in very few words. They were distinctly understood, and easily recollected by his auditors.

His judgment on matters of divine revelation was sound and correct. It was on these subjects that he felt most at home. Neither his time, his taste, nor his various engagements, permitted him to diverge much into the regions of general literature, the wide fields of historical or scientific research, or to dip very deeply

into the niceties of biblical criticism. Their relative importance to the man of God he could, and did appreciate; but seldom ventured to say much upon them. It was his great business and delight to study the inspired records, as the most necessary thing, "thoroughly to furnish the man of God unto every good work,"—the volume of Divine providence as it is unrolled in the signs of the times,—the diversified shades of human nature, and some of the best authors of the non-conformist school and the puritanic age. He "gave attendance to, reading, to exhortation, and to doctrine." By meditating on these things, and giving himself wholly to them, his profiting appeared unto all. But it was not in the way of "grinding down the divinity of olden times," to be servilly retailed; but in the unfettered exercise of an independent judgment, he caught a portion of their spirit, and his mind became imbued with their principles, so far as he found them sanctioned by the sacred oracles. His maxim was, to "prove all things, and hold fast that which is good."

Mr Martin's imagination was fertile and vigorous. In familiar conversation and friendly correspondence, he occasionally indulged in flashes of sanctified wit and sallies of humour, which would have surprised a stranger who surveyed the gravity and seriousness of his countenance. In correcting the minor faults or foibles of a friend, he could between* joke and earnest, say some severe things, with which, however, it was impossible to be offended. The point and pith of his epigrammatic remarks touched to the quick; but did not fester like the wound from a barbed, poisoned arrow. They were the scintillations of a sanctified mind, and were chiefly employed in their appropriate sphere, not to wound

the heart of friendship, or to embellish trifles; but to illustrate and enforce important truths.

• Our deceased friend had a tenacious and faithful memory. His powers of attention were vigorous, and his habits of investigation patient and persevering. His mental resources, and theological stores were very ample, and readily commanded. Seldom have the lines of the poet been more applicable to a Christian pastor than to Mr Martin:

"But in his duty prompt to every call,
He watched, and wept, and prayed, and
felt for all.

And as a bird each fond endearment tries
To tempt her new-fledged offspring to the
skies,—

He try'd each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the
way."

Decision of mind and indefatigable industry, also strongly marked the character of our deceased friend. "Whatsoever his hand found to do, he did it with all his might." He was "in labours more abundant," than the most of his brethren in the north. I know not, if for the last 30 years, there has been a minister of the gospel on either side, of the Grampians, from the Tweed to Johnnry Groat's House, of any denomination, who has surpassed him in doing "the work of an evangelist," both in his own proper pastoral sphere, and "in preaching Christ" by "the hedges and high-ways" for the obedience of faith. Many thousands of miles has he traversed over the mountains and moors of ancient Caledonia in these "labours of love." And it was only for the last six or seven years of his life, that he had the aid of a horse to ease his body, and facilitate his movements. His stated labours at home did not admit of any long absence, except in the

* A military gentleman, one of Mr Martin's stated hearers, who had been long in a weakly state, and whom Mr M. frequently visited in his affliction, remarked to his visitor one day: "Why, Mr M., if I had power over the pension list, I would actually have you put upon half-pay, for your long and faithful services." Mr M. replied, "Ah! my friend, your master may put you off in your old age with half-pay; but my Master will not serve me so meanly. He will give me full-pay." Through grace I expect a full reward!

summer season, when he was occasionally out for two or three weeks together. But since he occupied his late station, the traces of his feet have been found, and the sound of his voice heard, from the confines of Aberdeen-shire in the east, to the barrier of the Gaelic language in the west; and from Johnny Groat's country, to the banks of the Don and Dee in the south. If the utility of a man's life is to be estimated, not so much by the number of years that he exists, as by the amount of his mental, moral, and physical exertions, in an unwearied, long sustained, and well-directed course of active industry, for the glory of God, the prosperity of Zion, and the salvation of souls, certainly John Martin lived much "to life's best end," without having died literally an old man.

In sometimes looking over the deeply interesting "Life of Henry Martyn," and knowing what I have known of the life of John Martin, I have often thought that it required no stretch of ingenuity to trace several strong, and remarkable points of resemblance, in the deep toned piety, the decision of mind, the constitutional ardour, the annihilation of self, and the spirit of heroism and enterprise, that marked the character of both these men. In scholarship and science, and perhaps in powers of mental application, his Welsh namesake had superior advantages, and had much the ascendancy of our northern friend. The field which the former occupied, in Hindoostan and Persia, were vastly more wide and deeply interesting. The country, the people, the climate, the distance, and the perils, which he encountered, all invest his history with novel, and touching interest. But John Martin gave an impulse to not a few in the north, somewhat analogous to that which Henry Martyn gave in the east. And the one seemed equally well fitted for occupying the Home, as the other was for filling the Foreign department. Both were "burning and shining lights," each in his own appropriate sphere. Neither seemed much "to regard his life,"

in "supplying the lack of service" on the part of the church towards a perishing world. Both were fearless of danger, and prodigal of health and life itself, in advancing the kingdom of our common Lord. Both were holy, devoted men of God; but neither were faultless. Perhaps their chief error lay in excess of labour; and that is not a common one. They had mercy upon every person but themselves in advancing the work of the Lord. It was their pleasure, as much as it was their proper business, "to spend and be spent" for Christ. May the pious young men, who are at present under a course of education in our seminaries for active service in the home and foreign departments of the Lord's vineyard, be careful to catch "the fallen mantle" of these excellent men! and may "a double portion of the spirit" of the Lord's deceased servants, rest upon the souls and labours of the survivors!

The ground work of John Martin's varied excellencies, was his deep-toned, decided piety. He was a man of faith and prayer. Religion was his proper element. It was the atmosphere in which he loved to breathe; and in which he found the chief bliss of his being. His devotional feeling had light and heart in it; and was under the direction of inspired truth, and the government of sound sense. Though not a perfect, he was a "spiritual minded" man. His delight was in his Master's business. With a steady aim at the glory of God, he served him with soul, body, and "spirit in the gospel of his Son." What he was in the closet, alone, in "wrestling with God," we know not; but the free flow, and deep current of devotional feeling, that he frequently poured out at the family altar, and often in his supplications and sermons in the pulpit, could not fail to move the inert, and melt the most callous heart, and carry the feelings of his fellow-worshippers into "the Holiest of all, by the blood of Christ." His devotional exercises, like the star of Bethlehem, lighted and led to Jesus. Dr Johnson, I think, somewhere remarked of Edmund

Burke, that no man could stand ten minutes with him under a gateway to shun a shower, without finding himself to be in the company, not of an ordinary man. No man could spend an hour in John Martin's company without feeling that he was in the presence of a Christian; and that, without being obtrusive in giving expression to his religious principles, he "was not ashamed of the gospel of Christ." He had materials for his Master's service constantly at hand. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Mr Martin was a man whose Christian friendship was steady and effective. It was not that cold, heartless, handless thing, that contents itself by saying to the needy, "Be ye warmed and fed," yet has not a heart to alleviate present distress. The following little anecdote will partly illustrate this feature in our friend's character. It occurred nearly 25 years ago; and the writer has no later than yesterday received it from the most authentic source. A minister of the gospel who lived at some little distance from our friend, happened through protracted trouble and death in the family to be rather in straitened circumstances. "The desire of his eyes" was rapidly sinking into the grave, under a consumption. Their piety, and modesty, and independent feeling prevented them from revealing their wants. This happy couple on taking a solitary walk together in rather a pensive mood, the amiable sufferer said to her husband, "My dear, this complaint is likely to terminate in death. Through grace, I am not afraid to die; but I cannot help some anxiety of mind, in looking at our present scanty means of subsistence, that if the Lord should see meet to lengthen out this trouble, I may be a burden, or bring you into embarrassment." Her partner endeavoured to console her mind, to relieve her anxieties, and encourage her faith. His own mind, however, was not free from some misgivings. They had just sat down together on a green bank to rest, and

breathe the fresh breeze. In a few minutes, John Martin popped upon them. He had known, or at least conjectured, a little of their difficulties. He had in a prudent private manner, called upon a few friends, and by his own liberality, and brotherly exertions, had realised £3, 10s., which he had just come at that crisis, in the most delicate manner, to give them. The feelings of the recipients, can be more easily conceived than described. This was of a piece with many of the deeds of mercy, and brotherly benevolence done by our deceased friend, which the day of judgment alone will disclose. "Blessed is the man who considereth the poor: the Lord will deliver him in the time of trouble." The administration of this service not only supplieth the want of the saints; but is abundant also by many thanksgivings to God. Thanks be unto God, for his unspeakable gift.

He met the calls of duty as they came to the full extent of his power, and sometimes beyond it. But the barrel of meal and the cruise of oil were never quite exhausted. The collectors of the Bible Society made their annual call for his subscription. His finances were low. There were only 10s. in the house. He gave it entire. One of the collectors said, "Really, Mr M. this is too much for you." He replied, with a smile, "It is not too much for the Lord." The first post brought him a letter enclosing £1, 1s. from a friend more than 100 miles distant. Handing it over to Mrs M., with the tear in his eye, he remarked: "Here E—, there is the money again, after a very short loan, with good interest."

Finally, permit me to add, that our deceased friend took a deep interest in the prosperity of all "the churches of the Lord's right hand planting;" and in the general progress of the Redeemer's kingdom, both at home and abroad. That he had feelings of preference, perhaps partiality, to his own denomination, both in the southern and northern sections of the United Kingdom, and in various other parts of the world, I feel no inclina-

tion to deny. This is not only common, it is admissible; and if it does not degenerate into blind bigotry,* it may in the present imperfect state of things, be rendered useful, and turn out "rather to the furtherance of the gospel." Mr Martin's own brethren, and the churches of the Congregational denomination within his range, will long cherish a grateful remembrance of his affectionate and prompt services. In his humble degree "the care of all the churches came upon him." He was a man of a catholic spirit, and was ready to "endure all things for the elect's sake, that they might obtain the salvation that is in Christ Jesus with eternal glory." When depressed with trials, and worn down with fatigue, the elastic spring of his benevolent mind was instantly apparent, if he read or heard any cheering intelligence of the progress and triumphs of the gospel at home and abroad. The prosperity of the church of Christ, he esteemed above his chief earthly joy; and he was not without a pleasing portion of the prophet's spirit, when he said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Mr Martin had taken some part, along with other dissenters in Forres, in getting up, and signing a petition to Parliament, on the carrying forward a vigorous and safe reform in church and state. A gentleman in the vicinity, some days afterwards, met him and said: "Mr M., I am sorry to hear you are among the volunteers; and that you are taking part with them, to pull down the Established Kirk." He replied: "Why, Sir, if the Kirk of Scotland be of God, it will stand, whosoever may attempt to pull it down; but if it be of men, neither I, nor any other person needs to pull it down, it will fall of itself. I am 'a voluntary,' and I wish to see a thorough reform; but I have no more fear of the church of Christ being pulled down by any class of men, than I have of the rooks pull-

ing down the planets." The rooks were making a good deal of noise in the fields around them at the moment, and it is likely suggested the use of the comparison.

The foregoing sketches have extended much beyond what was originally intended. Some readers, entirely unacquainted with, or remotely situated from the subject of them, may surmise that the colouring has been rather too high. Those, however, who have had the privilege of knowing John Martin, as the writer of this article has had, for the last twenty-six years of his life, will only be able to recognise a very rude and imperfect outline of the living original. It will not be deemed out of place for me here to introduce a communication which I received a few days ago, from an old Christian acquaintance of Mr Martin,—one who was a fellow-student, and then a fellow-labourer with him in the gospel, situated in an adjacent part of the vineyard with him, for upwards of thirty years, one who has traversed much more of the bye-ways in the hill part of our northern regions, than the writer of this article has had it in his power to do. The testimony of this friend and elder brother, who has now grown grey in his Master's service, will go far to corroborate some parts of the preceding narrative, and supplement others.

Knockando, 24th Dec. 1834.

My Dear Brother,—I am happy to hear, that you are preparing a memoir of our dear departed Brother Martin; and would readily add my humble testimony to "the grace of God, bestowed upon him." Our long and intimate fellowship afforded me ample opportunity of beholding and admiring excellencies, which I wished to imitate. Our acquaintance commenced early in the year 1799; and from that period until his Lord called him hence, we have had occasional fellowship in preaching the glorious gospel of the blessed God. When our acquaintance commenced, while I was but a novice, I found our friend an experienced Christian; and in due time, as you well know he

became "an able minister of the New Testament." You are aware that we were fellow-students under the care of our much revered tutor, Mr Ewing, Glasgow. At the termination of the prescribed course, our brother commenced his stated labours in Dundee. During the period of his ministry there, he became very popular; and "he was esteemed very highly in love for his work's sake," by the godly, both in the town and the surrounding country. From that important station, as you know, he was removed to Forres; for what reason I do not know; but many of the pious among whom he had laboured were very much distressed at parting with him. I may add, that in this serious event in the ministry of our friend, he was entirely passive; and that in the issue, it has appeared that the Lord had much work for him to do in the north country.

That our friend's talents were above mediocrity, is well known, and few in the present age will be found to have occupied their talents more faithfully in the service of their Lord. He was a diligent student of the word of God. For studies that did not refer to the Bible, and the work of the ministry, he always seemed to me to have neither time nor taste. As a preacher he was easily characterised as—"mighty in the Scriptures."

The limits of a letter forbid me to attempt anything like a delineation of our friend's character, either as a Christian or a minister of the gospel. I can only advert to a few particulars. I have sometimes thought that he had selected the apostle's solemn exhortation to his son Timothy, as his motto: "Preach the word; be instant, in season, out of season," &c. see 2 Tim. iv. 1—5. Be this as it will, he was in labours most abundant. When I think of the labour necessary for preparing three discourses for a stated and very intelligent congregation every Lord's day; the various duties of the pastoral office,—and his abundant labours on week days in preaching the gospel in every direction in the surrounding region; and

connect with all this his habitual bodily infirmity for many years back, it appears to me next to a constant miracle, that his life was so long preserved.

In fulfilling the ministry entrusted to him he was enabled by grace to exemplify no ordinary degree of self-denial. He was eminently qualified for itinerant preaching. I cannot but esteem it, a singular mercy bestowed on me, that I had so many opportunities of accompanying him in his itinerant labours. On some of these occasions, I have seen him at night so much overcome by the exertions, privations, and hardships of the previous day operating on his constitutional complaint, that I have been afraid his life and labours would terminate among strangers. But after a night of very indifferent repose, no arguments that I could urge, would persuade him from resuming his intended labours on the following day. Such was his ardent desire to spend and be spent in the service of his blessed Master. Nor did I ever hear him murmur or complain in these circumstances. In encountering difficulties, he manifested great fortitude. Permit me to notice the following example.

Some weeks before the memorable August floods, we had fixed on the week following for paying our annual visit to Don and Dee side. Intimation had been sent to some of our friends there of our purpose. Considering the ravages made by the floods on roads, bridges, &c. &c., and the country through which we meant to pass, it seemed to me, that it would be useless to make the attempt, and I wrote my friend to that effect, not doubting, but he would see the propriety of delaying for some weeks. But no; our appointments were made; and to my surprise when I got home on the Monday, I found my friend here, resolved by the grace of God to fulfil our engagements, or fail in the attempt. Next day we set out; and having obtained help of God, with no small difficulty, we accomplished our journey. Our friend was ready to every good work. He

took a deep interest in Bible and Missionary Societies; and embraced every opportunity of recommending them to great and small. He was accustomed to attend the Annual Meetings of all these Societies within his reach; and on such occasions his addresses were remarkably appropriate. I have known him to have travelled nearly forty miles on foot to attend a Bible Society Meeting during a tempest so severe as to compel riders on horses to flee for their life. To all the Congregational churches in the north he acted the part "of a nursing father." Many a fatiguing journey did he undertake in their behalf; and his visits were always animating and refreshing to them. I feel a melancholy pleasure in reflecting upon the times of refreshment we have enjoyed together, both in public and private. But alas! they are now gone to return no more. His "hearty counsel" shall no more salute our ears. May the remembrance of these joys departed, powerfully stimulate us to press toward the mark for the prize, which we have no doubt our former fellow-labourer has attained!

Our dear departed brother was enabled by grace to exemplify the following apostolic precepts in no ordinary degree: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

John Martin was a true, and by me a long tried friend. For nearly thirty-six years, by the grace of God our friendship was mutual and uninterrupted. Whatever occasion I may have given, my friend never deserted me. His death has made the first breach in "the Morayshire Association;" which Association has, for upwards of twenty-six years, not only been enabled to "keep the unity of the spirit in the bond of peace;" but the pastors and churches have been growing in mutual attachment to each other. Although we know that comparatively few will be found qua-

lified in every respect to fill the station which was so long occupied by the deceased; yet we have no reason to despond. We trust the prayers of our beloved friends in Forres, mingled as we know they are with the prayers of many brethren in other places, will be heard and answered; and that God will in due time give them a "pastor according to his own heart." The year that is now nearly ended, has been one of unusual mortality among the ministers in our connexion. No less than four of our limited number have "finished their course." What a loud call to those who remain to redeem the time! To us the voice speaks,—*"Be ye also ready."*

Allow me to add in conclusion, that although our beloved brother had imperfections, the grace of God taught him to adorn the doctrine of his Saviour in all the relations of life: as a pastor, a husband, a father, and a master, he was "an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." That a double portion of the Spirit may be poured out on all the ministers of the everlasting gospel, is the prayer of, my dear brother, your's sincerely,

JOHN MUNRO.

On the preceding communication it would be quite superfluous for me to offer any comment. It is the unvarnished testimony of a competent witness; and is entitled to its weight. In concluding this memoir it may only be necessary very briefly to advert to the latter days, and closing scene of the career of my deceased friend. In life, and in death, he was the same plain, upright, honest man.

Early in the spring of 1833, Mr Martin had engaged to give a Sabbath's supply to the church of Avoch, while their pastor, Mr Alex. Dewar, was absent for a few weeks, giving supplies to a vacant church in Wick. Our friend had a range of country appointments, in several intermediate places on the week preceding the Lord's day he was in Avoch. He had travelled upwards of forty miles, and

preached thirteen sermons that week before he arrived in Avoch, late on Saturday. The people there, and in the adjacent parts, were very partial to him as a preacher. Paul himself could scarcely have been more popular among them. The chapel was crowded almost to suffocation, and badly ventilated. Mr M. felt much attached to the pious intelligent people in this little creek. He felt great delight, and had often great enlargement in preaching to "the blue jackets." It was so on that occasion. His text was Num. xxi. 17, 18: "And Israel sung this song, Spring up, O well; sing ye to it," &c. &c. His subject was one of deep and delightful interest. Some mistake had been made as to the intended length of the service. He preached till he was in a state of complete exhaustion. But he strained the bow in shooting the arrow. He felt as if there had been a rupture of something about the heart. The effects of this strain he never recovered. His bilious complaint gradually grew upon him. His digestive organs were much debilitated. He could take almost nothing in the shape of nourishment; and what he did take gave him much pain. His Christian friends were very anxious to have his health restored, and his days prolonged; and that for a few weeks he should try the Strath Raffer Spa. His medical advisers, however, were all of opinion that the water would rather prove injurious to him. His kind friends, Mr and Mrs J. Dewar got him induced for some weeks to attend the warm bath at Nairn. It seemed to give a little temporary relief; but death was in the cup. While there the public showed him great attention and kindness.

The friends in Forres, and elsewhere, found it very hard to persuade Mr Martin to abridge, and still more so to give up his country labours. Nothing short of the absolute want of physical ability could deter him from going his accustomed rounds. Till within a month or little more of his death, he continued to preach more or less to his little flock, on the

Lord's day. The pastors of the sister churches in the neighbourhood afterward gave them partial supplies, up to the period of his decease. It should, and would have been more frequent, but their summer itinerant excursions prevented it. The Rev. Mr Stark, of the Secession body in Forres, acted a very brotherly part to our deceased friend and his flock during his distress. When Mr Martin's own brethren could not get forward to supply his lack of service, Mr Stark, in a cordial and Christian-like manner, on some occasions divided the labours of the Lord's day between his own flock and Mr Martin's people. Our deceased friend often preached when it was with difficulty he could walk the length of the chapel; and but for the pulpit supporting his arms and breast, he could not have stood during the time of an ordinary sermon. Often when he commenced worship on the Lord's day, his voice was so weak, that he could scarcely be heard. As he went on and warmed upon his subject, for a little both the pastor and the flock seemed to forget that there was a secret disorder rapidly sapping the springs of natural life; that it was only the intermitting flashes of the last embers of that light in which they had long walked, and often rejoiced, and which warned both that the shades of death were approaching. The light blazed for a little in the shattered socket, to indicate that the immortal spirit was upon the eve of departure to the land of uprightness; and to say to survivors, "Prepare to meet thy God, O Israel!" "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

During Mr Martin's partial, and then total confinement, he enjoyed great calmness, solid confidence in his covenant God, and strong consolation in his crucified Son. He enjoyed sound tranquillity rather than transports;—"he knew in whom he had believed." To the last he saw nothing in himself on which he could rest or in which he could glory;—

Christ, in all the riches of His grace, his glory and his godhead, was his "all and in all,"—"all his salvation and all his desire." I had the melancholy satisfaction of several interviews with him during his protracted affliction. They were all interesting and edifying. His sick chamber was like a lecture room to many of his visitors, while he was able to speak. His frame was much attenuated, and reduced almost to a skeleton;—but to the last there was little change upon his countenance. In his mind he was calm and collected: all was serenity within. He knew well what was approaching. Death did not come upon him by surprise; his "loins were girt and his lamp was trimmed."

My last interview with Mr Martin was only three days before he entered his eternal rest. It could not fail to be tender and touching, and deeply interesting to the survivor, as the closing scene of a long and endeared intimacy, which had ripened into warm and steady friendship. Like Israel of old, "he strengthened himself upon his bed" for the interview. Great as the effort was, there were many points upon which he touched,—as to the comfort of his partner in life—the spiritual and eternal interests of his family—provision for, and the future prosperity of his flock—and the cause of God at large. These he left all with the Lord, and commended to the care of the Christian brotherhood. The prevailing sentiment of his soul seemed to be: "Behold I die; but God shall be with you, and bring you again to the land of your fathers." After resting himself and getting a little refreshment, he resumed his subject again. The old adage was verified in our beloved Martin—that "the ruling passion is strong in death." He had been thinking of three or four texts, which he thought would suit admirably well for funeral sermons. He gave a masterly analysis of each of them; he expatiated on some points with evident delight, while his bland eye, which was so soon to be sealed in death, beamed with benevolent feeling, and afforded

a pleasing presage, that "when heart and flesh should faint and fail, the Lord would be the strength of his heart and his portion for ever." Such solemn scenes are not every-day events, and ought not to pass with the gush of feeling occasioned at the moment. They ought to be indelibly engraven upon the mind, as in marble, to prove permanent lessons for life. The following extract of a note from Mr Martin's youngest son, addressed to me, and dated, Forres, Nov. 7. 1834, will show the closing scene:

"MY DEAR SIR,—It is now my melancholy duty to inform you of an event, which, though for some time expected, is not the less mournful. My dear father, after lingering in great pain till about half-past four P. M. expired, tranquilly, without a groan, or struggle, or a distorted feature." "Mark the perfect man, and behold the upright, for the latter end of that man is peace." His dying prayer has been heard and answered: "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." Deeply as this wound must be felt in the heart and house of the chief mourner, yet it is a cheering thought that *she* is "not called to sorrow, as they who have no hope." "Now she that is a widow indeed and desolate, trusteth in God; and continueth in supplication and prayers night and day." It is also our earnest supplication, that "the angel who redeemed" the soul of the worthy father from all evil, and who fed him all his life long, may "bless the lads;" and that they may embrace the principles, breathe the spirit, and walk in the footsteps of their parents, and "grow into a multitude in the midst of the earth." And "may Jehovah, the God of the spirits of all flesh, set a man over the congregation, who may go out before them, and come in before them; and who may lead them out, and who may bring them in: that the congregation

of the Lord may not be as sheep which have no shepherd." "Faithful is he who has called them," who we trust "will do it." "Write, Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." They have joined the "general assembly

and church of the first-born, whose names are written in heaven, and the spirits of the just made perfect." "Write, Blessed are they who are called to the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

N. McN.

REMARKS ON

A "Vindication of the Principles of the Church of Scotland, in relation to questions presently agitated. By the Associate Synod of Original Seceders."

MESSRS EDITORS,—The pamphlet on which we propose to offer a few remarks, must be known to a great number of your readers already, through the medium of reviews, as it has been for some time before the public. We do not profess to pen a review however, but to offer a few remarks upon it "in relation to questions presently agitated."

It is, as the title declares, an official document emitted by the Associate Synod of Original Seceders: but rumour, uncontradicted and generally believed, ascribes it to the pen of the celebrated author of *Lives of Knox and Melville, &c.* Whoever be the author, he deserves all praise for his candid, temperate, serious, and talented vindication of a bad cause,—the cause he advocates is rotten, but the author's heart is sound—the defence is weak, but the talents enlisted on its side are powerful.

There are several very striking features which the "voluntary" controversy has of late assumed. The advocates of the church appear—from what cause is best known to themselves—to be absolutely shaking with fear, and quivering with passion. There is no longer that imperturbable calmness, no more that dignified silence, that supreme contempt which were felt or as-

sumed at the commencement of the present controversy. On the one side, we behold the unfurling of banners in the breeze, and the eager haste and mustering of armed combatants. On the other side—whatever may be said regarding the justice of the cause—it must be allowed there is the manifestation of calm, dispassionate, dignified feeling. There is an increase of numbers as well as an increase of union and zeal. As an illustration of all this, we may refer to the public meeting lately held in Edinburgh, James Douglas, Esq. of Cavers, in the chair, as contrasted with the spirit and tendency of those meetings which have been lately held in the same city by the church party.

As another illustration of the "coming events which cast their shadows before," we beg leave to refer to the pamphlet before us. As a vindication of establishments, we will venture to say, it tends more to sap than to prop them. As an accusation against the Church of Scotland, it is keen, cutting and powerful. As a testimony against the Church of England, it is as decided and unqualified as any "voluntary" could well desire. It is a disinterested, honest expression of convictions against the voluntary system, although, we would add

with all diffidence—the convictions of a mind warped and misled by early and rooted prejudices.

Let us first select one or two sentences, to show on what side of the controversy this pamphlet ought, in all justice, to be considered.

The advocates of the National Church frequently ask what would become of Christianity if the Church of Scotland were deprived of the support of the state? Hear the answer from the “Vindication.”

“The Synod are anxious not to be understood, in the first place, as maintaining that an establishment is essential to the existence, or always necessary to the extension of the church of Christ. God preserved his ancient people when they went from one nation to another, and they grew and multiplied under the iron rod of Egyptian oppression. In like manner the church under the new dispensation existed and spread throughout almost the whole civilized world, not only without the aid of civil government, but notwithstanding all the hostile array of their power and policy.”

The friends of the church not only laud the Scottish Establishment, but deprecate the removal of one iota of the English and Irish hierarchy. Hear on this point the Vindication.

“We are not to be understood as expressing our approval of any establishment as it presently exists. Some of them are radically wrong in their constitution; others in their ecclesiastical managements.”—pp. 8, 9.

If it be asked, is it expedient or just to support an establishment with national funds, when the inhabitants of a country are greatly divided in religious sentiment? The Synod say,

“They do not consider themselves called upon by the principles which they advocate, to decide on the expediency of erecting a formal establishment, accompanied with the appropriation of national funds in the supposed case of a country where the inhabitants might be greatly divided in religious sentiment.”—p. 9.

If it would be inexpedient to erect a formal establishment in such circumstances, is it expedient to uphold or continue one in such circumstances?

Again, if it be asked, is it consistent with sound policy or justice, that a stigma be affixed to the name of a loyal subject, and that he should be visited with any mulct, or placed under any disability on account of his dissent from the established church? the Synod reply,

“Nor are they to be understood as approving of an establishment which is fenced by laws as to deprive persons of the common rights and privileges of citizens, on the ground of their dissent from it, or which subjects them to civil disabilities, unless there is something in the principles and spirit of their religion obviously hostile to the good of society, and threatening violence to the lawful institutions of the country.”—p. 9.

Further, we beg to ask, are the established churches of England, Ireland and Scotland, as at present constituted, lawful institutions of the country? It is said, “The principles advanced by this Synod cannot be justly construed into a vindication of the establishment of a false religion, or of a corrupt profession of the true religion.” The church of England and Ireland are, according to the Synod, “radically wrong in their constitution.” The Church of Scotland is wrong in the ecclesiastical managements, and so neither of them can be viewed as “lawful institutions of the country.”

If all this be not sapping and mining the foundation of church establishments, as at present constituted, we know not what to call it. If this be a vindication, what must be an attack! Let us now consider the grounds on which the writer of this pamphlet condemns the “voluntary system.” First he says,

“We condemn this system on account of its *atheistical character* and tendency.

Viewing states and nations as dependent on God for their national existence and their national prosperity, we must maintain that they are bound, in the very act of their organization, to recognize the being and universal supremacy of the Deity, and to take such active measures as are competent to them, that He be publicly honoured and served among them. But this can only be done nationally, by some public enactment of the representatives of the state."—p. 10.

Now we will go not only all the length of the author in maintaining that states and nations are bound to acknowledge God in his being and supremacy, but we maintain that states and nations are bound to repent and believe the gospel—that kings, governors and subjects are bound to receive and submit to the gospel of Christ. But we ask, by what are they bound? By God's authority enforced by the sanctions of eternal judgment. "God shall judge the secrets of men by Jesus Christ according to the gospel." Will human authority or civil laws add any thing to the majesty and force of *this* obligation? "Human laws may debase Christianity, but can never improve it: and being able to add nothing to its evidence, they can add nothing to its force."*

We ask again, are states and nations competent, in their civil capacity, to legislate about religious matters? is it a legitimate object?

• We give the opinion of a greater uninspired authority on this point than even Dr McCre:—"Let a man, therefore, be ever so abandoned in his principles or vicious in his practice, provided he keeps his wickedness to himself, and does not offend against the rules of public decency, he is out of the reach of human laws."† The workmen in a cotton factory depend on God for their employment and their prosperity, and we maintain it, they are bound to acknowledge the being

and supremacy of God: but was this the end for which the proprietor of the factory hired them? was this the object they contemplated in meeting in one building? Yet their master may, and must look to the morality of his servants, so far as his interests are concerned, and enforce honesty and diligence: but is he competent to enforce religion on pain of dismission or the loss of wages? Nay, we ask, would it further the interests of religion, were he to enforce conformity to his own sentiments and practices by such means? The only community which is competent to take cognizance of the religious sentiments and practices of its members, is a church of God, and the laws which are to guide a church, are the laws provided by Christ in the New Testament.

"Secondly," it is said, "we condemn the system as *at variance with sound policy*. It is an axiom of civil policy, the wisdom of which is becoming every day more apparent, that to prevent crime is better than to be under the necessity of punishing it when committed. Religion lies at the foundation of all confidence and duty in civil society; without its powerful aids, civil government could not exist among men, far less could it gain its ends in promoting, to any extent, the public good by laws and penalties which can only affect the external practice."—p. 11.

We forbear carping at the accuracy of the statement, that "without religion, civil government could not exist among men;" we might be disposed to find fault also with the author for ranking Christianity, and idolatry in all its shades of abomination and absurdity, under one generic name—but we forbear: we avow our conviction that religion, the faith and hope of the gospel, is the only thing which will effectually "suppress crime, and purify the stream of public morals." But

* Robert Hall.

† Pinkstone's Commentaries, vol. i. p. 124.

the question, after all this is granted, lies open for discussion,—whether an established church be the most scriptural and efficient instrument for diffusing the healing and purifying influence of religion through a nation.

It is surely the duty of states and nations to extend equal protection and equal privileges to all their loyal and faithful subjects. That government must be the strongest, the most stable and prosperous, which has a contented, united and happy people. Is it then consistent with political equity, that a large portion of the community should be taxed and oppressed to support the religion of another portion? Is it just that one man should be honoured and privileged because he worships God according to the conscience of the government? and that another should be degraded and burdened because he worships God according to his own conscience? Is it politic to keep a country in a state of discontent and agitation in order to uphold one religious sect to the oppressing of all others? Never has a government been advantaged one straw by supporting an established church. Recent events have proved that the loyalty of many high churchmen is but a fawning hypocritical sycophancy while their wishes are complied with, and a murmuring inveterate hostility when their wishes are thwarted. What complexion did the loyalty of churchmen assume during the Grey administration? How did the General Assembly conduct themselves toward the late administration in respect to the government scheme of educating Ireland? What part did the church ministers take in respect to the government scheme of emancipating the slaves?

“Thirdly,” says the document before us, “we condemn the scheme

as *unscriptural*.” It would be useless to enter upon this argument: let those who wish to see it fully answered read Dr Wardlaw’s sermon: suffice it to say that the document before us quotes not one passage from the New Testament in support of the sentiment it advocates.

“Fourthly,” it is said, “we must condemn this scheme as directly opposed to one important design of supernatural revelation—the improvement of human society.” Most of what is said under this head, may be readily granted; but still the question is open for discussion, whether or not an established church is the best instrument for improving society.

Lastly, it is said, “we must condemn this system as striking at the foundation of God’s moral government, so far as regards nations or bodies politic.” We are humbly of opinion that this is the first objection under a new and less definite form, and we beg to refer to our remarks on the first as an answer to the last.

Under this head, there is a fling at the alleged inconsistency of those seceders who support the voluntary scheme. If the seceders who advocate the cause of voluntary churches be inconsistent in this matter with their former sentiments, we think it is greatly to their honour. What is the value of consistency, if it be not consistency in truth and justice? Are men to be reproached and condemned for changing their opinions when they find that they are opposed to the word of God? The church party in Glasgow have, it appears, published the sentiments of John Brown of Haddington, extracted from his Bible Dictionary. In answer to this tract, it is said in the January Number of the Voluntary Magazine of this year,—“The fathers of the Secession, before

John Brown, held clearly voluntary church principles, and acted on them; and fathers of the Secession even in his time, as eminent as himself, held them. The principle of an establishment was no test of orthodoxy with the seceders then, and is no test of orthodoxy with seceders now. They care as little about belonging to the church of John Brown, because he belonged to it, as they care about belonging to the church of Knox and Melville, for they call no man master on earth, and are simply desirous that they belong to the church of Christ and his apostles."

It is a very singular indication of the design of the writer of this pamphlet, that while he occupies only about eight pages in condemning the voluntary scheme, he fills about twenty-two pages in condemning the present constitution and practices of the church of Scotland! What are we to infer from this limited attention to the main object of the pamphlet? How are we to account for the long and elaborate accusation of the church established according to law? Why, first of all, we may infer that the church of Scotland alluded to on the title page, is not, as some simple-minded adherents of the established church would imagine, "a vindication of our Zion." It is a vindication of the principles of the Church of Scotland, as represented by the Synod of Original Seceders, against the opinions of the Voluntaries, and more especially against the malpractices of the church established by law. That the latter branch of the design was the principal object in the mind of the writer, we infer from the great space he has given to it, and the pains he has bestowed on it.

We think, however, that the conduct of that body whose sentiments the writer of this pamphlet

expresses, is much to their credit, and will secure them the respect of all parties, when it is contrasted with the conduct of the Old Light Seceders. The latter body has, it appears, been dwindling away these many years with such rapidity, that at this moment they have not more than four or five probationers, and last year had no divinity hall. They are now anxious to hide their decay and insignificance by joining the Church of Scotland, and are accordingly designated by the church party as the "only orthodox seceders." The Associate Synod disclaim all intention of joining the Kirk of Scotland, even although lay patronage were abolished, and a door opened by the church herself for their reception:—"Our objections," it is said, "to the established Church of Scotland, are not confined to her administration, we cannot unreservedly approve of her constitution as it was established at the Revolution." From this period the writer traces that heterodoxy of sentiment which exists among what are termed the moderate party in the church, and that time-serving acquiescence in the semi-popish establishments of England and Ireland. "It would appear from the language of some of the late most strenuous defenders of our establishment, that they would have been equally pleased had episcopacy been the established religion." As to the temper which the champions of the church have of late discovered, it is said, "A church which remains proud and unhumbled under threatened judgments and visible marks of the Divine displeasure, cannot be a reforming church."

The state of discipline in the established churches is thus described:

"The Synod, however, have just cause to complain of the general relaxation of the ancient discipline in the present esta-

blishment. The total want, in many places, of kirk-sessions, (where all discipline on the members of the church ought to begin,) the want of due qualifications in the eldership generally, the prevalence of private baptism, and the almost indiscriminate admission to sealing ordinances in numerous congregations, by means of which, profaneness and inattention to religious duties are countenanced and encouraged, and evils which, from being overlooked, if not sanctioned by the highest judicatories, amount to a systematic and allowed laxity of communion, very different from those incidental acts of mal-administration which are inseparable from the present imperfect state of the church."—pp. 28, 29.

"With respect to public teaching, it is notorious that, for more than a century, Arian and Arminian tenets were taught from many pulpits of the Church of Scotland: and that, even in the present time, the designation of moderate, as applied to a large party in the church, indicates a radical difference in doctrine, as well as in views of church polity, from the party styled evangelical."—p. 29.

"If we were to judge of the future faithfulness of the Assembly from the manner in which they dismissed the charge brought, at their last meeting, against a Rev. Doctor of having published Arminian doctrine, on a single disclaimer by

himself,—a mode of procedure similar to that employed by the courts, toward the close of the last century, in the case of Dr M^cGill of Ayr—we would have little encouragement to expect a speedy return of the Church of Scotland to purity of doctrine."—p. 29, 30.

Such are specimens of the powerful and keen accusations against the Church of Scotland which may be found in the second part of this pamphlet, and they need no remarks to augment their point and force.

We would just add in conclusion, that while we venerate the reputed author of this work for his learning and talents, and love him for his piety, yea, while we rise from a perusal of this production with heartfelt respect for his fearless honesty in trying times, we beg leave to add, that we make short work of the whole controversy by appealing from the wisdom of man to the infallible dictates of God's word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

REVIEW.

A Beacon to the Society of Friends.

By ISAAC CREWDSON. London, Hamilton, Adams & Co. &c.—pages 156.

It is with no small pleasure that we introduce this little work to the notice of our readers. The FRIENDS form a Society of professing Christians, considerable in number, influential in wealth, and possessing a high average of moral reputation, such as, with the more intelligent part of the community, to have overcome that propensity to scorn, which some of their distinctive peculiarities have ever had so powerful a tendency to produce. We cannot

but hold them, on some accounts, in affectionate, and almost reverential admiration. They have been the steady friends of the Bible Society, the unflinching promoters of the emancipation of the Negro, the patrons of the general education of the poor, and assiduous agents in many others of the more public and more private works of Christian philanthropy. But our attachment to them for what is estimable in their individual or social character, must not blind us to their faults. It should rather, by rendering us the more alive to their true interests, deepen our regret for the errors, whether doc-

trinal or practical, of their religious system, as set forth by their own accredited and standard writers, and inspire the more wakeful and solicitous apprehension of their spiritual dangers. Their sectarian peculiarities (we use the term in no invidious and ill-natured sense) are calculated, as not a few of the more evangelically serious and spiritually-minded among themselves are abundantly sensible, to engender a spirit of pharisaical self-estimation, that is far from being in harmony with the lowly-mindedness of the Gospel:—and this tendency is increased by the very virtues for which they are distinguished,—by their high average character, as a body, for truth and integrity, for simplicity, and humanity, and other commendatory excellencies. They are in imminent peril of “loving the praise of men more than the praise of God,”—of being more solicitous to maintain their reputation in the world, than humbly to “approve themselves” to their divine Master; and, cherishing the delusive imagination, that what procures them the estimation of their fellow-creatures may do something at least towards their acceptance at a higher tribunal, of maintaining, amidst all the externalities of lowliness of mind, a spirit the very opposite of that self-renunciation, which is the primary element in the character of every true believer of the gospel. They are thus in danger of being “moved away” from the “sure foundation,” or of never at all building upon it, and of “trusting in themselves that they are righteous,” if not even of “despising others.”

Their most eminent and most approved living author in this country, is Joseph John Gurney, Esq.; and he is well entitled to the high estimation in which he is held by them. He is an intelligent and accomplished writer, an acute rea-

soner, and, in intention, a fair and candid, although, as we of course conceive, in various points a mistaken expositor of divine truth. In his exhibition of Quaker doctrines, there is a great deal less of the mist and mysticism of the system, than is to be found in the more ancient authorities—the Quaker FATHERS;—such as Fox, and Penn, and Barclay; and, we rejoice to add, a much nearer approximation to the soundness and simplicity of evangelical doctrine, though still mixed up with not a little that would require to be sifted out as refuse. In the introductory chapter to the seventh Edition of his Work “on the distinguishing views and practices of the Society of Friends,” after taking occasion to touch on some special topics, and urge one or two of them on more particular attention, he draws to a close with a series of questions, which, to our minds, wear the appearance of a somewhat anxious appeal, as if from one who, while impressed with certain important ends conceived to be answered by the marked separation of the Quaker brotherhood, was at the same time aware of a shaking of principle amongst its members, and a tendency to the relaxation and abandonment of some of its more distinctive peculiarities:—

“What ought to be our course?
 “Shall we turn our backs on our
 “high Christian views of the spir-
 “rituality of true worship? Shall
 “we return to ceremonial and figu-
 “rative rites? Shall we make way
 “in our meetings for a ministry,
 “which one man may prepare, and
 “another appoint? Shall we cease
 “from our testimony against all pe-
 “cuniary corruption in the church?
 “Shall we surrender our Saviour’s
 “standard of the Yea and the Nay,
 “and no longer refuse an oath when
 “expediency is supposed to demand
 “it? Shall we, after all our peace-

“able professions, recur to the warfare of the world? Shall we forsake our simplicity in dress and language, and break down a hedge which so usefully protects many of our beloved young people from the vanities of the world? In short, shall we renounce that *unbending* adherence to the rule of right, by which our forefathers were distinguished? Shall we exchange a childlike obedience to the Shepherd’s voice, for the mind which is ever ready to criticise and to argue?—If such, through the wiles of Satan, should be our course, how awful and affecting must be the consequence! The gracious purposes for which we were raised up to be a people, will be frustrated through our want of faithfulness; and, by forsaking our own place and sphere of duty in the fold of Christ, it is but too probable that we may, in the end, fall from Christ himself, and become wanderers in the barren waste of an empty profession. &c.”

The particulars enumerated in this appeal are the badges of *quakerism* rather than of *Christianity*. We do not complain of this, because, in the author’s own words, the avowed object of the work is to point out and vindicate “those points in religion by which Friends are distinguished from other bodies of true Christian believers;” and “nothing,” as he says, and we are persuaded with all sincerity, “can be farther from him, than any desire to throw into the shade those fundamental doctrines in which all such believers agree.”—Still, however, instead of an appeal to “the rule of right by which their forefathers were distinguished,” there is now, happily, a disposition gaining ground among the Friends, to make a more direct appeal for

themselves to the “rule of right” established by the authority of apostles and prophets.* And it is gratifying to know that this immediate reference to the inspired records is far from being confined to their distinctive badges of external profession and separation, but extends to the great truths of God; respecting which, no enlightened Quaker will deny, there has existed, in the body generally, a lamentable amount of ignorance and confusion. Nor is it difficult to trace this low state of religious knowledge to its origin. It may at once be accounted for from two of their peculiarities, one of sentiment, and one of practice; the former their dependence on the instruction of the Spirit *apart from the word*,—and the latter their *silent meetings*. The latter arises out of the former; and to the same germinating error may also be imputed, as an additional cause of prevailing ignorance, what we fear extensively exists, a great deficiency in the system and practice of domestic religious education, which too many of them consider, as belonging to those *externals*, attention to which would indicate a want of due reliance on the *inward light* and the *divine influence*.

We anticipate a great amount of good from the disposition just alluded to, to carry all things for examination to “the Law and the Testimony;” to give inspired Scripture the place to which it is entitled, and, instead of regarding it as only a *secondary rule*, and setting above it in authority the immediate dictates of the Spirit to our own minds, to apply it as the paramount standard and test of every doctrine and of every observance. We do the Friends no injustice, in speaking of their thus placing the *immediate suggestions* of the Spirit above the

* Let not this be understood, as if Mr Gurney were hostile to such an appeal to the Scriptures. In the very next sentence, he refers to the “Shepherd’s voice.”

recorded testimony of the Spirit. The terms, it is true, in which they express the sentiment, are generally, that *The Spirit must be superior to the word.* But this is a mere blind,—a blind to themselves, as well as to others; and the only marvel is, that any intellect should be the subject of such lebetude of vision, as not to discern the fallacy. For, in such a connexion, what is, or what can be, meant by *the Spirit*, but the Spirit in his present influence upon the mind?

“By vainly attempting,” says the enlightened author of the little work under our review, himself a Friend,—“By vainly attempting to compare the *Scriptures* with the SPIRIT, and asserting that the Spirit is a higher rule, they depreciated the attested revelation of the Spirit,—the only standard of religious truth. Yet this attempted comparison, whatever might be their view of it, was not between the *Scriptures* and the Holy Spirit, (for these admit of no comparison,) but in reality, the comparison was between *the true revelation of God by Holy Scripture*, and impressions made on their own minds.” Page 7.

Again he says—“It is plain that the RULE must be that which proceeds from the Spirit, and not the Holy Spirit himself. To speak of the Holy Spirit as a rule, involves the same incongruity as to speak of God as a rule.”—“It is clear to demonstration, that there CAN BE NO HIGHER RULE than the *Scriptures*.—There can be no higher rule than that which is ‘given by inspiration of God.’—All Scripture is given by inspiration of God,” 2 Tim. iii. 16:—“Therefore there can be no higher rule than the Holy *Scriptures*.” Page 9.

In our anticipations of benefit from the distinct admission and extending prevalence of this primary principle, we are influenced by a

deep conviction of what this writer says elsewhere—page 149.—“that in proportion as scriptural truth is embraced, the church will be brought to ‘the unity of the faith and of the knowledge of the Son of God.’”

—The unusual excitement of inquiry among the British Friends at the present time, is an exemplification of the manner in which the great Head of the church educes good from evil. Within these few years, a fearful defection took place from the Society in the United States of America. From the name of its leader, *Elias Hicks*, the principles of the heretical sect have got the designation of *Hicksism*, and its abettors of *Hicksites*.—Really, those who give themselves the prominence of party-leaders and denominators of new sects, should have some pity on their followers, and make some change in their own names, when they chance to be such as no termination can render tolerable, before they are thus extended to others. When error, however, is in the question, it may, perhaps, be thought rather felicitous than otherwise, that the name of its originator should happen to be of an uncouth genus; for it is almost enough to keep a man from embracing it to think of his adopted tenets being be-titled *Hicksism*, and himself a *Hicksite*,—or, which is certainly no amelioration, *Hickism* and a *Hickite*!—But seriously. Of the defection just referred to, Mr Crewdson expresses himself in the following terms:—

“In contemplating that desolating heresy, which, in the United States of America, has lately swept thousands after thousands of our small section of the Christian Church, into the gulf of Hicksism and Deism,—a heresy, in proportion to our numbers, probably unparalleled in extent in the history of the Church of Christ,—it may be useful to bring before the view of our Society in this country, some of the errors that have led to such fatal results.

“For, although we trust there is little

danger of our being carried into such blasphemy as some of them were carried into; yet we cannot be too much aware of the errors which led to it: especially as these errors are a perversion of the truths of Christianity, and endanger the eternal salvation of man.

"The great deception appears to have originated in the assumption, that we are authorised to expect to be taught the true knowledge of God and of his salvation,—our duty to him, and to our fellow-men, immediately by the Spirit, independently of his revelation through the Scriptures,—an assumption which is unsupported by Scripture, contradicted by fact, and one which renders its votaries a prey to many fatal delusions." Pages 5, 6.

We rejoice at the publication of this excellent and seasonable little work. It answers well to its Title. It is a Beacon. In giving a brief view of the errors against which it warns, of the false principles in which those errors originated, and of the truths to which they stand opposed, it at once, as a Beacon-light, shows the rocks to be avoided, and the haven to be reached. While the errors are exhibited by a variety of extracts from the writings, especially the Sermons, of the leader of the heretical party; the "more excellent way" is pointed out by passages from the word of God, set in contrast with the sentiments of those Extracts, so as simply and effectually to show their contrariety to Scripture, which is previously assumed as the paramount standard of truth. Remarks of an explanatory and argumentative kind are interspersed, of the most pleasingly evangelical complexion, and distinguished by sound sense, clear discrimination, and true piety. And with the sentiments expressed by Mr Crewdson himself, those contained in the "Declaration of the yearly meeting of Friends, held in Philadelphia, respecting the proceedings of those who have lately separated from the Society," (Philadelphia, printed 1828) an abridg-

ment of which forms the first article in the volume,—are in full and interesting harmony.—Our limits will not admit of our entering at large into the errors of the American Separatists, against which, as "a perversion of the truths of Christianity, and endangering the eternal salvation of man," this Beacon is intended to admonish, with affectionate earnestness, the Friends on this side of the Atlantic. We can only observe, in general, that they comprehend a denial of all that can be considered as essential in the system of Gospel doctrine, and are little more or less than rank Socinianism.—They relate to the inspiration and authority of the Holy Scriptures,—the divinity of Christ,—the reality and efficacy of his atonement,—the natural state of man,—the way of reconciliation to God,—the nature of repentance and the remission of sins,—the nature and efficacy of the Spirit's influence,—the law written on the heart,—the supposed universality and supremacy of the "inward light;"—and a variety of other topics, among which, as might be expected, are some which bear a more special relation to the peculiar views and practices of the Friends,—Modes of worship, quietism, the ministry of the word, prayer, &c.

Instead of extracting any of the Extracts, which are introduced in this volume, to show the nature and amount of the errors intended to be exposed, we are persuaded it will be more gratifying to our readers, as it is certainly more agreeable to ourselves, to select a few paragraphs and sentences, which express the views, not only of the intelligent and devout writer of the "Beacon," but of the Convention of Friends in Philadelphia. Every lover of the Bible and of the Gospel of Christ will be delighted to hear sentiments like the following from such a quar-

ter, and will anticipate the happiest results from their extending prevalence. If our readers do participate in the satisfaction we ourselves feel, they will not murmur at the number of these brief citations. We shall place them under appropriate Heads.

We have already cited what is quite sufficiently explicit in the Authority of the Scriptures, as the *sole standard of divine truth*. But as this vitally affects a fundamental principle of Quakerism, we add the following sentences :

“ If we unhappily flatter ourselves, that we have the knowledge of the will of God, *independently of the written revelation* by which it has pleased him to convey it, we lay ourselves open to the delusion of the Devil ; who, in the guise of an angel of light, may then readily prevail upon us to receive as the truth of God, whatever suggestions most comport with our particular bent of mind.

“ It is indeed by the power of the HOLY SPIRIT, that the heart is softened and opened to receive the truth, and also that the truth when received, is applied with saving efficacy to the heart, and made to produce fruit unto holiness ; but let us with fixed attention to the following passages, consider the Divine testimony to THE AUTHORITY OF THE WORD, which word whether originally written or spoken, comes down to us by the revelation of the SPIRIT *through the Scriptures* ; constantly bearing in mind that it is through these divine records that we at this day, have the true knowledge of God—of his *only law*, and of the gospel of life and salvation through Jesus Christ.” Pages 45, 46.

“ When we see some, who under the guise of high spirituality, are propagating the most injurious perversions of Holy Scripture, how important is it, that all, especially those who profess to be MINISTERS OF JESUS CHRIST, should possess correct, and clear views of the Gospel, as *taught in the Scriptures* ! lest, blinded by the self-importance, which their own delusions produce, and not distinguishing between the infallibility of the Holy Spirit, and their own fallibility, they become blind leaders of the blind. For if by any partial, or distorted statement, they produce an impression, which the whole counsel of God, as revealed in Holy Scripture, does

not warrant, they dishonour its divine Author, by pretending his authority for what he has not revealed ; whereby they greatly endanger the souls of those who receive the erroneous impression.” Page 155.

Of the influence of the Spirit, and the instrumentality of the word as the means of his operations on the mind and heart,—what can be more clear and scriptural than the following statement?—

“ The work of conversion is indeed an inward work, effected by the power of the HOLY SPIRIT in the heart : but what is the amount of evidence, that this is ever done wholly without the instrumentality of the outward word, either immediately or indirectly applied ? But through the instrumentality of man, both in preaching the Gospel and spreading HIS written revelation, the HOLY SPIRIT is still pleased to work, for the conversion of kingdoms, and nations, and tongues, and people : so that, to this day we have, on a large scale, a practical comment on the words of our Lord, ‘ Go ye and teach all nations ;’ and on the words of the Apostle, ‘ Faith cometh by hearing, and hearing by the word of God.’

“ And if to this general rule, viz., that it is THE DIVINE APPOINTMENT, that men shall be brought to the knowledge of life and salvation by the instrumentality of man, no well attested exceptions can be brought forward, from the day of Pentecost to the present day, (the case of the Apostle Paul can hardly be considered an exception) would it not be, presumptuously to fly in the face of Divine Wisdom, for us to say, that men are converted without the knowledge of the Gospel by outward means ?

“ Let it be borne in mind, that the question is not what God *could* have done, nor what it was befitting, according to our apprehension, that he should have done ; but it is simply, What is the way which God has chosen for communicating the knowledge of life and salvation ?” Pages 84, 85.

With this subject is closely connected the state of the Heathen, who are destitute of revelation ; rather a favourite topic with the Friends, as advocates of the universal “ *inward light*” being sufficient to lead every man to salva-

tion. In the next page, we have this temperate and judicious statement:—

“It may be said, What then must become of the Heathen? We answer, we know no more of the *ultimate* dealings of God with men, than what he has been pleased to reveal in the Scriptures; and as he has therein made known, what concerns those who have his testimonies, rather than what relates to those who have not, let us not presume to speculate—either to fix their inevitable doom, or to determine that they are safe without the knowledge of the Gospel. If we have been made partakers of the hope of salvation through Jesus Christ, let us, whilst acknowledging that God is righteous in all his ways, earnestly seek to diffuse that blessed Gospel, from which we receive such incalculable benefit in this life, and such bright hopes with regard to that which is to come. And let none of us shut our eyes against what God has made known to us, because there are other things which, in his wisdom, he hides from us.” Page 86.

On the grand doctrines of the atonement, the ground and means of reconciliation to God, and of acceptance with him, the possession and sense of forgiveness, &c. let what follows suffice:—

“Atonement for sin, and reconciliation to God, through the *death* of his Son our Lord Jesus Christ, is the cardinal doctrine of Christianity; it runs through the whole of the sacred volume. It was intimated immediately after the fall of our first parents; it was prefigured by types under the Patriarchal, and more fully under the Mosaic dispensation; and it was the ‘theme of prophecy,’ until ‘the fullness of the time was come, when God sent forth his Son, made of a woman’ into this lower world. It has, with different degrees of light, been the object of the saints’ faith in every age; and it is the only ground of hope to man, whether saint or sinner. And therefore the denial, or disregard of the doctrine of the Atonement, constitutes a man an enemy of the cross of Christ.” Pages 30, 31.

“Repentance, remission of sins, justification, reconciliation with God, and pre-

sent and final salvation, are revealed by the HOLY SPIRIT as being bestowed through Jesus Christ. Here indeed is grace! But let it never be forgotten that the SPIRIT also emphatically teaches, that it is by the same grace which worketh in us to believe, that these precious gifts are bestowed.—And whoever would uphold the notion, of our finding acceptance with God in any other way than by believing in his beloved Son, robs Christ of that honour which is due to him, and sets at nought the whole revelation of the Gospel, where it is declared, that all men should honour the Son, even as they honour the Father.” Pages 78, 79.

“‘Never asks pay.’—What can exceed the ingratitude to God the Father, and to the Lord Jesus Christ, that is manifested by placing the subject in this fallacious point of view. God has provided a means, which must forever excite the admiration and gratitude of the redeemed, whereby he may ‘be just,’ and at the same time ‘the justifier of him that believeth in Jesus.’ It is not indeed, by asking or receiving ‘pay’ of us, that we are put into a condition of becoming reconciled to God. But our immense debt is cancelled by the precious blood of Christ, *if by faith*, we lay hold on him as our surety. This faith worketh by love: we love him because he first loved us.” Page 132.

The nature of saving faith, its object, and its influence, are thus expressed:—

“Now what is ‘the record which God hath given of his Son?’ Is it not the whole written revelation of the Spirit of God, concerning Jesus Christ our Lord, as the one appointed way to eternal life? And are not the expressions, believing on ‘the Son of God,’ and ‘believing the record which God hath given of his Son,’ equivalent? It is, however, to be feared that some persons suppose believing in Christ to be something very different from *that belief of the DIVINE TESTIMONY concerning Christ*, which implies its cordial reception into the heart, where working by love, it purifies the heart, and produces the ‘fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.’” Page 137.

The position of good works in

* This is a comment upon a sentence quoted from Hicks:—“He that repents, though guilty of the greatest sins, they are forgiven him; because the Almighty never asks pay, but only that we should give up our will. And there is nothing but a surrender of our own will, that can make atonement for our sins.”

the Christian scheme, together with their design and motive, is scripturally set forth in these terms:—

“The Scripture lays the foundation of the Christian life, not in Quietism, but in believing in the Lord Jesus Christ.—Believe in the Lord Jesus Christ and thou shalt be saved.” But though it is a plain doctrine, that our good works are not the ground of our acceptance with God; the Scripture, nevertheless, cogently exhorts the believer to good works,—the genuine fruit and evidence of true faith; and tells him ‘We are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.’ And moreover, it gives him the gracious assurance, that by these, is his heavenly Father glorified.—‘Herein is my heavenly Father glorified, that ye bear much fruit.’” Page 124.

“The pride of being wise above that which is written, setting up a light within above the revelation of the SPIRIT OF GOD by holy Scripture, has led, step by step, into the deadly gulf of Deism. Alas! that any should be so deluded into self-sufficiency, as to fancy that without a living faith in the Lord Jesus Christ, they can do justly, love mercy, and walk humbly with God, and by that means complete the work of their salvation. They enter not by the only door,—how then do they come into the sheep fold? They lay not a stone upon the only foundation,—how then can they build for heaven? The selfish, hard, proud, heart of man, must be changed by the power of the HOLY SPIRIT, before there will be any tendency to justice, mercy, or humility, in the true sense of the words; and we have before shown, that the INDWELLING of the Spirit is consequent upon believing in Christ. And miserable are they who place their hope of salvation on any other ground, than that of THE ONE OFFERING FOR SIN BY JESUS CHRIST. Unless, then, we have repentance towards God, and faith towards our Lord Jesus Christ, we have no sufficient motive to obedience, because by no other means can the affections be engaged to keep the holy law of God.” Pages 151, 152.

In the next quotation, we have the writer's sentiments as to Quaker stillness, and the nature and real hindrances of the spiritual worship of God:—

“TO IMAGINE that silence and still-

ness are essential to true worship, would be a great error. Our Lord Jesus Christ and his Apostles give no support to such a doctrine. Whatever advantage there may be in this mode of worship, we must remember that in the declaration, ‘The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth,’ our Lord neither prescribes nor intimates any particular mode.

“It is of great moment that we should be aware, that the incapacity to worship God lies not so much in the disturbed state of the mind, as in the unregenerate state of the heart, in which state neither stillness nor activity avail any thing.” Page 96.

How accordant is this last sentiment with all Christian experience! and not less so, assuredly, as every believer's mind and heart will testify, are the sentiments which follow respecting prayer,—which must close our citations:—

“In the simple command of our Lord, we have not only a warrant for private prayer, but an imperative obligation to that duty; no preparation is enjoined, nor is any implied, but a sense of need and absolute impotence, on the one hand; and on the other, faith that God is able and willing to supply our wants, when we ask in the name of Christ. This sense of destitution, and every degree of living faith, are from the OPERATION OF THE HOLY SPIRIT upon the heart. And where are we told to wait for a further preparation?” Page 101.

“In conclusion, we would advert to the following important passage,—‘Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.’ Rom. viii. 26 and 27.”

“This passage has been much misunderstood,—it has even been converted into a stumbling block, and kept many from the threshold of the closet.—But how animating is it to the humble believer, who, cast down at times with the feeling that he is destitute of the spirit of prayer,—knowing not what to pray for as he ought, and even without a right sense of his spiritual want, that he is thus encouraged to persevere in presenting himself before God,

resting on the assurance that the Spirit helpeth our infirmities.

"But if we accept not the direction of our Lord, as a warrant for prayer, Luke, xi. 5—13, and put not ourselves in the way to receive the help of the Spirit, must we not remain in dryness and darkness?"

"It is to be expected that Satan will offer every suggestion, and strive to keep us from so great a blessing as communion with God in prayer; and experienced Christians often find, to their deep humiliation, the remains of their natural aversion to this duty, and feel the need of guarding against it, by constantly approaching the throne of grace to obtain the help of the Spirit, and the knowledge of what to pray for.

"We would by no means discourage the frequent aspirations of the soul towards God, of which the awakened mind is susceptible. On the contrary, we believe private prayer will induce these aspirations. But we would affectionately guard every one against the idea, that he may neglect private prayer, and trust his intercourse with God to occasional aspirations; because they will by this means become faint, and less frequent; and perhaps by almost imperceptible degrees, die away altogether." Pages 106, 107.

These Extracts may be thought more extensive than is duly proportionate to the bulk of the volume. But in our present review, we are influenced, not by any consideration of this kind, but by the importance of the subjects themselves, and by the peculiar interest imparted to such sentiments on account of the quarter from which they come, and the happy influence they are likely to exert on the body of professing Christians to which the excellent author belongs. The spirit by which the whole work is dictated,—and the principle adopted in it of making the word of God the ultimate appeal for the truth of every doctrine and the propriety of every practice,—together with the appropriateness of the Citations made from that word in reference to the various topics brought under notice, eminently fit it for much usefulness. No mind can be repelled by it, but

a mind that is determined to shut out the light of truth, though coming directly from God himself.

On this account, we cannot but consider it as possessing more of the qualities that conduce to beneficial influence, than some other works, of more imposing magnitude and commanding originality. In a huge Octavo, of nearly 700 pages, the Rev. Dr Cox, of New York, who was himself for twenty years a member of the Friend's Society, has attacked the whole system with his characteristic masculine vigour. The title of his volume is "Quakerism not Christianity." We cannot but regret, that, in our apprehension, the *mode* of his attack should deduct so materially from its efficient *power*. With much of the promise of method, the work is one of the most erratic and anomalous in its structure that can well be fancied. There is no common might, but there is an extraordinary lack of order and condensation. The tendency to digression is stronger than the writer's mind can restrain; or rather, perhaps, there was no attempt to restrain it. From which cause it has arisen that there are pages and paragraphs without number of a discursive and parenthetical character; and that the portion of the Book, which bears the title of "Introduction miscellaneous," extends to not a great deal less than one half of its size. But this is not all. Not only does the bulk and consequent unwieldiness of the engine of assault render it inconvenient, and incapable of being brought to bear with ease on many points of the extensive entrenchments of the enemy; the spirit in which it has been constructed, and in which too it is managed in the siege, operates greatly against its efficiency. It seems to be too much forgotten, that, in attacking the errors and the prejudices of others, when the object is to per-

suade to their relinquishment, the power lies in love. There is too much by far, in Dr Cox's volume, of bitter sarcasm, and scornful derision, and violent invective, and damnatory denunciation, to be countervailed, in their revolting and repulsive tendency, by any of those assurances of kind intention (sincere and hearty as we believe them to be) with which it is interspersed. We cannot but lament this. It is not that we conceive his exposure of the real evils of the system itself to be unduly strong. He knew them, and knew from experience their pernicious working better than we do; and we would not forget this in pronouncing our judgment on the manner in which he treats them. But, since the different parts of the system, justly obnoxious as it is, are held by different persons in a great variety of shades and degrees, much truth being frequently found in admixture with adulterating but not always damning errors, we mean that his sentences of condemnation and consignment to perdition are of too sweeping and indiscriminating a character. We regret, that the salutary and alterative influence of a powerful medicine should be diminished or prevented by counteracting ingredients, or even by the vehicle in which it is administered. —The present little volume, as we have already said, is of a different character. Its principles are quite decided; and they are avowed with an honest and manly firmness:—but all in the spirit of love. It is *multum in parvo*. It is like one of those diminutive pills with which modern chemistry has furnished medicine, which to the eye appear hardly worth the swallowing, but which are found on trial to contain a concentration of potent virtue.—It is our earnest prayer, that the members of the respected body to which it is especially addressed, and

for whose admonition it is intended, may unanimously and cordially unite in the sentiment and desire with which the pious Author concludes:—"Let us, then, cast aside PREJUDICE, and reject HUMAN AUTHORITY, and pray for the influence of the Holy Spirit, whereby we shall be induced thankfully to accept the written revelation; and in the simplicity of little children, let us seek to be taught of God, by the means which his perfect wisdom has provided!"

Letter to the Rev. Dr Chalmers, containing an exposure of the injurious effects of the National Establishment, &c. By JOHN MUNRO, Knockando. pp. 23. G. Gallie, Glasgow.

Report of the Proceedings and Speeches at the Annual Public Meeting of the Voluntary Church Association, (Edinburgh,) 17th December 1834. pp. 61. John Wardlaw, Edinburgh.

Conscientious Difficulties temperately stated, in a Letter to the Rev. Dr ——. By A CALM OBSERVER. pp. 12. Edinburgh.

WE have space for only a very brief notice of these pamphlets. The first deals effectively with the Rev. Doctor's argument from expediency. There may be some good friends of the Kirk who would demur to Mr Munro's averment, that, "among all the sons which the church of Scotland has brought forth, perhaps none can be found so well qualified for pleading her cause"—as Dr Chalmers; and that, "if it shall be found that your (Dr C.'s) attempt at defence has failed, the cause you plead may be pronounced hopeless." It is quite possible that many well-informed and thinking adherents of the Establishment may deem the Professor of Divinity in the University

of Edinburgh, an excellent man—possessed of many eminent natural and acquired qualifications, and yet withal not a first-rate logician. Nor is it inconceivable that some such may be tempted to exclaim, “Save us from our friend!”

The author sets out by observing, “that in order to form an impartial judgment; the blemishes as well as the beauties of the system must be inspected; and if these shall be found to preponderate, the law of expediency, upon which you chiefly ground its claim, will be found pronouncing sentence of final condemnation on all civil establishments of the religion of Christ.” In pointing out some of these blemishes, he confines himself to such as are inherent in the system. By presenting a temptation to “carnal men,” every national church draws a number of ungodly persons into her ministry. Among the other prominent fruits produced by the Scottish Establishment, he mentions—heterodoxy, preached from many pulpits, and received, to their eternal ruin, by many hearers;—efforts by such teachers, to keep out of their parishes the pure gospel of Christ, when brought to them by Dissenters;—a fearful prostitution

of the ordinances of Christ, and a setting aside the command of God regarding the support of those who “labour in word and doctrine,” by substituting a human invention.

“The pamphlet is written in a good spirit and has our recommendation.”

The second is not a mere Annual Report, although that part of it is exceedingly well drawn up, but it contains the speeches delivered at the Public Meeting: and we have only to remark that if any one has been perplexed by the oft reiterated taunt, that Dissenters are associated, in their unholy crusade against the church, with infidels and atheists, let him read with attention the speech of Dr Wardlaw. This sixpenny publication of the Association should be extensively circulated.

The “Conscientious Difficulties” of the writer of the third pamphlet have their origin in the laws of Christ. They are stated with perspicuity, and in the spirit of Christian affection towards the excellent clergyman to whose consideration they are submitted. We shall have occasion next month to refer more at length to this prolific controversy.

RELIGIOUS INTELLIGENCE.

FOREIGN.

SIBERIA.

Extract from a private Letter from Mr Swan, dated Khodon, Dec. 2. 1834.

“Our daily wonder and frequent complaint is, that time flies so swiftly, a sign that we are neither oppressed by enmity nor idleness. We have ever increasing cause of gratitude for innumerable mercies. We view ourselves as called to the service of Christ in circumstances that demand all our energies. Darkness sur-

rounds us on every hand. We are but a feeble spark, and our light cannot be seen far off: yet we hope some rays are spreading; and we trust the poor heathen Buriats will yet see and rejoice in the glorious and soul-gladdening beams of the Sun of Righteousness. Yesterday I gave a copy of the Gospels, and Acts, and a tract or two to a man who lives 400 miles off. I have been twice in his part of the country, but in such a field as this, what are two or three labourers? You can easily imagine that many little trials and difficulties arise out of our connexion with the poor people in

their present state. The indifference of many to the truth, the manifest hatred of others against it,---their refusal to hear it---the backwardness and slowness to learn, even of those who do submit to instruction, and with whom we have taken much pains,---the hope, long deferred, of this one and that one receiving the gospel---then the wretched state of poverty and misery of a great proportion of those we have any thing to do with---our inability to help them in a way that would really do them good,---their profligacy to impose upon us and abuse our kindness:---these things, unless we had hearts of iron, must deeply affect us. Again, the smallness of our numbers, and the indispensable attention to other branches of our missionary work, and for my own part, that of translating, superintending the instruction of the boys in the mission school, and holding the daily services with the people at the station, prevent us from having intercourse with the people at a greater distance. These few words may furnish you with some hints as to what you should pray for on our behalf. But we have joys as well as sorrows. We have no greater joy than to see our children walking in the truth. The progress in knowledge, and the consistent conduct of the older converts, give us great satisfaction. How it would delight you to see them, and to listen to their conversation, and their songs of praise, and their prayers!--although you could not understand their words, you could easily understand the language of their eyes, and your own would quickly answer, could you interpret the meaning of their tears. Yes, your own would tell you the meaning of them. Pray that we may have many a *Shagdur* and *Tekshe*, who shall receive the truth, and in due time assist in spreading it. As the letter H. has copied (her own translation) on the other side is, I suppose, the first you have received from a heathen convert, I think you cannot do less than answer

Letter from *Shagdur son of Kennat*, to
Mrs C--- in Leith.

"My beloved lady and elder sister, Mrs Swan's dear mother,---For your health and happiness, and for the prosperity of your children, I desire to express my wishes, and to say that the love of the Lord Jesus Christ has come into the midst of the poor dark Buriats. Your beloved child is well. Your beloved son-in-law, our

teacher William Swan, is spreading Christ's good news among the people, and our beloved elder sister is teaching some of the Buriat children to read. I, being one from among this benighted people who have been found by the Lord Jesus Christ, and quickened from the state of death, desire your happiness. I rejoice and praise Christ for his goodness, while my heart is filled with joy and grief. Your place of residence, Great Britain, and our place of residence at the Khodon, how far they are removed! but I now feel as if they had been brought very near by the blood of our Lord Jesus Christ; what cause of joy is this! O how compassionate is the love of Christ, which binds together the hearts of all his people. Our God, who is the only living God, has enlightened the whole world by one work of creation. The sun that we have here, is the same you have in England; so the sun of the one great glorious day to which we are looking forward is one. He is the Lord Jesus Christ,---his name, 'God the Father has caused to be made known, and all have to trust to the same Saviour. I think often of my fathers and mothers, brothers and sisters, in England. My precious soul has, by the great mercy of God, been saved from its sins, which were like a great heap collected. O what shall I return to the Lord for his great goodness to me! how should my sinful soul rejoice! I was dead, but by Christ have I been quickened; what favour is it, that unfading everlasting life is here begun. I was hardened by sin, and far removed from the way of life, thinking that by my own power, I could escape the punishment of sin in a future state, wishing to be happy in sin's path here, and bowing down to images of every colour made by men. My mind was stupified, and I was like a blind man who had fallen into the water, a miserable, sinful, and restless creature. Such a creature has been saved by Christ. Oh that the good news of salvation may be made known to all who, like me, are sunk in sin's wretched condition. May all be quickened by Christ. Oh! that among our Buriat people there may be a living church of Christ. When our elder brothers in England consult about spreading the gospel, may they remember our poor people, who are now in the condition I was when a wanderer from the true old way. Dear lady mother, I wish you well: formerly I did not know what need there was for your people coming here, but now, Christ's love having saved me, I know that our Creator

is one; that to cleanse our souls from sin, we have the same Saviour, that we have the same end, that is Christ, therefore although we are the children of the same God, and have all wandered into sin, and though we had ceased to remember each other, I know that it was love to the Lord Jesus Christ which sent our elder brothers and sisters to us. May you enjoy peace and happiness, and may you pray to the Lord Christ to pity the condition of this people. Beloved lady mother, I remain a chosen Buriat, saved from the old way of error by Jesus Christ. . . .

(Signed) "*Shagdur son of Kennat.*"

I hope I have succeeded in giving you some idea of Shagdur's meaning: but the construction of the language is so very different from the English, it is almost impossible to give an exact translation; elder sister's mother are always used when they wish to show respect. H. S.

DEATH OF THE REV. JAMES EDMOND, CALCUTTA.

MR EDMOND went out as a missionary with Dr Vanderkemp to the Cape of Good Hope. This station however did not suit him, as he had offered his services for India where he had been before. He therefore went forward to Calcutta where till the period of his death in November 1833 he was honoured to be a faithful and successful preacher of the gospel, particularly among the soldiers in Fort William and their children.

We have been favoured with the sight of an affecting letter from his widow to his sister in Glasgow, from which we copy the following.

"Mr Dealtry preached a funeral sermon which I wish I could send to you. I shall give you an extract. 'From the first moment he was sensible that the hand of death was upon him, he wished to see me. He said he was very weak and could not speak much, but was very desirous to give me his dying testimony to the grounds of his confidence and hope. He was perfectly calm, collected, and resigned. He said that his hope was entirely on the mercy of Christ. He had no other trust and desired no other. He then spoke with grateful feelings of God's goodness to him and his family. He told me that he had prayed daily for a blessing upon the ministry in this place; and then spontaneously broke out into prayer for a blessing upon my labours, upon my personal experience and upon my family. I value the prayers

for they were from the lips of an aged saint who I firmly believe a few hours afterwards was in joy and felicity in the presence of his Saviour. He prayed for the wards of the Orphan Asylum, and that the word of God which he had endeavoured to explain to them might be made effectual. It was in this spirit of Christian confidence and hope that the day following he fell asleep in Jesus and entered into Paradise. In looking upon his character I should say if there was one trait more marked than another it was openness and sincerity. You at once saw there was an Israelite, indeed in whom there was no guile. He was of that school of ancient divines who are particularly jealous of anything being mixed up with Christ as the ground of a sinner's hope. If one thing more than another was a kind of motto with him, it was this, "Nothing but Christ"—and he was right. Depend upon it my friends, nothing but Christ will avail in a dying hour and at a judgment day."

DOMESTIC.

ORDINATIONS.

ON Wednesday, Dec. 17th, Mr JOHN TAIT, late of the University of Aberdeen, was set apart by prayer and the imposition of hands, to the pastoral office over the Congregational church in Blairgowrie.

The solemn services of the day were commenced by Mr McLean of Abertfeldy, who read the Scriptures and engaged in prayer. He also delivered the introductory discourse from Acts ix. 31. Mr Lindsay of Letham having received from one of the members the declaration of the unanimous adherence of the church to the call, asked Mr Tait the usual questions, to which highly interesting and satisfactory replies were given. As Mr Tait was not educated in Glasgow, and is therefore not so well known as the young brethren who go forth from the Academy there, it has been thought desirable to publish the following statement, prepared by one of the ministers who was present on the occasion.

From the answers which were delivered, *viva voce*, it appears that Mr T's parents were both godly, and were members of the church assembling in George Street Chapel, Aberdeen,—that they carefully instructed him in the fear of God,—that from the time when he was capable of choosing a profession, his desire was for the holy ministry,—that though his parents could have wished that he had chosen some other

line of life, yet seeing that the bent of his mind was for the ministry, they exerted themselves to give him an education suited to his wishes. Accordingly, at the age of ten years, he was sent to the grammar school, at fourteen he entered College, and at eighteen entered the divinity hall in that University: that though as a student of divinity it was imperative that he should attend at least one part of every Lord's day in the College church, yet he, on the other parts of the Sabbath, always attended with his mother, (his father being, by this time, removed by death,) who had become a member of the church under the pastoral care of Mr James Spence: that about the time of his entering the divinity hall, his mind was so absorbed in literary pursuits, as to weaken his desire after spiritual things, but the Lord in his great mercy reclaimed him: that some years ago, his mind having been made up to serve God in connexion with those called Independents, he united in fellowship with the church under the care of Mr Spence: that at the conclusion of his studies at Aberdeen, (for he had a complete course) application was made and granted, that he might enter Highbury College, London; but at the time when he should have gone, his pastor was under the necessity of going to England, where he continued for eight months, and he, having engaged to supply for his pastor, was prevented from going to Loughborough: that with the advice of the ministers in and about Aberdeen, it was not deemed necessary for him to go to England, and so he devoted himself to the ministry of the word, determined to follow the leadings of divine providence, by which he has been brought hitherto.

Such is an outline of Mr. T.'s history as related by himself.

Mr Black of Dunkeld addressed Mr T. from 2 Cor. ii. 16, setting before our young brother the nature and importance of his work. The address was faithful and affectionate. Dr Russell of Dundee addressed the church in his usual able manner from Rev. ii. 1., and concluded with prayer. The services continued for four hours without intermission, and they were characterized throughout by solemn attention, and deep feeling. In the evening, Dr Russell preached to a numerous audience, from Deut. iii. 23—28.

May the Great Shepherd abundantly bless this little flock, and smile graciously upon the union which has been so auspiciously formed!

Mr WILLIAM LINDSAY ALEXANDER, M. A., was ordained to the pastoral office over the Congregational church, meeting in North College Street Chapel, Edinburgh.

The interesting services of the day were commenced by Mr Innes, (Baptist,) who read the Scriptures and prayed. Mr Wilkes of Albany Street Chapel, delivered the introductory discourse founded upon Acts ix. 31. After a brief exposition of the nature of Congregational church polity, the preacher enlarged upon a subject which, although it has no necessarily exclusive relation to Congregational churches, was in his estimation the most important regarding which they could contend in this country, while the state of some powerful bodies of professing Christians continued as at present,—viz. a rigid adherence to purity of church fellowship. He maintained that churches neglecting the Scripture qualifications of their members, either on their admission to fellowship, or by want of attention to discipline, did not “walk in the fear of the Lord,” and had no right to expect the comforting and refreshing influences “of the Holy Spirit.” Mr Cullen of Leith, the first pastor of Mr Alexander, asked the usual questions.

The account given by Mr A., of the Lord's gracious dealings with him, and of that chain of circumstances which, under the guidance and control of an invisible, but unerring hand, had led him to his present position, was simple, touching and deeply interesting. His confession of faith was characterized by close and accurate thinking,—lucidity and simplicity of statement,—and above all, by the manifest impress of Scriptural derivation and authority. The whole appearance of our young brother on the occasion, afforded cheering promise, by the divine blessing, of eminence and usefulness in his momentous work.

Mr Cleghorn, the senior pastor of the church, offered the ordination prayer, which was accompanied by the “laying on of the hands of the presbytery.” Dr Wardlaw then addressed the young pastor in a most solemn and affectionate manner. The charge was founded upon the sentiment expressed by the apostle, Heb. xiii. 17. “They watch for your souls.” We do not recollect ever having listened to any thing equally powerful and impressive with this discourse. In describing the “souls” for which the pastor is called to “watch,” as *immortal, lost, redeemed*, our revered friend awakened feelings regarding their awfully solemn responsibility, of no ordin-

On Thursday, February 5th, 1835,

ary intensity in the bosoms of those present of various denominations, who occupied the post of watchmen in the New Testament Zion; and by dilating with great vigour and beauty of expression, and reach of thought, upon the *manner* in which this "watching" was to be fulfilled,—viz. by instruction, discipline, example, prayerfulness, and deep sense of accountability, he not only instructed the individual he addressed how to perform his duty, but also, we think we may add, furnished valuable suggestions to every minister present, that will not be soon forgotten. This address, we take leave to express our conviction, *ought* to be published, and also to be read by all Zion's watchmen. Mr Watson of Musselburgh exhorted the church to "encourage him," (Deut. i. 38.) in a short and characteristic discourse. Our excellent brother's address was simple and forcible, calculated to produce upon the brethren a deep impression of their accountability to the great Head of the church with respect to their pastors. Mr Knowles of Linlithgow concluded by offering prayer. Psalms and hymns were sung at intervals, given out by Dr Paterson. We were glad to observe Dr Brown (Secession) and Mr C. Anderson (Baptist) seated among the other ministers on the occasion.

On the following Sabbath, Dr Wardlaw introduced Mr Alexander by preaching morning and evening to very large congregations, and in the afternoon the young pastor commenced the fulfilment of his pastoral duties by preaching, and dispensing the Lord's supper. About a year since, our late much esteemed and excellent friend Mr Aikman was taken away from among his loving flock to his eternal rest. The Lord has graciously heard the prayers of the bereaved church, and sent them one, who we trust is a pastor after his own heart, to occupy the post of the departed. May the union so auspiciously formed be rendered eminently beneficial to the church and congregation by the Great Shepherd of the sheep, and may "the mantle of Elijah," with "a double portion of the spirit that was upon him," fall upon the young Elisha! Amen.

Nov. 12, 1834. The Rev. Richard Penman, eldest son of the Rev. Richard Penman, Aberdeen, was ordained pastor over the Congregational church at Tunbridge, Kent.

Nov. 13. The Rev. David Robertson was ordained to the pastoral office over the Congregational church at Ashwell, Hertfordshire.

Dec. 17. The Rev. Henry Holfts, late of Cheshunt College, was ordained pastor over the Congregational church at Framlingham, Suffolk.

SOCIAL MEETING OF SABBATH SCHOOL TEACHERS.

The semi-annual Meeting of the Sabbath School teachers in Glasgow, of all denominations, was held on Wednesday evening, the 24th December, in the Baronial Hall, Laurieston, J. D. Bryce, Esq., chairman.

About one hundred and sixty of the teachers and friends of the different Sabbath School Societies assembled at tea, provided by Mrs M'Farlane of the Temperance Coffee-room, whose arrangements, under the direction of the chairman and stewards, were such, that there was no more bustle than if a dozen of friends had met together in a private party. Every thing was conducted with the most perfect order, and with a quietness such as we never witnessed before in so numerous a meeting.

The statement presented by the chairman, of the number of schools and children under tuition in Glasgow and its suburbs, obtained from the Secretaries of the various Societies, was exceedingly gratifying, exhibiting, as compared with previous years, a progressive increase of schools, teachers and scholars. We annex the numbers, so far as our information extends, for 1832 and 1834, that this increase may be the more apparent.

The number of Societies connected with the various denominations are twenty-four, including the twelve parishes. In 1832, there were under their superintendence 338 schools, and 12,211 scholars. In 1834, there were 447 schools, and 16,511 scholars.

During the course of the evening, statements were communicated by representatives from a great many of the Societies, of the results of the teachers' labours, and of the amount of good which had been effected. The blessing of God seems to have descended in some measure upon all; there was no attempt at eloquence or fine speaking, and yet there were some of the most graphic and simply eloquent descrip-

* We have been compelled, by a press of matter, to omit the extended tables, and have given the results.—EDS.

tions given which we have ever heard. One feeling and sentiment seemed to pervade them all,—gratitude to the God of salvation, who had sealed their labours with his blessing, and a devout ascription to Him, through the Redeemer, of all the glory for what had been accomplished. Many anecdotes of living characters were given, which, of course, it would be injudicious to make public, and reference was made to many who had died in the faith. Many former pupils are now most efficient and valuable teachers, some are missionaries, some ministers of the gospel, and many are filling stations of respectability and usefulness in the church and in the world, with honour to themselves, and benefit to others.

At such a period as the present, when religious differences have so much divided the Christian world, it is a delightful sight to witness Christians of almost every evangelical denomination, meeting thus upon common ground, feeling that they are engaged in one common cause,—treating each other with courtesy and kindness, as Christian friends and brethren,—rejoicing in each other's labours, and praying for each other's success. A more united and harmonious meeting, we have never attended, or one where there seemed to be a finer flow of Christian feeling and joy.

We cannot but hail it also as a token for good, that amidst all the agitation and distraction which unhappily prevails, the cause of God, and the religious instruction of the young, is progressively advancing. If there be an emulation who shall do most in this blessed work, it cannot but lead to happy results. For ourselves, regretting as we do, many of the divisions which prevail, we cannot shut our eyes to the fact, that God seems to be overruling these for good both to his church and the world; in purging the former in all its branches; that thus “it may bring forth more fruit,” and in blessing the latter by the exertions which Christians are putting forth in every direction, to bring the waste places under cultivation, that in due time these also may become as a part of the garden of the Lord, that he may be glorified.

There is yet much room for exertion, much land remains to be possessed, field must be added to field, and labourers are needed, and there is a cry every where to the children of God who have the time and the ability to labor, “Go ye also out

into the vineyard.” Let the call be heard, and responded to by many, “Lord, here am I, send me.”

CHRISTIAN UNION PRAYER-MEETING.

AMONG the valuable effects produced by the various Benevolent associations that have sprung up during the last half century, the bringing together in counsel, and the uniting in heart of Christians designated by various names, is not the least. The attrition of mind with mind has worn away prejudices, and diminished enmity and suspicion. The “breaking out” of the Voluntary Church controversy, however, has produced an alienation among men bound by common ties to a common Saviour, which in its manifestations are most deplorable, although we fondly hope, in its duration will be but temporary. Deeply affected and grieved by a state of matters so opposed to the spirit of a religion of love, a few individuals, ministers and others, met to consult about what could be done to remedy the evil as far as possible, and to manifest to the world the unity and love produced by a common Christianity. As the result of their conferences, we are happy to announce the formation of the *Christian Union Prayer-meeting of Edinburgh and Leith*. About twenty-five ministers of various evangelical denominations—a number which it is hoped will be augmented—have agreed to meet on the second Wednesday of every alternate month, for “prayer and supplication,” and to invite, on the previous Sabbath, from the pulpit, the praying people of their respective congregations to meet with them in exercises which are exclusively devotional.

On Wednesday evening, the 11th February, the first meeting was held in Rose Street Chapel, when above twenty ministers were present, and a large audience of devout worshippers. The venerable Dr Peddie offered the first prayer. Mr Muir of Leith read the Scriptures. Mr Innes and Mr Cleghorn offered the other prayers. Psalms were sung at intervals, given out by Mr Wilkes.

We hail the formation of this prayer-meeting as a favourable symptom of returning health to the visible Zion of God among us, and we hope that the example of Edinburgh and Leith will be followed throughout the country.

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APRIL, 1835.

AN ATTEMPT TO FIX THE DATES OF THE PRINCIPAL
EVENTS IN THE LIFE OF THE APOSTLE PAUL.

Translated from the German of Dr Conrad Glocckler, Author of a Commentary on the Epistle to the Romans, and Pastor at Marburg, in the Duchy of Hesse Cassel.

1. As a certain and fixed point from which the other events in the life of the Apostle Paul may be accurately determined, we may assume the period at which Portius Festus entered upon his government of Palestine. This took place in the year 62 about Whitsuntide. Soon after this, Paul's defence was heard, (Acts xxv. 1, xxvi. 32.) and in the Autumn of the same year he was sent to Rome, (Acts xxvii. 1, &c.)

2. If then, we reckon two years back from Whitsuntide of the year 62, we arrive at Whitsuntide of the year 60 as the time at which Paul returned from his third journey, from Greece to Jerusalem, immediately after which followed his imprisonment at Cesarea. The history of these two years (from Whitsuntide 60 till Whitsuntide 62) is recorded Acts xxi. 1.—xxiv. 27.

3. During the period preceding Whitsuntide of the year 60, the Apostle was occupied in journeying back from Corinth, through Greece and Macedonia to Jerusalem. Shortly after Easter, he embarked at Philippi for Troas. (Acts xx. 6.) We must therefore suppose that he left Corinth a short time

before Easter, and that he spent that festival in Philippi.

4. The three months which the Apostle spent on this last journey in Greece, must, accordingly, be counted from about Easter An. 60. see Acts xx. 2. Hence it follows that Paul departed from Ephesus and came into Greece about the end of the year 59. The history of the period which we have fixed in Nos 3. and 4. is recorded Acts xx. 1—33.

5. Before Paul commenced his journey into Greece, he abode two years and three months at Ephesus. (Acts xix. 8. 10.) This period must, accordingly, be reckoned back from the end of the year 59, in order to ascertain the time of the Apostle's arrival at Ephesus. Hence it appears that he must have come to Ephesus in the third quarter of the year 57. The events which transpired at Ephesus during the residence of the Apostle there, are related Acts xix. 1—40.

6. Previous to his coming to Ephesus, the Apostle had, at the time of Easter, travelled from Greece to Jerusalem, where he abode only a short time; thence he returned to Antioch, from which place he set

out upon his third missionary tour through Asia and Greece, of some parts of which we have above determined the time in Nos 2—5. We must consequently place this Easter, which forms the close of the second and the commencement of the third journey of the Apostle, in the year 57. The history of this period, from Easter 57 till his arrival at Ephesus, is related Acts xviii. 22—28.

7. Previous to the Easter of the year 57, the Apostle abode one year and six months at Corinth, (Acts xviii. 11.) If we reckon this time back, and add to it some time for a journey to Jerusalem, taken by the Apostle after it, we fix his first coming to Corinth in the third quarter of the year 55. The history of the first residence of the Apostle at Corinth, and his subsequent journey to Jerusalem, is given Acts xviii. 1—21.

8. How far we must reckon back from the time of the Apostle's arrival at Corinth, in order to ascertain the time of his setting out on his journey from Antioch, we have no certain means of determining. From what is recorded of this period in Acts xv. 36—xvii. 34, it may be conjectured that this second great missionary tour continued for more than a year, from the time of his leaving Antioch till his arrival at Corinth; and we shall not, therefore, greatly err if we place the commencement of this second tour in the second quarter of the year 54, a little while after Easter.

9. In order to settle the dates of the earlier events in the life of the Apostle Paul, we must have recourse to a comparison of evidence from various sources, as the Acts no longer furnish us with a continuous recital. Now, as the Apostle in his Epistle to the Galatians, relates some events of his life, and thereby gives us information respecting the

interval from his conversion, we must first of all endeavour to fix the time of his conversion.

• Josephus relates (*Antiqq.* XVIII. c. 7) that the daughter of Aretas, king of the Arabians, the first wife of Herod who killed John, when she perceived that her husband was desirous to repudiate her in order that he might take Herodias to wife, privately left him, and betook herself to her father Aretas. In order to avenge this insult, Aretas, immediately on the death of Philip, *i. e.* in the year 34, made war upon Herod, and the people regarded the unfortunate issue of this war, as a Divine punishment for the murder of John the Baptist.

From the New Testament we know that as early as the year 30, Herod had acknowledged Herodias as his wife; by this time also, accordingly, the daughter of Aretas must have returned to her father. Aretas, however, delayed his invasion till an auspicious season, which was furnished to him by the death of Philip, An. 34.

Before the death of Philip, it was out of the power of Aretas to attack Herod, as their respective governments were separated by that of Philip, and by southern Judea, which at that time was joined to the province of Syria. For Herod possessed the western part of the northern half of Palestine, which borders on the Mediterranean sea, also Galilee, &c., whilst Philip occupied the eastern part of this northern half, as far as Damascus. After the death of Philip, his brother seems to have attempted to gain possession of the territory thus vacant, but Aretas appears to have anticipated him, at least by the conquest of Damascus.

10. Josephus relates further in the following chapter, that the Emperor C. Caligula, some time after he had commenced his reign, committed to Herod Agrippa I. grand-

son of Herod the Great, and son of the murdered Aristobulus, the tetrarchy of the deceased Philip, as also that eastern part of the northern half of Palestine with the city of Damascus, and soon afterwards also the tetrarchy of Herod Antipas, whom with Herodias he banished to Paris; so that in this way, Herod Agrippa I. came into possession of the whole northern half of the ancient land of Judea.

Since, then, C. Caligula began his reign in the year 37, we may suppose that Herod Agrippa I. obtained possession of Damascus in the end of the year 37, or the beginning of 38.

11. Paul in his second epistle to the Corinthians writes that the governor under King Aretas had set a watch on the gate of Damascus for the purpose of securing him, and that in order to escape their vigilance, he had to be let down from a window in a basket outside the walls. This circumstance is related, Acts ix. 24, 25, and in the context we are informed that he betook himself thence to Jerusalem, for the first time since his conversion, ver. 26—28.

Now as this took place whilst Damascus was in the power of Aretas, it must have happened after the year 34, and before the year 38, *i. e.* before Herod Agrippa I. obtained possession of that city. Comp. Nos 9 & 10.

12. In the year 46 there was a great famine in Judea, which had been predicted by the prophet Agabus at Antioch. Acts xi. 27—30. Helena the queen of the Adiabenes, and her son Izates came at that time to Jerusalem, and supported greatly those suffering from want. At the same time also the apostle Paul came thither, having been sent from Antioch, with assistance of various kinds for the Christian

brethren at Jerusalem. This was his second journey to Jerusalem after his conversion, of which any mention is made in the Acts. This journey must therefore have taken place in the year 46; though the prophecy of Agabus respecting the famine, and the preparation for the collection on behalf of the church at Jerusalem, as well as the commission of the contributions to the hands of the Apostles, as related Acts xi. 29, 30., must have occurred some years before.

Now the apostle himself in his epistle to the Galatians, chap. i. 18., relates that his first visit to Jerusalem after his conversion took place three years subsequent to that event; and further, in chap. ii. 1., he says, "Then fourteen years after I went up again to Jerusalem, &c." The question here is, How are these years to be reckoned? If we throw the 3 years and the 14 years together, so as to make it 17 years after his conversion when he went up the second time to Jerusalem, then must we subtract these 14 years from the year 46, the time of his second visit, and this will bring out his flight from Damascus and his first journey to Jerusalem, as having happened in the year 32,—a result contrary to what has been already obtained, (See No. 11.) as well as in itself impossible, inasmuch as this would place his conversion in the year 29, and therefore before the death of Christ. We must conclude, therefore, that the apostle reckons these 14 years from his first journey to Jerusalem, but from the time of his conversion, that is from An. 32. If, then, we add to this the three years mentioned, Gal. i. 18, it will fix his flight from Damascus, and his first journey to Jerusalem to the year 35, a result which corresponds to our determination of those events

as having happened sometime between An. 34 and An. 38. (See No. 11.

Obs. 1. In order, however, fully to substantiate this conclusion, it still remains for us to shew that the second journey, mentioned Gal. ii. 1., is the same as that alluded to, Acts xi. 29, 30; and xii. 25. Of the journey itself, no account is given in the Acts, but only of the instrument of the collection to the hands of the Apostle, and of his return after the fulfilment of his trust to Antioch. The identity of the two journeys, however, appears very clearly from the Apostle's own words. He says that he went upon that occasion *by revelation*, Gal. ii. 2. This revelation was clearly that mentioned, Acts xi. 28, viz. the revelation of the dearth by the prophet Agabus, which had occasioned the collection, and the mission of Paul with it to Jerusalem.

Obs. 2. That the journey mentioned, Gal. ii. 1., is not the same as that related, Acts xv. 1—32., when Paul went up to the council at Jerusalem, appears from this, that Peter spoke and acted on that occasion in a very different manner from what Paul mentions of him in the 11th verse of this chapter. Peter could not possibly have acted in the manner described at Antioch subsequent to the holding of the council; and that council must therefore have been held some time after this, after the views of Peter on the points referred to had been corrected.

13. After the second visit of the Apostle to Jerusalem, that is, after the year 46, and before the year 54, (shewn above to have been the year of his second apostolic journey, see No. 8,) consequently during a period of 7 years, all the events related, Acts xiii. 1.; xv. 35. inclusive, are to be arranged.

14. Suppose now that the Apostle remained some time at Antioch after his return from Jerusalem; it will follow that he commenced his first missionary journey in the year 47. If we further assume that this continued only two years, (which from the account given, Acts xiii. 1; xiv. 28., is highly probable,) i. e. till An. 49, and that the Apostle remained once more a year in Antioch, i. e. till the end of the year 50, or the beginning of the year 51, which, from the declaration made, Acts xiv. 28., may be very safely done, we arrive at the conclusion that the holding of the council at Jerusalem is to be referred not to the year 51, but somewhat later, to sometime in the year 52. After this followed the second greater missionary journey, the separate events of which we have considered in Nos. 7. & 8.

15. Putting then the whole together, we have as follows:

1. The conversion of Paul, AN. 32.—See No. 12.

2. His flight from Damascus, and his first journey to Jerusalem, after his abode of three years at Damascus, AN. 35.—See No. 12.

3. His second journey to Jerusalem, AN. 46.—See No. 12.

4. His first apostolic missionary journey, AN. 47.—See No. 14.

5. His journey to the council at Jerusalem, AN. 52.—See No. 14.

6. His second apostolic missionary journey, AN. 54.—See No. 8.

7. His third apostolic missionary journey, AN. 57.—See No. 6.

8. His return to Jerusalem, and his captivity, AN. 60.—See No. 2.

9. His voyage to Rome, AN. 62.—See No. 1.

16. From Acts xxviii. 11 & 30, we learn, further, that the Apostle arrived at Rome in the spring of the year 63, and that he remained for two years longer in a state of easy

imprisonment, under a species of town-arrest, and under official inspection, *i. e.* till spring, AN. 65.

What took place after this the history of the Acts of the Apostles does not inform us, as it here abruptly concludes. It is extremely probable, however, that the Apostle fell in the persecution which in this year was excited against the Christians. Tacitus (AN. XV.) relates that on the 1st of August 65, the great burning of Rome took place: and that in consequence of this many Christians were apprehended, from whose confession and testimony a vast multitude were condemned. With this statement of Tacitus accords that of Suetonius, (*Nero*, 16.) Execution was inflicted upon all who were apprehended as Christians, or against whom any of those apprehended gave testimony. Hence it is highly improbable that the head teacher of the Christians, who had been already placed under surveillance as such, and who was known to be one of the most zealous of his party, should in such a persecution have escaped.

Obs. It is no solid objection to this latter statement, that Clemens Romanus speaks of Paul's having died after arriving at the boundary of the west; for besides that this term may be applied not only to Spain, but also to France, England, and Italy, we have the testimony of Clement himself that Paul died in Italy. In the passage in question, he places the east and west in contrast, calling the one *anatole*, and the other *dusis*. Now if by the former we understand the countries of Asia, and by the latter those of Europe, then Greece will belong to the west, and Italy, in relation to Greece, may be described as "the boundary of the west." The entire passage runs thus: "Paul having been a preacher in both the east and the west, received the noble reward

of his faith: he taught righteousness (the doctrine of justification) through the whole world, and having arrived at the boundary of the west, and having suffered martyrdom from the rulers, he thus passed from earth, and went to the holy place."

What Eusebius adduces from Dionysius of Corinth in proof of a later martyrdom of the Apostle, viz. that he and Peter suffered together in Italy, proves nothing, inasmuch as in the same place both are represented as teaching at the same time in Corinth, a statement quite unsupported by history. What he adduces from Tertullian proves only that Paul perished in Rome, and by the sword. The same is proved by the passage from Caius the Presbyter, and Origen substantiates nothing more. In fact the very anxiety shewn by Eusebius to prove the fact of his liberation from imprisonment in Rome, and his suffering after a second captivity, clearly shews that this was not in *his time* the general opinion. It was not till after the time of Eusebius that this account was generally adopted. We find it in Chrysostom on Act xxxviii. Hom. 55.; in Jerome, (*Catth. Script. Eccles.* p. 172. t. I.) &c. On the other hand we find some decided opponents of it. Thus Primasius, a disciple of Augustine, and Bishop of Adramet, 517, in his Commentary on Paul's Epistles, explains the passages, 2 Tim. iv. 17., and Rom. xv. 24., thus: "*liberatus sum ex ore leonis, i. e. eruit me Dominus de ore Festi qui in me saeviebat*;"—"*cum in Hispaniam proficisci coepero*,—promiserat quidem, sed dispensante deo non ambulavit."

The edition of the Acts by Euthalius has an account of Paul's foreign service, (*Apodemia Paulou*) which says nothing of a second imprisonment.

W. L. A.

ORIGINAL LETTER OF THE LATE MR DAVID DALE,
GLASGOW.

ADDRESSED TO HIS FATHER.

Glasgow, 26th May 1783.

MY DEAR FATHER I am sorry to inform you that my youngest daughter died on the 17th current of the chincough.

It becomes me to say, not my will, but the will of the Lord be done. What is our life? It is even as a vapour that continueth for a little, and then vanisheth away. As mortals on the brink of eternity we are called to hear and believe the gospel of Christ. Now is the accepted time, now is the day of salvation. To-day let us hear the voice of Christ. How shall we escape if we neglect so great salvation? What is a man profited, if he should gain the whole world, and lose his own soul? Attention to the word of Christ is the one thing needful; may you and I choose the good part that shall never be taken from us. The Gospel reveals a righteousness which is all-sufficient to save us, even the righteousness of Jesus Christ which he finished upon the cross; and it is by believing, or giving credit to the testimony of God concerning the perfection of this righteousness, that we come to the enjoyment of it. This believing is set in opposition to all our own working to become righteous. Hear, and your soul shall live, is the voice of God to those who are spending their moment for that which satisfieth not. Oh my dear father, suffer me to exhort you to search the Scriptures.

Here you will find that we are all self-destroyed sinners, and that our help is in God. He laid our help on One mighty to save, able to save to the uttermost all that come unto God by him. When we think of the great importance of this salvation, we have reason to be astonished at our indifference about it. In a little time, the trifles that now engage our attention will vanish like a dream; the earth and all that is therein shall be burnt up; but the word of the Lord endureth for ever. Let us then build all our hopes upon this ever enduring word and upon the righteousness which it reveals. The heavens shall vanish away like smoke, the earth shall wax old as doth a garment, and they that dwell therein shall die in like manner; but God's salvation shall be for ever, and his righteousness shall never be abolished. Let us then place all our hope in this righteousness and this salvation, and we shall never be ashamed nor confounded world without end.

While I mention these things, my heart is full of affection for you, and I hope you will consider what I have now said as an expression of filial love; and may the Lord give both you and me understanding in all things. With the warmest wishes of my heart for your and my mother's happiness, I am, my dear father, most affectionately yours,

(Signed) DAVID DALE.

REFLECTIONS ON THE PURITY OF THE DIVINE CHARACTER.

"Be ye holy. for I am holy" *Peter.*

Many passages in the Bible are not more remarkable for brevity of expression than for force and fulness of meaning. That short sentence

in the first chapter of Genesis, "And God said, Let light be, and light was," has been justly and frequently referred to as a perfect example

of the sublime. And were the moral tastes of man as easily excited towards goodness, as spontaneously quickened into action, and as susceptible of high culture as are his intellectual ones, he could not fail to perceive a far higher and much more impressive instance of sublimity in the equally short and simple announcement of John, "that God is light, and in Him is no darkness at all." The words of Moses contain an example of the *natural*, those of John of the *moral* sublimity of the Deity.

It seems to be, what it really is, a deeply solemn and impressive thing to listen to the voice of that great Being who is possessed of eternal existence and of every attribute necessary to create without limitation or control, and to govern what he is pleased to create, without fault or hinderance; and who, moreover, when there was no being in existence but himself—no rival to challenge the honours of his great and holy name, or dispute his claims to supreme and universal empire,—reposed upon the centre of his infinite perfections, filled immensity with his presence, and lighted up eternity itself with the radiance of his glory:—a Being whose intellectual perceptions measured out the boundless field of creation, and in the depths of whose incomprehensible and holy mind lay hidden in perfect order and maturity, all those counsels, plans, purposes, laws, and operations of moral government which are constantly being unfolded on that field of created wonders; and which, though often assuming to the narrow and superficial comprehension of finite minds, the appearance of complexity and inconsistency, do nevertheless seem to him who planned them very simple, and shall be made to appear very consistent and ultimately very wise and benevolent, when all those lines

which are linked to his everlasting throne, and let down to earth to direct the ways and guide the counsels and lead onwards to immortality the destinies of the redeemed, shall, after winding their intricate threads through the fortunes of each, be gathered up again by the same hand which fashioned them, and shall terminate in his own glory and in the final and everlasting happiness of all those who truly love him: we say, it seems to be, what it truly is, a grand and solemn thing to listen to the voice of this Almighty Being calling upon his creatures to be holy, for a reason which is to be found only in himself—"Because it is written, Be ye holy, for I am holy."

Nor is this mandate, proclaimed from the dwelling-place of the Eternal, more fit and necessary in itself, than universal and perpetual in its obligation. Holiness is the keystone in the resplendent arch of the Divine perfections, the centre of the harmonies of the Uncreated Mind, and of the harmonies of creation: and if among the radiant hosts of the celestial kingdom, this command be not formally announced, it is only because the presence of God is there felt to be enough to draw forth from its sinless inhabitants the glorifying and gladdening response,—"Holy, holy, holy, is the Lord God Almighty."

But alas! the ear of man is not so easily charmed. Even the music of heaven falls dull and heavy upon his ear; nor, unless quickened by a power from above, would it touch one chord of his soul, or awaken within him one sentiment or emotion in unison with those holy songs. Well, man may forget, or remembering may disregard; but it is all in vain that he endeavours to throw off, or break through this law which binds to God the whole universe of mind: all in vain that he wishes God were *less* holy than he

is, or not so at all; or that, while God remains what he is, man also were allowed to remain what he is, without being called to account. All this were vain; for what are the facts? What are the facts which the general government of God presents all over the world, and in every age? What are the judgments of God which have so often been displayed upon the earth in the most appalling forms, but manifestations of his holiness streaming down in burning radiations from his throne of light to consume sin from the soul of man, or man from the earth. So that it were no mere fancy to suppose that the gleaming weapons of the Levites, as they flashed in retributive vengeance through the hosts of the Israelites, which lay encamped, and enwrapped in unthinking security at the foot of Mount Sinai, might have seemed to the mind of Moses, as the reflection of the purity of God—the indignant glance of the offended Majesty of heaven, the supremacy of whose power had been impiously challenged, and the glories of whose name had been sinfully dishonoured by a way-ward and idolatrous multitude. The histories of the Bible embrace a large portion, almost the whole of the *moral history* of man; and every page of these sacred writings, whether written with blessings or with curses, with promises or with threatenings,—brightened with the splendours of mercy, blended and softened with the mild radiance of grace, or darkened and deeply shaded with “lamentation, mourning, and woe,”—is inscribed with “holiness to the Lord,” and reflects from its surface the grand and solemn discovery, briefly, yet sublimely enunciated by John, “that God is light, and in him is no darkness at all.”

This striking view of the character of God, as a Being absolutely and

unchangeably holy, meets us every where and in every thing; whether we contemplate him as the supreme Ruler of the universe, or as the Sanctifier and Redeemer of the sinful and the lost. In the person, character, work, doctrines and precepts of him “who is the brightness of the Father’s glory,” this law of the Divine nature is seen embodied in visible action, binding together as with a chain the whole purposes and decrees of the Most High, running parallel with the destinies of all worlds and of all beings, and like the glory of that presence which rested upon and pervaded the Mount of Sinai, ranging over and encompassing every movement and agency of the Deity.

Now the great design of this universal manifestation of the Divine purity in conjunction with the Divine clemency, is to render man holy, even as God is holy. This is the grand result, so far as the glory and happiness of man is concerned, subordinate only to the glory of God which is the ultimate end or result of all things. Obviously then, if God is to be glorified in the salvation of man, man must be made holy, for an unholy creature cannot dwell in the presence of God. And he must become so *now*, in time, or he cannot in eternity; for when all the means and possibilities of grace, misimproved and misapplied, have passed away from him, or he from them, he is then a lost being, and must remain unholy for ever.

How manifest, then, is it that all who profess to know God, and to name the name of Christ, are bound, if they would not wish to trifle with their souls,—are bound to try themselves by this test! “to depart from all iniquity;” for if they depart not from this, they must at last depart from God! Even in matters of mere worldly interest, the real character of man may not

be accurately known by his fellow-men: the grossest violations of rectitude may pass unseen, undetected and unpunished; and in some cases it may be extremely difficult to say whether we should praise or blame, condemn or acquit, punish or reward. Now the same kind of incertitude may hold good in matters of religion,—may pass from things civil to things sacred. Suppose then that we have just so much of religion, and that so much is wanting, that our fellow creatures while they may in charity hope the best, yet cannot positively affirm what we are: they fear or hesitate to pronounce us guilty of irreligion or ungodliness, nevertheless their suspicions or their doubts may caution them against finding in our favour.

Or shall we go a considerable step higher than this, and say that we enjoy the good opinion and fullest confidence of all whose judgment and confidence are worth having or worth caring for: that in the estimation of such our professions of godliness are believed to be the results of sound principle and of right feeling in matters of supreme moment. But then what if they are not? and if they are not, while nevertheless we are pleased enough to have it thought by others that they are, then what, it may be asked again, what will the opinion of even good, though fallible and mistaken men avail us on that day when, not the opinion of man, but the judgment of God, shall try our principles, reveal our character, and appoint our destiny? All that can be seen of us may seem right in the eyes of others, while the heart which is unseen may be wrong; but if *the heart is wrong, the soul is in danger of being lost*. The thoughts of the heart may be concealed from man, or the expression of them may be dissembled; but “God looketh upon the heart—he seeth its

thoughts afar off, and knoweth every one of them.” Let us reflect that “as a man thinketh in his heart, so is he;” while the thoughts of men, like their souls, are moving onwards to the judgment-seat.

To deceive others by false appearances were comparatively an easy thing, and by failing to apply the test of truth we may even deceive ourselves: we may pass the bar of man though ever so sharply or severely scrutinized; but we have also to stand at the bar of God, and to pass *there* under false appearances were certainly as impossible as it were vain and foolish to attempt to evade or refuse to comply with the summons which shall call us there. We are assured, the highest authority, the strongest evidence in the universe conspire to assure us, that there, at the judgment-seat of Christ, the two grand divisions of mankind, made up, not of large masses, so to speak, but of *individual persons*, of saints and sinners, shall stand, the one at the right hand, and the other at the left of “the Judge of all the earth.”—a line of demarcation shall be drawn and irreversibly fixed, to pass or to remove which would certainly be more than equal to the collective strength and efforts of every creature in heaven, or earth, or hell.

Now, in reference to this solemn fact, this last and final scutiny which *somewhere in the future* awaits the experience of every human being; and for the special purpose of enhancing our perceptions and deepening our impressions of the holiness of God, it may be conceived at least barely possible, perhaps probable, that the deceptive wish may arise in the mind of the impenitent sinner, a wish that this were not a fact, or that the judicial proceedings of the last day were less strict, less formal than in truth they are represented to be; inasmuch as if they were, if the unnumbered millions of

the human family were assembled promiscuously together at the coming of the heavenly Majesty to gather to himself his ransomed ones, and to consign to everlasting punishment his obdurate and unholy foes, —he might by some oversight, or fortunate coincidence of circumstances, chance to mingle with the train, or be carried away in the *rush* of holy spirits towards their heavenly homes. But let his wish, desire, or hope be so far realized as that he shall stand amid the promiscuous throng; that he could not there discern between the righteous and the unrighteous, the holy and the unholy; that not one among the mighty multitude, himself excepted, could tell to which class he belonged; that he and they were thus circumstanced on the day of ultimate decisions, each knowing only his own character, as holy or unholy, saint or sinner: let all this be supposed for a moment, to be the condition in which the unrenewed sinner shall be ushered upon the theatre and introduced into the solemnities of the last day; and moreover, let him superadd whatever else he may think more favourable to his case: —yet there is one thing that he has all the while kept out of sight, which, if remembered, would at once dissipate his fallacious hopes, and dash the dreamy delusion from his soul — he has forgotten that there is *One* high above all, even the Holy One, whose holiness, displayed everywhere and in every thing, shall also and more especially be displayed on this last day, — shall act as a moral magnetism upon every human spirit standing naked and manifested in his presence, — shall attract to himself as to a common centre, all who have been made holy, as He himself is holy, while the unholy shall fly off with an irresistible avulsion to the depths and darkness of perdition.

The weight of sin would make the unhappy soul, the soul that is unsanctified and unredeemed, to sink through that element of purity which the presence of the Judge and Saviour of his people shall, as it were, throw around them, and on which, as if upborne on angels' wings, their purified spirits shall ascend in one simultaneous, universal movement to the realms of life, and light, and joy; to those mansions which are beautified and enlightened by the purity, defended and protected by the power and the presence of the celestial King. "Blessed," saith the Scripture, "are the pure in heart, for they shall see God." The converse of this proposition is equally true, — the impure in heart shall *not* see God; — they shall be driven away from his presence. So true it is that God is holy, and that "*without* holiness no man shall see the Lord."

If, therefore, the thoughtless, the indifferent, the cloaked professor of religion, as well as he who sitteth in the chair of the scorner were to think seriously and solemnly of the all-pervading and unalterable holiness of God, and with these feelings look forward to the realities of the judgment-day, they could not, we should think, fail to perceive that they have hitherto been practising a *lamentable*, and if persisted in what will assuredly prove a most *fatal* *deceit* upon their souls; that the flimsy objections, the vain and trifling sophistries which a perverted heart, and a perverted judgment, and a perverted ingenuity have all contributed to form and fashion and set in hostile array against the gospel of Christ, shall all of them be dissipated like the chaff of the summer's thrashing floor, in that day, when the Judge, descending from heaven in all the splendour and majesty of regal power and judicial authority, shall fix the full, unresisted blaze of his Omniscient

and holy mind upon every individual of earth's generations ; shall scrutinize, reveal, and bring to light, the thoughts and counsels and purposes of every heart.

The design of the foregoing reflections, has been, as briefly as possible, to awaken and fix in the mind

some ideas and conceptions, which may tend, perhaps, in some slight measure, to quicken, expand, and elevate our thoughts of the holiness of God ; and to shew the indispensable necessity of being *what* God is, in order to being *where* He is.

J. L.

THE NEGRO FUND.

It may admit of serious doubt whether sufficient attention has been paid on the part of Christian parents and teachers, to the cultivation of anti-selfish principles in the youthful bosom. Selfishness is a very obvious characteristic of the human heart, especially when alienated from God ; it is indeed the germinating principle of a large proportion of those evils with which man is chargeable. The reception of the gospel dethrones *self*, and rears the Saviour upon the vacant seat, who thenceforth reigns in the heart supreme Lord. But is there no process by which opposing principles may be in some measure checked, and the counteracting power of a new affection introduced, so as to render the heart more susceptible of impressions derived from the loveliness of the religion of Jesus ? In reply, we submit to our readers the following fact, with which we have been favoured by Dr Wardlaw.—It suggests an experiment, at least, which may be worth trying.

“ A respectable teacher of a Sabbath school at Elderslie, on remitting 29s. contributed by the children of his school, for the Negro Fund (the fund for supplying the emancipated negroes with the scriptures) to a well-known friend of every benevolent design in Paisley, suggests the following hint.

“ It appears to me quite practicable, to gather a little from every Sunday school in the kingdom for the Negro Fund. Surely this would be an excellent method to instil into the minds of youth a missionary spirit ; or, in other words, to teach young people to give a little of their sub-

stance to send the Word of God to the dark places of the earth. May not a hint be dropped to the conductors of religious periodicals, to call upon all the schools in the kingdom to collect for the Negro Fund. Thus, no doubt, would raise a great sum of money, and teach children to take an interest in their poor fellow-creatures.”

In connexion with the foregoing, our readers will forgive us for extracting from a contemporary journal the subjoined letter from a gentleman in Wales, addressed to one of the secretaries of the London Missionary Society.

DEAR SIR.—About twelve months ago it was announced in the Evangelical Magazine, that the Directors of the London Missionary Society had it in contemplation to send a considerable number of missionaries to the West Indies as soon as possible after the Abolition Act came into operation ; and at the same time warmly appealed to those who were desirous, that with the bursting asunder of the chains and manacles of the negro, the glorious charter of Christian liberty might be presented to him, and your Chronicles during the year 1834, prove that British Christians are not less anxious for the spiritual welfare of the freeman, than they were for the temporal comfort of the slave.

Upon reading the article referred to, it suggested itself to the mind of one connected with our Sunday-school, that something might be done amongst the teachers and scholars as a response to that appeal ; accordingly, on the first Sabbath in February, it was proposed at the close of the school, that a collection should be made in the afternoon of the first Sabbath in every month, for the express purpose of furthering the missions in the West Indies ; and that it should be commenced that afternoon, to which a simultaneous expression of assent was immediately given. It has been con-

tinued from that time till the present. The addresses delivered on these occasions refer especially to the West Indies. A box is placed on either side of the entrance door, into which the *voluntaries* are dropped. The parents sometimes attend; when it is particularly impressed upon their minds not to give their children any thing for the collection, but rather to encourage them to save their pence, and to abstain from purchasing any little gratification during the month, that they may enjoy the greater gratification of adding to send the gospel to the poor negro. When the negro's wrongs are depicted, the full heart is frequently betrayed by the starting tear; but pleasure and delight enliven every countenance, when the effects which Christianity has produced upon the black man's character are portrayed. By thus early enlisting the young in the cause of benevolence and philanthropy, it is hoped they are being trained up in the good old way, and will become the supporters and advocates of missionary, and other Societies, when the present generation of Sunday-school teachers are beneath the clods of the valley.

The average attendance during the past year, was one hundred and twenty-five children and twelve teachers, they raised by the monthly collections £8, 4s. 6d. Now supposing there are one million of Sunday-schools in Great Britain, and one hundred thousand teachers, and each school were to raise a proportionate sum, it would amount in one year to above £66,000: with such an addition to the finances of the various missionary societies, what might be effected in the heathen world? Even £6,000 a year, would be of very essential service to the West India Mission at the present moment; and it is presumed that little or no difficulty would be experienced in raising that sum amongst the schools connected with our own denomination. Perhaps another appeal from the Directors would have the effect of starting something of the kind, and so set in motion another wheel in the grand machine of universal charity. Our esteemed minister will forward the proceeds of the school collection, with other monies, in a day or two. I am, dear Sir, yours, &c.

THE SOCIETY OF FRIENDS.

THE review of "Crewdson's Beacon to the Society of Friends," in our last, will have made our readers acquainted with the existence of an important controversy among that body of professed Christians. It has given us pleasure to learn that many have been much gratified by that paper, in parts of the country where there are few Quakers, and still more that we enjoy the favourable attention of a considerable number of "the Society" in England. The subjects in dispute among them, involve some essential articles of the Christian faith, and must, therefore, be of general interest. The extracts from "the Beacon," afford evidence of enlightened views of evangelical truth on the part of the esteemed author, in which, we have the means of knowing, an increasing portion of "the Friends" participate: while, it must be confessed, a larger section of the

body are still shrouded in the gloom of error. Could we, by our feeble exertions, united with the abler efforts of our correspondents, contribute, through the Divine blessing, to dissipate the gloom from any minds among them, and show them "a more excellent way," it would be matter for devout gratitude to God. "Let him know that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James v. 20.) They form an important and influential part of the visible church. Their wealth is not wasted by luxury, nor uselessly squandered upon mere trumpery, as is much of the substance of others. Their energies, which are great, have not hitherto been adequately called forth in the distinctive service of Christ's kingdom. Were evangelical principles to pervade the body, their hearts brought

under the influence of love to Christ, and their minds directed with regard to the nature of scriptural efforts for the extension of Christ's kingdom, a vast increase of gold and silver would be cast into the Lord's treasury for holy purposes, and a new and a powerful instrumentality would be brought to bear upon the advancement of the cause of the Redeemer in the world. There are many points in their character that peculiarly fit them for eminent usefulness.

The subjects under discussion among them, being, for the most part, of general interest—having the eye and ear of not a few of themselves—and impressed with the importance of the views that have been stated, we are induced to devote a few pages monthly, (for which our increased letter-press will afford us space,) to the consideration of matters relating to the Society of Friends. In doing this, however, our object will be rather to explain and defend evangelical sentiments, and to attempt the refutation of the opposing errors, than to meddle with some of those "peculiarities" which are in themselves innocuous, although, perhaps, in their tendency somewhat pharisaical.—They may have a subordinate measure of our attention. A brief outline of the distinguishing features of the system, collected from various authentic sources; and a body of interesting information respecting the present state of the Society in England, derived from a quarter that may be fully depended upon, will form an appropriate introduction.

The sect took its rise in England about the middle of the seventeenth century, during the protectorate of Cromwell, and rapidly extended itself into other parts of Europe, and into the English settlements of North America. The members of the Society, it is believed, called

themselves at first *Seekers*, because they were seeking the truth; but after the Society was properly organized, they assumed the appellation of *Friends*. Born at a period of unparalleled excitement and cradled amid the concussions of hostile parties that were all more or less impregnated with fanaticism, the sect partook largely of the character of the times. Professor Vaughan says, "George Fox, the founder of this now amiable sect, was born in humble life. He was religiously educated, and soon manifested an unusually meditative disposition. After yielding so far to this mental abstraction as to relinquish his employment as a country shoemaker, and to pass his time in wandering from place to place, he began to abstain from public worship, professing to have learnt that the Maker of the world was not to be found in temples made with hands; and also that the ability to preach the gospel was not to be derived from the teachers in universities, but from the anointing of the Spirit.

"In 1648, the enfeebled condition of the advocates of church power afforded a liberty of prophesying to nearly all parties, and Fox began to rise above his gloomy musing manner of life, by becoming a preacher of his peculiar doctrines. He avowed and practised most of the peculiarities which at present distinguish this sect, and delivered himself on these matters as one taught "by the divine light of Christ." By his followers he was implicitly believed and obeyed, especially by the females, who, if not more zealous than the other sex, attracted more observation. His first attempt to correct the clergy, while discharging their duty in the pulpit, was at Nottingham, in 1649, and was followed by some harsh treatment from the magistrates; the second was at Mansfield, where the

people thrust him into the stocks, and after inflicting upon him considerable personal injury, drove him from the town.

"But in such occurrences Fox and his disciples saw nothing but what had been endured by older apostles before them. In 1650, preachers of this class, of both sexes, had become numerous, and the name of Quakers, in consequence of the trembling or agitation that affected them while speaking, was generally applied to them. Their common exhortation was, that men should not attend to hireling priests, or to the letter of the word, but to the light within them; and to counteract the abuse of holy seasons and religious observances, they went far toward an utter abandonment of them, placing the impulses of the Spirit above all external regulations. They were, no doubt, chargeable with much extravagance, both of opinion and practice, but our knowledge of them, in this early stage of their history, is chiefly from the report of adversaries. If the one half of what is imputed to them be true, there was certainly a rudeness and indecency in the conduct of some among them, which called for the correction of the magistrate.*

• "Under the protectorate, these people had their separate assemblies, both in the capital and the country, where large numbers attended. But their spirit was not to be bound to such limits. The churches to which the highest authorities of the state were accustomed

ed to resort, and the house of parliament itself, were often selected by persons of this class, for the purpose of giving expression to the prophetic impulse which they believed to be within them. On one occasion, a female forced her way into the house, with a trencher in her hand, and, breaking it in pieces before the members, exclaimed, "So shall ye be broken." A man having solicited Cromwell in behalf of some of his suffering brethren, but without effect, removed his cap from his head, and, tearing it into several parts, cried out, "So shall thy government be torn from thee and thine house." Another professed to have been taught by inspiration that he should kill all the members of the parliament; and he appeared accordingly, at the door of the house, with a drawn sword in his hand. Several officers were wounded before this madman could be disarmed."†

Whatever may have been the extravagancies of some of their more prominent leaders at that time, it would be unjust to charge all their adherents with like fanaticism. Mr Vaughan, after alluding to some other cases, very properly remarks: "These examples, however, should not be taken as specimens of Quakerism, even in its earlier stages. It appears to have been the religion of many devout and sober people in that age, and has long since become an honour, rather than a reproach, to our common Christianity."‡

There was undoubtedly much to

* It is but fair to give their own account of Fox and the rise of the Seekers. It is as follows:—"About the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their honorable elder, George Fox, who being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God, without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons, in circumstances similar to his own, and these readily received his testimony."

† *Memorials of the Stuart Dynasty*, Vol. ii. pp. 250—252.

‡ *Ibid.* p. 251.

complain of in the then existing state, as indeed in the present condition of the visible fold of Christ. "A man-made ministry," against which they so loudly testify, is an enormous evil, destructive to the spirituality of the church, and fearfully ruinous to the souls of men. But they ran to extremes and confounded things that essentially differed. They did not distinguish between a ministry composed of those who entered the office merely as a genteel or lucrative profession, uninfluenced by love to the souls of men; and one consisting of men called of God and faithful, who, burning with desire to glorify their Master, and save souls, sought in schools of learning those aids which are so valuable in the subsequent discharge of their high duties. Probably in a similar manner, finding that divine teaching, and indeed all spiritual influence were ridiculed by a party long dominant in the ecclesiastical affairs of the country, they advanced to the extreme and utterly unscriptural sentiment, that the Spirit of God may be expected to impart instruction inwardly to the mind, without the interference of the sacred oracles. The rationalists (mis-called so) of the Establishment affirmed the sufficiency of the word of truth to renew and sanctify the heart, without the interposition of the Holy Spirit,—and denounced the doctrine of divine influence as enthusiasm. The Friends, justly conceiving the Holy Spirit dishonoured by such sentiments, did not discover the true medium,—the divine avowment, "Except a man be born of water," (another expression for the word; see Eph. v. 26. et al.) "and of the Spirit, he cannot enter the kingdom of God," John iii. 5.—the doctrine, that while the influences of the Holy Spirit are necessary in order to regeneration and sanctification, yet they are *invariably exerted*

in connexion with the word of truth; —but passed over by a leap to their "inward light,"—a doctrine involving a constant succession of inspirations, and, as we humbly think, highly dishonouring to the sacred Scriptures.

Associated with these, and some other points of doctrine, to the whole of which we must, on future occasions, devote more attention, the Society of Friends hold peculiar sentiments of minor consequence. They refuse all oaths, under the impression that our Lord forbade them. The ordinary names of the days of the week, and of the months, are proscribed among them, as having been originally given in honour of heathen deities. They maintain the custom of speaking to a single person in the singular number, inasmuch as in their apprehension, the ordinary practice has arisen from motives of adulation. Monarchs having first assumed the "we," they think thence arose the courtly "you" in addressing an individual. As a testimony against all pride, they do not use "Master and Mistress," but confine themselves simply to the christian and surname of an individual. These, and their plainness in dress and furniture, are well known peculiarities of the body.

The church polity of the Society, if the phrase is allowable, has naturally arisen out of their distinctive sentiments, united with their characteristic sedateness and prudence. They have many silent meetings, wherein their worship is exclusively of a meditative character. On other occasions, their ministers being moved thereunto, either address their brethren, or lead the devotions of the assembly.

All true ministry is supposed to be the special dictate of the Spirit at the time; the evidence of right authority being not so much its accordance with revealed truth recorded

in the Scriptures as the *power attending the words*, the effect of which is manifest in the excitement of speaker and hearers. The amount of feeling being held as the proximate evidence of the Spirit's influence, it is of course made a standard by which to judge of the comparative value of various ministrations; and hence it may not infrequently happen that the truths of the gospel, clearly and faithfully unfolded, but unaccompanied, either in the speaker or hearers, by much animal excitement, are imagined to be of questionable authority as ministry, compared with the veriest rhapsodies, if attended by the requisite evidence of power. Among the enlightened and evangelical portion of the Society, as we have already intimated, more correct sentiments are entertained, but we are alluding at present, to prevailing opinion and practice. Exaggerated views of the nature and extent of divine influence, and the denial of the important axiom, that since the canon of revelation was completed, and miraculous gifts ceased, *the Holy Spirit invariably operates upon the human mind and heart, by means of revealed truth*, appear to be the root of all the errors into which any portion of the body have fallen. They do not seem to be aware that "the sword of the Spirit is the Word of God," and that *with that sword alone*, he effects the purposes described with so much em-

phasis by the Apostle. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."* It must be quite obvious that neglect of this fundamental principle of all true teaching, naturally introduces the utmost confusion into the minds of those who disavow it, and hence it not infrequently occurs, that in the same meeting one minister will preach an evangelical sermon, and be followed by high legal mysticism, and yet a large portion of their hearers do not discern the difference.

With reference to the ministry among the Society of Friends, it may be requisite to state, that although they maintain the necessity of a direct call from God by the inward impulse of the Spirit, yet it is committed to ministers and elders to encourage them, or otherwise, and to introduce them for regular acknowledgment on the part of the Society.† Females are equally eligible with males to the office of the ministry. By the same internally exerted influence, some suppose themselves moved to travel in the work of the ministry for a longer or shorter period; but they are subjected by the Book of Discipline to certain regulations of a judicious character. It was

* Compare Ephesians vi. 17. with Hebrews iv. 12.

† "We earnestly desire the increase of true gospel labourers amongst us, for the edification of our own body, and the spreading of the truth as it is in Jesus. At the same time, let us remember the apostolic advice, 'Lay hands suddenly on no man;' for we have cause to believe that injudicious encouragement hath tended to promote an unsound ministry in some places. It is therefore recommended, that the ministers and elders, in the several monthly meetings, would tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood. and when their fruits afford sufficient evidence of their qualifications for so important a service, that such young ministers be reported to their monthly meetings; which, upon solid and deliberate consideration, may, as in the wisdom of truth shall seem meet, recommend them to the meetings of ministers and elders, in order to their becoming members of those meetings." *Rules of Discipline and Advices*. Ed. 1834. p. 131.

our intention to include in the present paper a sketch of their discipline, as the remaining portion of their church polity, but it has already extended to an inappropriate length, and we must therefore defer it.

It is feared, that great confusion prevails through many parts of the Society, upon Luther's *articulus stantis vel cadentis ecclesiae*,—the doctrine of justification. A rigid morality is insisted upon both by "the discipline," and in their public ministrations, but unhappily there is often a neglect of the only true ring of Christian morality—supreme love to Christ. And even many who profess a doctrine of justification by faith, maintain the obviously preposterous sentiment, that only by obedience to the Spirit's inward teaching,—a matter, be it remembered, quite independent of the Scriptures,—can a man be justified by faith! The plain meaning of this is justification by works, practically it must amount to it. Our grief at such a state of things, however, is alleviated by the knowledge that evangelical sentiments are making progress among the Friends. Their connexion with the Bible Society, and contact with evangelical works, and men of various denominations, have awakened a spirit of inquiry, which from their almost exclusive attention to reiterated "testimonies" against others, and the seclusion incident to their own system, had lain dormant.

The introduction and pressure of active principles amidst the prejudices and formal dependencies of a long established sect, is, as might be expected, creating no inconsiderable commotion. Questions have been stirred, which cannot again be laid to rest, except by a complete change in the existing system. The supreme authority of the Holy Scriptures must supplant the dogma of

"inward light," and evangelical truth in all its parts must, as the rising sun, chase away the darkness of a tedious night, ere the Society of Friends can appear and act in its true greatness. Then, however, we may, through the divine blessing, anticipate much good from it. There are about 18,000 Friends in England and Wales, including children. Nearly 4000 who are not members, that attend the meetings and make no other profession. In London and Middlesex, there are about 3200. Durham probably contains the greatest proportional number of Friends—Yorkshire next—and perhaps Lancashire next. In Lancashire the controversy alluded to appears to be increasing. Of about 1800 members who reside in that county, there are nearly 600 in Manchester, and about the same number in Liverpool. In both these towns they are a wealthy and highly respectable body; but in the latter they are more disposed to retain and defend high views of Quakerism than in the former. Westmoreland contains somewhere near 700 members, about 300 of whom, chiefly holding evangelical views, reside at Kendal. At Wellington, in Somersetshire, a considerable number hold the same views. In Darlington there are about 200; in Sunderland 250; and in Newcastle upon Tyne about 350. Members in considerable numbers are found in Derbyshire, and most of the midland counties—also Devonshire and Cornwall. Bristol contains about 700, and Birmingham 400 members. With a few decided, and highly honourable exceptions, it is much feared that "high views" prevail throughout these masses. In London, and some other places, there appears a spirit of inquiry among the young members of the body. While in all parts of the country there are many Friends,

who, aware of the fact of dissatisfaction existing, neither know its nature, nor desire any change; so-eial comfort, rather than their external interests, being a paramount object.*

The Society have no system of missions. Three persons are now on a religious visit, as it is called, to New South Wales, and one of them intends visiting the South Sea Islands. The yearly meeting has discussed the subject of sending

missionaries for several years; hitherto, however, it has not seen its way to act. These Friends who contribute to missionary undertakings, without restricting the application to education, are considered as not holding up the "ancient testimony" against a "hireling ministry" and will-worship. Enlightened evangelical members of the Society, nevertheless, do so. May their numbers increase, and "a little leaven leaven the whole lump!"

* The Society was formerly an agricultural people; now, however, it is a trading and manufacturing community. There are a number of farmers in Yorkshire and Essex.

POETRY.

THE PESTILENCE.

I hear it on the blast.—There is a sound
Of heavy pinions, on the midnight cloud.
A wailing riseth from the sick man's couch;
He, with the busiest of the throng did mix,
When morning shone,—and now, ere set of sun,
The gasp, and death-cry, warn us where he lies.
Death treadeth on the heels of buoyant health,
Leaving no interval for shrift or prayer,
The hearse doth meet us wheresoe'er we turn,
And pass unheeded like a household thing.
The Angel of destruction walks his round,
At noon-day in the city, and the tomb
Doth gather riches, till its treasure-vaults
O'erflowed.—Around their mournful board, at eve,
The stricken and diminished circle draw,
Each on the other, fixing that sad glance
Which asks: *Who next?* while every heart responds,
"Lord, is it I?"

But 'mid these mournful homes,
Where pallid fear and agony chastise
Each wonted joy,—say are there none, who read
In all earth's change, the councils of the skies?
None, who close wrapt in panoply divine,
Show their faith's value, in this hour of need?^a

Up, ye who follow with unshrinking step
Him, who o'ercame the grave,—up, trim your lamps,
And do his holy will. Amid the haunts
Of poverty and pain, with angel step
Send forth thy bounty. On the cherished field
Which God hath bid thee culture, fix thine eye,
As one who soon may leave it. Lurks there ought
Of tare, or bramble, in thy hallowed bower?

Amid the vineyard of thy dearest hopes
 Hides there no root of bitterness ? no seed
 Of truth unsown, which thou would'st fain have watched
 Unto the harvest ? Are there olive plants
 Around thy table, and do baleful weeds
 Corrupt their root, or with their blossoms twine ?
 Go to thy work with diligence, as one
 Whose time is short. Strike to thy secret heart
 A searching glance, and if aught linger there,
 Though shrouded cunningly, one evil germ,
 Be firm in extirpation, and invoke
 The aid of that pure Spirit, who doth deign
 To dwell in fleshly temples, and prepare
 Equal for life or death, the bursting soul.

REVIEW.

Lecture on the Nature and Lawfulness of the Union between Church and State. By the Rev. W. CUNNINGHAM, Minister of Trinity College Parish. 18mo. pp. 70.

Lecture on the Lawfulness of the Church accepting an Endowment from the State, in answer to alleged Scriptural Objections. By the Rev. J. BRUCE, A. M., Minister of the New North Parish. 18mo. pp. 30.

Lecture on the Lawfulness of the State forming a Connection with the Church, and the right of the Civil Magistrate to expend the public funds in support of the Church: in answer to alleged objections. By the Rev. J. LEWIS, A. M., Minister of St John's Parish, Leith. 18mo. pp. 38.

Lecture on the Duty of the State to endow the Church, &c. By the Rev. C. J. BROWN, Minister of Anderston Parish, Glasgow. 18mo. pp. 26. •

To expound and defend the various points of ecclesiastical polity by which the body of Christians to which we belong is distinguished, forms one main object of the Scottish Congregational Magazine. Of these the first and most fundamental is the maintenance of the volun-

tary principle in regard to all matters pertaining to religious worship, and the denouncement of all State interference in such matters, as at once a violation of equity, and an unholy infringement of the rights of the only King of the Church. This principle, our body was the first in Scotland to avow as the fundamental point of their ecclesiastical polity; and of this they have ever been the steady and unflinching adherents, even when by such adherence, they subjected themselves to much obloquy and scorn, not only from the Established sect, but from others more nearly on a level with themselves, but on whom the light of truth had not then broke. And now that this important principle has been admitted and advocated by other denominations, who have greatly the advantage of ours in point of numerical strength and influence, and has consequently risen from being condemned as the dangerous tenet of an unpopular sect, to be upheld and enlogised as one of the last importance to the real prosperity of the Christian kingdom, it would ill become us not to be forward in expressing our gratification at seeing the seed which was sown under so

many disadvantages, springing up with so rich a promise of a copious harvest. To us as individuals, the recent efforts to extend right views on these important subjects, have been peculiarly interesting; and we can hardly express the pleasure it has given us to see the alacrity, zeal, and vigour with which the Fathers of our body have thrown themselves into the contest which the new impulse given to the cause of truth, by recent events, has excited; in many instances sacrificing health, and emolument, and even the gratification of having all men speaking well of them, for the sake of advocating truths which seemed to them to concern the honour and the cause of Christ. Nor have their efforts been in vain. Already the expectations of the most sanguine of our adherents have, we believe, been more than satisfied. From town to town, and from hamlet to hamlet, the great truth has flown, and has been eagerly embraced by men of all classes and communions. The efforts made by interested individuals to arrest its progress, have only given it time to gather its strength for a more determined and successful spring. Voluntary Church associations have been formed in all parts of the country, from which, as from central fires, the light and the heat of truth are radiating in all directions. As a matter of course, the rarefaction of the surrounding atmosphere has brought in upon these fires many a blast, but as in the natural air it is the generator of acids that feeds the flame, so in these blasts of angry strife, the superabundance of acrimony with which they are charged, has proved a most healthful oxygen to the flame of truth. We are not, indeed, so sanguine as to suppose the struggle nearly at an end; on the contrary, we regard it as having as yet only fairly commenced, and remem-

bering that it is a struggle of truth against interest, of right against possession, of argument against power, of reason against prejudice, and of purity against corruption, we can be confident of nothing, save of the ultimate triumph of the better cause. Present appearances, however, are favourable, and if things go on for a little longer as they have been going on for the last two years, perhaps we may have the pleasure, much sooner than we expected, of welcoming our brethren of the Establishment out of the house of bondage, into the pure and wholesome air of Christian freedom.

Of the more favourable symptoms which the present aspect of the controversy wears, we are inclined to regard the delivery, and still more the publication of these Lectures, as not the least gratifying. We are glad to see our friends of the Establishment consenting at last to argue the matter with us; and relinquishing the ungenerous and unworthy attempt to ruin our cause by secret misrepresentation and calumny, at length coming forward into open day and manfully agreeing to submit the controversy to the decision of an intelligent public. We rejoice in this, both for the sake of religion generally, and for the sake of this great question in particular. The only position which a Christian should hold in reference to any supposed point of revealed truth is, that of rational conviction of its veracity; and when it is assailed his only alternative is either to show that it is defensible or to confess his error and forsake it. The obstinate unwillingness of the Church party to follow either part of this alternative, combined with their plentiful use of less honourable means of retaining the confidence of their adherents, while it gave to the whole controversy somewhat of a discreditable aspect, tend-

ed also in no small degree to depress the minds of those who were sincerely desirous that TRUTH should make progress, and that the minds of their Christian brethren in the Establishment should be disabused of those errors to which time had given a sanction, which, as it was merely fictitious, it was confidently believed a little enquiry would serve to dissolve. In this we were necessarily baffled, so long as we had all the argument to ourselves, and were opposed only by the witless and impalpable, but not on that account the less powerful influence of secret misrepresentation as to our characters, our object and our argument. We hope such practices are at length given up; and we hail the appearance of these Lectures as a return to a somewhat more manly, and honest, and reputable mode of settling our differences.

But whilst we are gratified with the fact that these Lectures have been published, we have found but little cause for anything but regret and condemnation in the manner in which they are got up. We have to complain that, with an occasional exception, the authors seem to be totally ignorant of the real questions at issue, or determined entirely to blink them, and discuss in their place, matters which do not essentially enter into the controversy. We have to complain that instead of gravely arguing out the great points on which the controversy hinges, the authors seem generally to have laboured only to show how much might be said that *seemed* to bear upon them, without really touching them. We have to complain that the authors have assumed an air of levity and flippancy, exceedingly unbecoming in relation to so grave an argument. And in fine, we have to complain of the harsh names, the ungenerous and

false imputations, and the contemptuous sneers which some of them, at least, have put forth against dissenting ministers and writers. In this latter respect, Mr Cunningham has chiefly sinned. Not content with styling us "rash and reckless voluntaries," and describing our principles as of an "atheistic, infidel and ruinous character," he accuses us of offending the ears of Christians "by profane parodies of Scripture, and ludicrous perversions of its meaning, by scurrilous jesting and low vulgar ribaldry," p. 4;—of seeking to adapt our materials "to the grovelling tastes of our hearers," of using "arguments addressed to their pride and their purses," p. 9;—and of employing means "by which to prejudice the minds of well-meaning, but weak people," p. 17;—nor, as we have been given to understand, did he abstain from still harsher expressions, especially in reference to the Secession body, when his lecture was delivered, but which either conscience or cowardice has not allowed him to print.—Mr Bruce, though obviously a man of a calmer spirit than Mr Cunningham, and though professing great personal regard for those whose principles he is compelled to expose, has nevertheless not scrupled to charge dissenting ministers with "putting forth the result of their own reasonings, under the assumed sanction of our Master's name, to mystify and frighten us,"—a charge which, whatever Mr B. may think of it, is one of the most awful that could be laid against a Christian minister: see Jer. xiv. 14, 15. Rev. xxii. 18.—Mr Lewis, the unbroken composure of whose self-complacency seems to secure him against the chance of losing his temper, contents himself, in general, with treating us with an affectation of the coolest contempt, and only ventures in one place to tell his readers

that the band of the Voluntaries is like David's army, "to it flocks every one that is in debt, and every one that is in distress, and every one that loves his money better than his religion, and every one that wishes an apology for saving his money," &c.—As for Mr Brown, we exempt him from the charge; his lecture, in this as well as in every other respect, is innocently harmless.

Against the above quoted charges, we need not stop to protest, as unjust, unfounded, and false, for of this there is no man of ordinary information who is not convinced. They can, therefore, injure only those who use them; on us they can have no effect, except to create in the minds of honourable men a prejudice in favour of our cause. But what are we to think of the men who coolly and deliberately advance them;—who, not under the excitement of public debate, or the impulse of irritated feeling, but by the slow and deliberate process of composition, printing and publication, could pour upon men whose characters are unstained by a single crime, a torrent of abuse such as only an apostate or reprobate could have merited? And what are we to think of the cause on behalf of which such unseemly courses are followed? Can that be the cause of truth which requires to be defended by falsehood? Can that be the cause of God, for the vindication of which ministers of the Gospel are tempted to change places with the father of lies, and come forth as "accusers of the brethren?" Such questions answer themselves.

In examining these Lectures, it will not be expected that we should attempt any thing like a regular reply to each of them. Confined as we are within certain limits, all we can pretend to do is to notice, and that briefly, the arguments in favour

of Establishments which they respectively advance, and indicate rather than expound the statements with which they may be met. The Lecture of Mr Cunningham, as being not only the longest, but, from its introductory character, in some degree embracing the subjects of nearly all the other lectures belonging to the first section of the course in connection with which they were delivered, demands from us a larger space than we can give to any of his brethren.

The mode of treating the subject which Mr C. has adopted, is one which enables him to put forth a great deal of apparently logical and accurate reasoning without, however, really coming into contact with the *ipsissima corpora* of the question. After diligently perusing his lecture, we are completely at a loss to know for what state of things he contends. He gives up so much of what dissenters have been struggling to establish, and he argues for what in itself is so utterly impalpable and fanciful, that we have really some doubts whether we have any serious argument with him at all. Though his lecture professes to be upon the *Nature of Union* between Church and State, we would defy any person to find, in all Mr C.'s lecture, an accurate or intelligible description of wherein that union consists. His chief effort is devoted to the illustration of "the possibility of an alliance between the two, on certain terms;" but though these terms are styled "certain," Mr C. has never taken the trouble to tell his readers what they are, or how they may be ascertained. He deals cautiously amid the most vague generalities, ever insisting upon the possibility of "some union," but never condescending to tell us what the nature or what the terms of that union are to be. He is careful, indeed, to assure us that he does not

contend for a State endowment as forming an essential term of it, and he is very zealous in insisting that it must be one by which the independence and spirituality of the Church shall in no degree be compromised; but this only the further excites our curiosity to know of what hitherto unexampled alliance Mr C. is the adviser and the advocate. This curiosity Mr C. not only does not gratify, but very severely rebukes. He regards it as an indication of a very weak mind, and a very "grovelling taste," to be always groping about realities, and asking what things mean, and to what use they are to be applied. Mr Cunningham delights in abstractions, and rejoices to float upon the wings of an *a priori* demonstration. The only question he means to discuss, he tells us, is "one of a purely abstract kind," and he indulges in some very saucy remarks about our incapacity to breathe and act on such lofty ground, and our fondness for "trying to elude observation," and during the process of argument, "to descend to the lower ground, where we can find materials adapted to the more grovelling tastes of our hearers,—arguments addressed to their pride and their purses." Now with all deference to the supernal and ærial powers of Mr C., we must say that we have no objections to discuss the question of union between Church and State abstractly, *i. e.* without reference to any existing form of that union, and we must remind him that in this way it has been discussed by several of the most eminent writers who have espoused our side of the question. But the abstraction for which Mr C. contends, is one which withdraws the question not only from the influence of circumstantial, but from the consideration of its essential and necessary elements. We have no objection to an abstraction which

shall simplify the matter of discussion; but we must protest against such an one as shall annihilate it. When men of sense reason, they must reason about something; and though we grant that in abstract reasoning we are entitled "to suppose any condition of things which is possible," yet it is very clear that this permission does not and cannot extend to the supposition of a state of things which shall, by attenuating the question too much, render it no question at all. In Algebra we reason abstractly; but what Algebraist would sit down to the solution of an unlimited problem? But this is the very sort of problem Mr C. would have us to discuss. His question is, "Is a union between Church and State (not such a union as we have now, be it observed, but *any* union,) possible?" To such a question we object, as in its present form too unlimited to admit of accurate solution.

That our readers may be enabled to form some idea of the strange course of argument Mr C. has assumed, we subjoin the following statement of the circumstances under which he pleads for some union between Church and State in his own words. "We are entitled," says he, "to suppose that the State, that is, those persons who, by the constitution of the country, are invested with the power of making national laws, and of disposing of national wealth, are really desirous, upon right principles, of doing what they can to promote the interests of religion: we are entitled to suppose that there may be but one denomination of professing Christians in the country, one church, of which the legislature, the magistrates, and the great body of the people, are members."—pp. 7, 8. This, our readers will admit, is to suppose a great deal; but even under such circumstances all that Mr C. feels

himself at liberty to contend for is "some union or friendly connection between Church and State"—an union, be it always observed, of which an Endowment forms no necessary part! In natural philosophy it is sometimes requisite in the case of delicate experiments, to perform them *in vacuo*: from the above, one would almost conclude, that according to Mr C. the question of Establishments should be discussed in much the same way.

Having settled that he is entitled to suppose the possibility of some union existing, under such circumstances, between Church and State, Mr C. considers himself further entitled to try all the objections of dissenters against Civil Establishments of religion, by their applicability to this supposed state of things. And as representative, we suppose, of all the rest, he notices the objection "derived from the apparent injustice and hardship of compelling men, as it is commonly put, to pay for the support of a religion they do not believe, or of ministers from whom they derive no benefit." Such an objection as this, is, of course, in the case supposed by Mr C., little better than ridiculous. Where there is no endowment, and of consequence nothing to pay, a man must be a fool to talk of injustice; and even supposing there should be an endowment, yet if all men belonged to one church, there would be no room certainly for using the plea of *injustice*, however we might object to such an endowment upon other grounds. We need not tell our readers that the charge of injustice is urged against a very different sort of thing from that which Mr C. chooses to suppose. It is to an endowment of a particular sect at the expence of the whole country that we object on the plea of *injustice*; and against such an endowment we hold the objection to be

good and valid. Mr C. may sneer as he pleases about an "appearance of great spirituality of conception as to the nature and constitution of Christ's kingdom;" but a sneer is no reply to an argument: and besides we must take leave to tell him, that however bad a mere affectation of sanctity may be, it is at least no worse than having recourse to dishonest shifts, in order to get over a difficulty. Of this there is quite enough in Mr C.'s lecture to shield him from the charge of being very anxious about either the appearance or reality of "great spirituality of conception."

In prosecuting his exposition of the "rashness" of those who have denied the lawfulness of all union between Church and State, Mr C. goes on to enquire what the Church is and what the State is. The former he very accurately describes as "purely spiritual," as "a society founded and instituted by the Lord Jesus Christ, of which he himself is the sole Head, but for the government of which on earth he has made provision and given directions for appointing office-bearers, &c."—p. 10. the latter he defines to "consist of him or of them, who, by the constitution and laws of the country, are entitled to make national laws and dispose of national wealth,"—p. 11. With these definitions we have no desire to quarrel; only when in illustrating the latter of them, Mr C. says, p. 12. that the State "has not only the power, but in a certain sense the right of making what laws for the country it pleases, and of disposing of the life and property of its inhabitants," he gives utterance to a sentiment calculated rather for the meridian of Vienna or St Petersburg than for the metropolis of Scotland at the present aera. Granting him, however, what seems after all the sum of what he contends for, viz. the right of the State to ap-

ply the public funds in that way which the legislature when properly attentive to the wish of the nation shall see fit, let us see how this is to be applied to the point in hand. His first step towards this is to affirm that civil government being an ordinance of God, no less than the church, the great end of both must be the same, viz. the promotion of the divine glory. As to the fact here assumed, we have two apparently conflicting statements in the word of God,—in the one of which the civil government is styled an ordinance of God, and in the other an ordinance of man. In all such cases, the common rule is, that that interpretation shall be preferred which most easily reconciles the two seemingly opposing statements; for that they must be reconcilable no one who holds the inspired authority of the Bible can doubt. Now if, in the case before us, we suppose Paul in styling civil government an ordinance of God, to have reference to the *origin* of such an institution, it is difficult to see by what means we are to explain or vindicate the expression of Peter that it is an ordinance of man. That which is originated by divine appointment can in no sense whatever be an ordinance of man. If however, we suppose the expression of Paul to have respect merely to the fact that civil magistracies are under the providential control and direction of God, (a meaning which his words will without any violence bear) the sentiment of Peter becomes easily reconcilable with that of his brother Apostle; for though directed and guided by God, such institutions being of human device may still be properly denominated ordinances of man. Mr C. is mistaken therefore in regarding the State as a creature of God in the same sense in which the Church is. The one exists by permission; the other by prescription; and therefore to argue from

the office of the one to that of the other is false logic. That both are in the wise providence of God made to conduce to the advancement of his glory, we cannot doubt; but regarding the State as an institution which has arisen merely in obedience to the exigencies of human society, we cannot regard it as having any other end properly so called than the maintenance of peace, equity and order throughout the community.

Mr C. proceeds to say: “Let us now view the Church and State in conjunction, and see if there be really any thing sinful or improper, according to the allegation of our opponents, in union or connection between them, in all circumstances, or in any degree.” p. 16. From this it would seem as if Mr C. was about at length to enter seriously into the question he has professed to discuss, and to meet the arguments which Dissenters have urged against the propriety of an alliance between Church and State, in the ordinary sense of that term. Nothing, however, is farther from his intention. He reverts again to the clouds; and it is only for *some* union, vague, indefinite and as yet unrealised, for which he will contend. We object to this as mere trifling with an important question. If Mr C. will take *alliance* in its ordinary meaning, we are heartily willing to discuss the matter with him as abstractly as he pleases; and since that word as commonly used has two acceptations, we offer him his choice of the two following theses, either or both of which we shall have much pleasure in discussing with him in any way he may prefer: 1st, That using the word alliance in the sense which it bears in the canon law, as denoting a relation contracted by marriage, the Church, in allying itself to the State, has been guilty of (we use a term suggested by Mr

C. himself) "adultery:" and 2ndly, That taking this word in its political sense as a union offensive and defensive, in which two parties bind themselves mutually to help each other, the union between Church and State has been effected at the expence of the spirituality and independence of the former, and of the peace, harmony and good order of the latter. We pledge ourselves to take the affirmative of either or both of these (for they are in fact both one) at any time Mr C. chooses, provided he will hold by the negative; but we have really neither time nor inclination for such an empty logomachy as that to which Mr C.'s pages are chiefly devoted.

Mr C. speaks loftily of "the high ground" he has taken; but as he advances he shews that, when occasion serves, and he thinks he can do so with safety, he also can descend to a lower sphere. After all, a word must be said in favour of Endowments, and accordingly he slips in the following question: "Even if the State should endow the Church, that is, devote a portion of the national wealth to the erection of churches and the support of ministers, although this is not an essential part of the idea of Establishment or union, how is the spirituality of the Church, or its peculiar character, as bound, in all things, to be obedient to Jesus Christ, necessarily affected by this?" p. 23. Now this is a common-sense question, and deserves a reply. We answer, then, that an Endowment by the State impairs the spirituality of the Church, by introducing into it agencies and influences of a temporal nature—by leading it to look for its support to an earthly arm—by employing for its maintenance the gross worldly power of compulsion—and by tempting it systematically, and as a part of its very being, to neglect the ordinance of

Christ respecting the support of his servants, and so to destroy "its peculiar character as bound in all things to be obedient" to him. This is an answer which has often been given; but Mr C. either has never met with it, or does not find it convenient to notice it, as he contents himself with asking the question, and then, as if it had been unanswerable, passes on to other matter. In another part of his lecture, however, he takes up that portion of it which refers to the use of compulsion as implied in the fact of an Endowment, and attempts to refute the charge by remarking, "1st, That an endowment is not necessarily involved in an Establishment of Religion; 2d, That it is possible at least, and that is enough at present, when we are discussing abstract principles, that all the individuals, from whom any thing is demanded for the support of a Church Establishment, may give it voluntarily; and, in the 3d place, even if they should not, that there is still no compulsion, properly so called, in the case, that is, none involving a violation of the dictates of justice, equity, or humanity."—pp. 26, 27. On the first two of these we offer no remark; they are somewhat too nebular for our matter-of-fact vision; but as the third really touches the matter in dispute, we shall briefly examine its force. And in the 1st place we remark, that it is by no means essential to the nature of compulsion that it should be unjust, iniquitous or inhuman. Every tax is levied, properly speaking, by compulsion; it may be given voluntarily, but with that the law has nothing to do. Now, even to this species of compulsion Dissenters object, not so much on the plea of injustice, as on the plea of its being contrary to the divine prescription that the Christian kingdom is not to be administered by worldly means. They maintain

that the Church ought not to be supported by a tax appointed and levied by the civil power; and that without any respect to its injustice or otherwise, but simply because of its infringement upon the law of Christ. But 2ndly, The compulsion employed in relation to an Endowment is in point of fact both unjust and cruel. Being used to collect a tax levied for the benefit of an exclusive sect, from individuals conscientiously opposed to the tenets of that sect, it partakes of the nature of persecution for conscience sake; and the benefits professedly purchased by the tax being confined within certain limits, it is necessarily unjust to those who cannot come within these limits. If, in reply to this, Mr C. should say that the State has a right to tax the community for any object our legislators may deem desirable; we answer, the State can have no right to do wrong; it may have the power but the right it cannot have. This Mr C. himself admits: for he says, that "men may, if they choose, do anything that is morally and constitutionally competent to induce the civil rulers to alter this arrangement of property,"—an admission which rests for its propriety and legitimacy entirely upon the assumption, that it is only a legal and not a moral right which the rulers possess, and in such cases exercise. It is possible, then, for the State to impose an unjust, *i. e.* an unequal tax; and surely the compulsion which is employed to gather that tax, is to those who suffer by it, unjust, iniquitous and cruel. But this is the very charge urged by Dissenters against a tax for the support of the Established clergy. And as Mr C. has said nothing to rebut this charge, it remains in all its force, and his remarks on compulsion are wide of the real mark.

Mr C. having thus according to his own account brought the objec-

tions of the Voluntaries against the union between Church and State to the test of abstract truth and found them wanting, proceeds to state the positive evidence in favour of his position in order that he may still more fully "expose the recklessness of his opponents, and the dangerous character of their principles." We have devoted too much space already to Mr C. to admit of our following him through this part of his lecture. Nor is it necessary that we should: the reasons he adduces are as old as the controversy itself, and verily in passing through Mr C.'s hands they acquire nothing that should tempt us to meet them with a fifty-times repeated refutation. The old ingredients are served up in the old style, only they are spiced with a little of that peculiar virulence in which Mr C. so strangely delights. Our readers, we suppose, have no taste for the *crambe recedta* of the Mosaic economy, and the authority of Christ as king of nations, and the light of nature, and the other topics, in themselves so valuable, but in relation to this controversy so useless, which the advocates of Establishments have in spite of reason, Scripture and common sense, been retailing since the days of Hooker to the present. Mr C. gives us nothing else, and therefore we shall now take leave to dismiss him and his lecture, and pass on to the next. The next is Mr Bruce; but of his lecture, as well as of the others on our list, we are compelled by want of space to defer the consideration for another month.

Portrait of Popery. By JOHN HILL, M. A., Minister of the Gospel, Huntly. pp. 250.

The ancient Catholic Faith defended against Romish novelties. By the Rev. EDWARD NANGLE, A. B. pp. 98. Robertson & Co., Dublin.

RICHARD CECIL, in his epigrammatic style, has characterized popery as the master-piece of Satan. "I believe him," says he, "incapable of such another contrivance. It was a systematic, and infallible plan for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity contemptible by the abuse of its principles and institutions. It was formed to overwhelm, to enchant, to sit as the great whore, making the earth drunk with her fornications. It is perhaps impossible, in the very nature of things, that such another scheme as popery could be invented. It is in truth the mystery of iniquity that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity, and so to interweave its abominations with the truth, as to occupy the strongest passions of the soul, and to controul the strongest understandings." It is a heterogeneous amalgamation of Paganism, Judaism, and corrupted Christianity, so skilfully modified, as to operate upon the credulity, the false hopes and guilty fears of an ignorant, enslaved people. Architecture, sculpture, painting, poetry, and the charms of music, have all been put into requisition to guild and adorn this rotten trunk of corruption, to blind the mind to its naked deformity, and to fascinate the fleshly spirit by its blandishments.

The Reformation in the early part of the sixteenth century, gave "a deadly wound to the beast," which no balm, nor time, nor skill, will ever be able "to heal." Since then the system has been under a consumption. Protestants in general, however, have too long allowed the controversy to slumber. On the Continent of Europe protestantism has gained very little ground for the last two centuries. The boundaries of popery and protestantism, re-

main nearly in the same position that the Reformation left them.

In some districts of the north of Scotland, the Roman Catholics exist in pretty numerous colonies. Considerable detachments too, are found in several of the large towns of the north. Many of "the moderates" in our Protestant Establishment, who are situated contiguous to the Papists, in the rural districts of the country, seem to have determined on a perpetual truce with their neighbours of the church of Rome. They appear anxious to keep the peace, come of the truth what may. They dislike controversy; their protestant faith is hereditary. Some of them, indeed, are as "implicit believers" in the creed of their forefathers as any Roman Catholic can be. They have taken up protestant principles upon trust. They are not the result of Biblical examination, conviction and choice; they are adopted as the dry opinions contained in a catechism or confession of faith, and not the vital principles of experimental piety. In a nominally Protestant country, the Roman Catholic priesthood could not desire a more favourable state of things for maintaining and propagating the popish faith.

Many of the evangelical clergy, however, who are situated in the centre, or upon the confines of a popish population, are not quite so courteous or quiescent: they are better informed than their moderate brethren; they are much more a match for their opponents in point of argument; and are occasionally disposed to measure arms, and break a lance with them. In discussing the more gross and palpable parts of popery, a pious intelligent minister of the Kirk of Scotland, is at no loss to keep his ground, and carry war into the enemy's camp. The wily priest, however, will often puzzle the Protestant clergyman, if

he does not keep in close company with the celebrated axiom of Chillingworth: "The Bible, the Bible alone, contains the religion of Protestants." The advocate of a church as by law established, which has the king either as her visible or virtual head,—which makes a legal claim upon the tithes of the country, and can enforce them by imprisonment and poinding,—which has her ecclesiastical patronage chiefly in the hands of the ministers of the crown, and the aristocracy of the land,—which deprives the people of their right to choose, and the privilege of supporting their own pastors,—and can induct her incumbents at the muzzle of the musket;—a church which has her creed and catechism sanctioned by acts of parliament—that claims a religious monopoly of taxing and teaching the entire population of a kingdom, whether they choose it or not,—and tolerates dissenters because better cannot be;—the advocate of an ecclesiastical establishment, holding so many points of church polity, so much in common with the Romish establishment, will often find himself staggered, and his ground greatly circumscribed by his adroit Roman Catholic opponent. The doctrinal articles of such a protestant church may be sound; but the polity of such a church can no more be defended exclusively from the New Testament, than that of the scarlet coloured lady, which is seated upon the seven hills of "the Eternal city." His proper province is the doctrinal errors of the church of Rome. He is vulnerable on points of church polity. Both claim a right to make laws in the church, and enforce them by the secular power. Both proceed upon the assumption, that the church must have a visible head; and that the canon law of the kingdom of Christ, as contained in the New Testament,

is incomplete. Both appeal to the Fathers, rather than to the inspired Apostles of the Lamb. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Protestant, who takes all his religious principles directly and exclusively from the Bible, and who feels their vital and sanctifying power in his own soul, stands upon an impregnable Rock, against which all the powers of darkness can never prevail. "The word of God is quick and powerful,—sharper than any two-edged sword." In a skilful hand, it can pierce and cut in both ways. It is equally efficacious in cutting down superstition on the one hand, and infidelity on the other,—in extirpating error, and destroying despotism. A single sentence of inspired truth, appropriately applied, is sufficient to supersede bulky tomes of canonized sophistry and superstition. "The stone cut out of the mountain without hands," smote the image of gold and silver, and brass, and iron mixed with miry clay, and scattered the whole heterogeneous mass, as "the chaff of the summer threshing-floor."

It appears, that of late years, there has been some stir in certain districts of the north, upon the Roman Catholic controversy. Several of the priesthood have manifested a considerable portion of zeal to propagate and defend the tenets of the Romish church. We do not blame them for this. Truth gains, and error ever loses by calm and scriptural discussion. Genuine Protestant principles have nothing to fear and nothing to lose by being fully canvassed. In the preface to the present volume, Mr Hill informs us of the circumstances which led first to the composition and delivery of these lectures, and latterly to their publication. He says: "In the beginning of the year 1829 the Popish

priest in Huntly, delivered a series of discourses in defence of the tenets held by the church of Rome. A considerable number of Protestants, perhaps more through novelty than any thing else, went to the Catholic chapel to hear these discourses." The Popish priest having thrown down the gauntlet, Mr Hill felt disposed to try the temper of his steel, and break a lance with him. It was also but fair that the public should have an opportunity of hearing the other side, and forming a judgment accordingly by the word of God. Our author says: "He would have had no scruples in delivering these lectures, had no such provocation been given; but when the truth of the gospel was publicly impugned, the call became imperious to advocate it publicly." He adds, "intimation was accordingly given to that effect, which received a welcome, and a countenance, that far exceeded what he had anticipated." The recent building and opening of a splendid Popish chapel in Huntly, has been a new temporary object of attraction to a certain class of persons found among all Protestant bodies, who do not relish "sound doctrine; but after their own lusts leap up to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." Mr Hill has, we think, done well to revise and publish these lectures.

The treatise consists of nine consecutive lectures on some of the most prominent features of the Popish controversy. The list is as follows: "Lecture I. On Romish Tradition. 2. On the hostility of the Church of Rome to the Scriptures, which are the gift of God to men. 3. On Transubstantiation. 4. On the Supremacy of the Pope. 5. On Purgatory. 6. On the seven

Sacraments of the Church of Rome. 7. On the Idolatry of the Church of Rome. 8. On the works of Supererogation, the doctrine of Indulgences, and the cruel Spirit of the Church of Rome. 9. On the tendency, decline, and overthrow of the Church of Rome."

From the mere list of these lectures, a very imperfect idea can be formed of the length and breadth of the field over which our author conducts his readers. The topics discussed are too numerous and multi-form to admit of either a minute or extended specification, within the narrow limits of our work. The volume must be perused in order to form a competent idea of its merits. The tenets upon which Mr Hill animadverts, are chiefly taken from their own standard works. The quotations are given with fairness. The author is too honest to descend to trickery, or garbled statements of his opponents' creed. Earnestness, simplicity, and godly sincerity, characterize his discussions. He feels the solidity of his ground, and that artifice or sophistry would be as unworthy of the cause, as abhorrent to the feelings of the advocate. His uniform appeal is "to the law and to the testimony." Principles and facts are called by their proper names. There is no blinking of the subject under discussion. The topics handled, embrace a wide range. The proofs are, in general, judiciously selected. The fabric of the argument is firm and compact. The style is plain and nervous. The reader is made to see and feel that the writer is in earnest; and that it is a question of truth and error—of life and death, that is pending. It is a subject of vital principles, rather than loose opinion. The case of the unconverted and unholy Protestant is not slurred over in silence. He is

given to understand that except *he* be born again, he must also inevitably perish.

Our limits will not admit of copious extracts from this interesting volume. We can only give a specimen or two of our author's style and manner of treating the subject; and fondly hope that not a few of our readers will put themselves in possession of the volume itself. In applying the subject of his lecture "On Romish Tradition," Mr Hill remarks:

"Were it possible for us to gain a hearing from our neighbours who cling to tradition, we would say to them: There is one thing in which we all agree,—that the Scriptures of the Old and New Testaments are of divine origin. Will you then be intreated to compare candidly what is written there, with the traditions which are imposed upon you by your priests? Such a request is put with any thing but a disputatious spirit; it is proposed and pressed upon your attention with the simple design of leading you to the truth. The examination at any rate could do you no injury: make it, and act from conviction. Believe the testimony of Jesus, whatever it may lead you to abandon or adhere to. Honour him thus far to give the decided preference to his written 'sure word of prophecy.' The entrance of his words giveth light; it giveth understanding to the simple.

"Again; for the most part Protestants pay far too little attention to the heavenly oracles, which they profess to believe. It is a mournful circumstance which prepares men for looking with a careless eye upon those who would substitute something else in their room, and which prepares them for meeting with all but perfect reconciliation, those who deny and envy the Scriptures that high place in which their author has fixed them. Remember, I beseech you, that your creed may be sound, while your hearts are not right with God. You may see through all the absurdities of the Popish faith, and of other unscriptural systems, and yet remain in unbelief. You may bear the honourable name of Protestant, yea of Christian, and at last go down to the grave not washed from your iniquity. Without faith it is impossible to please God. None shall see him without holiness. Take this into your imme-

diate, deep consideration; then you will value God's Word in another way than you have done. With the most pressing, piercing urgency, it entreats you not to neglect the great salvation. It sets open before you the way of escape, and constantly points you to the Lamb of God."—p. 33.

Of the other little work we have not left ourselves space to say much. It is an able and well written exposure of Popish errors, called forth by an attack upon Protestants, on the part of a Roman Catholic priest at the altar in Achill, (Ireland.) Mr Naugle challenges his antagonist upon fourteen points of difference between Papists and Protestants. An angry reply by "a Catholic Layman," exhibits at once the imbecility in point of argument, and the malignant virulence of spirit so invariably characteristic of the antichristian system. The Protestant clergyman in replying to this tirade, preserves admirably the "*suaviter in modo, et fortiter in re.*" His reasonings upon doctrinal topics are unanswerable; but when he touches, although but briefly, those matters relating to ecclesiastical polity, he lays himself open to a caustic rejoinder. Describing the marks of the false teachers, of whom the Apostle Peter writes, Mr Naugle says:

"The doctrines of these false teachers were to be particularly connected with gain. 'Through covetousness shall they with feigned words make merchandise of you.' This cannot apply to the ministers of the Protestant Church; the amount of their income does not depend on the credit given to their doctrines; the value of their 'tithes, glebes, church lands,' &c. continues the same whether their parishioners receive and believe their instructions or not; but it is not so with the Romish priests, every one of their doctrines is a source of profit to them. Baptism, confession, extreme unction, purgatory, masses, all help to swell the amount of priestly income, and therefore covetousness engages the teachers of these doctrines to support them."—pp. 31, 32.

The "Catholic layman" asks,

"But what in the name of common sense do these men mean by talking of the Priest's Support? Does not the apostle say, 'that they who serve the altar, are to live by the altar?' 1 Cor. ix. 13. Really when I saw those words methought I heard some poor Catholic peasant cry out tithes, tithes, church lands, church cess, glebes, minister's money, &c. &c. all, all, like an enormous millstone falling down on the backs of the poor, crushing them to the earth. Why not come forth with clean hands to make such a charge; and with what face can these parsons stand up in a pulpit to preach justice and judgment, after taking the poor man's substance without any recompense, but maligning his holy religion?"—p. 13.

Nor is it easy for an advocate of the "divine right" of Diocesan Episcopacy with its "apostolic succession," to combat successfully the Popish disputant in matters of polity. One thing appears certain:—the Established Church of Ireland is not the instrument by which the seductive and soul-destroying errors of Popery can be rooted out, and the conversion to God of Ireland's millions, effected.

The Christian Liberator, designed to advocate the Emancipation of Churches from secular Control.
pp. 24. Greer, Belfast.

THIS is an additional soldier just enlisted into the army of "Voluntary" advocates. He is an Irishman, moreover, and with characteristic ardour denounces war against the gross ecclesiastical system of that much injured land, and the *Regium Donum* given as a quietus to the Presbyterians. It is a two-monthly publication, and the annual subscription is one shilling. We cordially recommend it to our readers. Wardlaw is the Agent in Edinburgh, we understand.

Thoughts on the Lord's Supper,
by a private Christian. Fourth Edition. Gallie, Glasgow.

WE are glad to see a fourth edition of this excellent little work, which is already favourably known to our churches.

* * We understand it is the intention of the friends of the late Mr Lyle of Greenock, of whom a biographical notice was inserted in our first Number, to publish a Volume of his Discourses and Remains, which may be expected to appear soon. Should any profits arise from the publication, they will be given to the Congregational Union of Scotland.

RELIGIOUS INTELLIGENCE.

FOREIGN.

ARRIVAL OF MR KNIBB AT JAMAICA.

WE are happy to have it in our power to lay before our readers the following extracts from a Letter, addressed by Mr Knibb to the Baptist Missionary Society. They are taken from the *Missionary Herald*.

"We had our usual portion of sea-sickness, of storm, calm, and squalls. The sailors attended the means of grace on the Lord's day, and read, with apparent pleasure, the tracts we distributed among them. I believe that you are aware that the Captain took out his family. One of the number, the eldest daughter, died on the passage. Her parents had spared no pains or expense in the decoration of her person, or the formation of her mind; and really she was a lovely, interesting

creature; but, she had not known Jesus. A rapid consumption seized her, and in a few weeks terminated her mortal career. I embraced every opportunity of conversing and praying with her; and never shall I forget the intense anxiety she manifested to hear and know the truth; and I do hope, though I know the too frequent fallacy of death-bed repentance, that pardon and peace were hers. Often did she thank me for the advice I gave, and expressed her thankfulness to God, that she had been brought where she could hear the truth. On my arrival at Port Maria, I committed her remains to the silent tomb, there to rest till the resurrection morn. As soon as the boat could be made sea-worthy, we embarked for Rio Bueno, which we reached in safety the same evening. On entering this lovely little bay, the first object that attracted my attention was the ruins of the chapel in which I had many times proclaimed the words of eternal life. The person who set fire to the chapel is beneath the clods of the valley. Shortly after, he left his home for a ride, was missed for two days, when he was accidentally discovered by a negro, hanging between two rocks, *quite mad*, from whence he was carried home, where he died in the same state. The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when, being fully assured that it was indeed their minister, they ran from every part of the bay to the wharf. Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily we were nearly pushed into the sea by kindness. Poor Mrs. K. was quite overcome. They took me in their arms—they sang—they laughed—they wept; and I wept too. "Him come, him come, for true." On they rushed to the chapel, where we knelt together at the throne of mercy. On the following morning we started by land for Falmouth; the poor people in the pass all knew me, and had I stopt to shake hands with all, I should have been long on the road. As I entered Falmouth, I could scarce contain my feelings, nor can I now. I was, and am, completely overcome. They stood—they looked—"It him, it him, for true; but see how him stand; him make two of what him was, when him left." Soon the news spread, and from 20 and 25 miles distant they came. In the evening we held a prayer-meeting. The chapel was crowded. As I set my

foot on the threshold, they struck up, quite unexpectedly,—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

On the sabbath-day, when the people came from the country, the scene was the most interesting I ever beheld. At six in the morning the place was full. At the ten o'clock service numbers were on the outside; two magistrates were present. I preached as well as my feelings would allow; afterwards I addressed them on the change in their circumstances. Oh, the happiness of having the tongue set free from the shackles of slavery! I am sure you will excuse my feelings,—'twas a noble sight! they were as still as death. I urged upon them the duties they would have to perform; and told them, I was sure they would fulfil them.

I showed them the specimen Testaments I had brought; and we distributed several hundred tracts, in commemoration of the day. Heartily did I wish that the Committee of the Tract Society could have enjoyed the scene. The avidity with which they were sought was only equalled by the pleasure with which they were bestowed. When I descended from the pulpit, they could contain themselves no longer, and the magistrates had a good specimen of the manner in which "the notorious Karibb" was received by his people. In the afternoon we commemorated the Lord's Supper; about four hundred of the members sat down. It was indeed a feast of love. Brethren Dendy and Dexter were present; and I think all could say, "It is, indeed, good to be here." After the service, two African females came to me, each with an infant, born after the first of August. When they presented their children, and thanked me for setting them free, my feelings were completely overcome—I left them, and retired to weep. I preached again in the evening, and thus closed the first sabbath among my people in Falmouth.

Last sabbath the tent was rigged, and answers well; though it rained on it for two hours the wet came not through, and the people sat quite dry. I did long that the kind donor could have seen it, with those who had walked nearly twenty miles, sheltered from the rain, sitting beneath it: I am sure it would have fully recompensed him for the cost it incurred. One half is intended for the sabbath-school children; there are now more than four hundred

children, and not a place where they can meet.

I must express to the committee the gratitude I feel for the services of brother Dendy. The church is in peace, harmony, and love; while his unremitting exertions have, under the blessing of God, been eminently blessed. His feeling of high esteem is only damped by the state of his health. He has over-worked himself, and appears quite emaciated. I do yet trust, that he will be restored; and will long be spared, a blessing to the mission.

At present, I have not met with the least symptom of interruption; not a single person has said a disrespectful word to me. Mrs. K. has a little son, born on the fifth of November—the day of my first sailing from England ten years ago. Mother and child are both well."

MALACCA.

THE following interesting Letter from the Rev. John Evans, dated Anglo-Chinese College, Malacca, August 4. 1834, was addressed to the Foreign Secretary of the London Missionary Society.

"MY DEAR SIR—Your kind and cheering letter, bearing date Nov. 30. 1833, I duly received about a month back. I delayed replying until our August vacation, conceiving I should then have time to write more fully, as my official duties in the college occupy the major part of my time. From six till seven, A.M., I am engaged with my Chinese teacher; seven to eight, service in the College, at which attend the students, teachers, printers, servants, and some strangers, averaging every morning seventy persons and upwards. After this service the senior class read a portion of Scripture, are interrogated upon it, make their remarks, and have it fully explained. From nine to ten I am with my Malay teacher, ten to twelve in the college, one to two with the Chinese teacher, two to four in the college.

There is service every week evening at alternate places in Malacca, and some evenings in the college in Chinese, and well attended. The first Sabbath in May last, in the morning, I preached in Chinese for the first time publicly in the mission chapel. I had been accustomed to go from house to house before. Thus I have found all the difficulties of this hard language to vanish away before perseverance. I cannot be sufficiently thankful to the Lord for thus

enabling me to engage in every duty connected with my department in eight months after my arrival. My son speaks Malay with the fluency of a native, and also reads and writes it in the Arabic characters very well. It is truly astonishing how he has acquired it so quickly. He is now studying Chinese in the Mandarin tongue.

We are, thanks to our heavenly Father, comfortable and happy—truly happy in the prosecution of our labours—and blessed be God for his goodness, enjoying the best of health. I look forward to peaceful and joyful days at Malacca. I am happy to state that our mission wears a promising and pleasing aspect. I think the Lord is blessing his work. Four native adults were baptized a short time ago, one Chinese female and three Malays, one male and two females. We have more candidates for baptism, both Chinese and Malays. The females are regularly catechised by Mrs. Evans, who gives a very promising account of them. I feel assured that the Lord will ultimately give the vast population of China to his Son, as a part of his heritage. Many soldiers of the cross may fall in the warfare ere the victory be complete; but it is a glorious war, and most assuredly the victory will be ours. We may fall, but the cause—no fear for that, blessed be God!—will not fail; Omnipotence will carry it on. There will, there must be hard contests, but great and glorious rewards.

We have some very promising youths in the college, and I trust the Lord is revealing himself to them by his Holy Spirit. May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, rest upon you, and the whole body of Directors.—Amen.

I am, dear Sir, affectionately yours,
JOHN EVANS."

EAST INDIES.

THE Rev. W. B. Addis, missionary at Coimbatore, under the direction of the London Missionary Society, has transmitted the subjoined account of the conversion and baptism of a native Schoolmaster, accompanied by a Letter from the new convert.

"In the month of June, 1831, I engaged the subject of the following lines as a schoolmaster, at the recommendation of a learned Shastree. At that time he was a very rigid heathen, but a man of abilities; but so great was his devotion, and his rules,

&c., that I could scarcely prevail on him to teach the boys on the Sunday, as it interfered with his accustomed ablutions, &c. However he complied, and after he had been some time acting as schoolmaster, I found that he was very diligent in studying our books, so much so, that on my weekly examinations of the schoolmasters, I was gratified, and even surprised; but still he remained a firm heathen. I one day gave him a particular invitation to join us in public worship of the true God; he complied, and I was much pleased to see him the following Sunday morning at public worship. During the whole time I observed a very great attention on his part to the sermon. He continued to attend regularly for several Sabbaths, and one Sabbath I saw he had brought his son, a lad about twelve years of age, with him. A few Sabbaths after, I found one of his relatives with him at public worship, and the truths of the gospel brought tears in his eyes. A short time after, there was a very particular feast in the town of Coimbatore, when it is usual for the heathen schoolmasters to solicit leave of absence, but I found he did not apply. A few days after I was in his school-room, and asked him whether he had been to the feast. I was much astonished, as well as rejoiced, by his replying, "I have forever done with such things." On a further conversation, I found the man had really begun to see he required a Saviour, because he found himself a sinner. From that time he openly declared himself on the Lord's side, and relinquished his heathen customs, and brought some of his family regularly to public worship, both on the Sabbath and on week days, at which times I have seen him greatly affected. At the opening of our new place of worship, he brought his wife with him (a circumstance known to be decidedly favourable by those accustomed to Indian customs,) and from that time he and his whole family have been constant attendants. I never witnessed such progress in any individual as he has made in theology in so short a time, which makes me decidedly think (with other accompaniments) that he has indeed been "taught by the Spirit." Since he has embraced Christianity, he has, as is usually the case, suffered from his heathen relations and neighbours, but has borne all with the greatest humility and meekness: so much so, that they have been surprised, and have now left off opposing him, and are ready to listen to his instructions. He solicited baptism some time ago; but I thought proper to postpone the

rite till I saw greater proofs of his sincerity. But after seven or eight months trial, I thought it not to delay the ordinance longer. On the 18th of March I baptized him in the presence of the little congregation and many of his relatives and friends, and solemn a scene it was, and many appeared greatly affected, it being the first convert from heathenism that ever received Protestant baptism in this part of India, and after one year's labour, the first fruits of this mission. May the same prove a prelude to an abundant harvest to the garner of the Lord!"

Translation of a Letter from the First Convert at Coimbatore, dated March 27th, 1834.

"I Vathayamakum, with all humility write to the fathers who compose the Missionary Society in England, and who, with increasing diligence, are making known to men the one glorious and Triune God, the Creator of all things; who fills all space, and who rules and supports all mankind in all places, and who is the author of the salvation by the one Saviour Jesus Christ. You who are publishing the words of that salvation, and who compose that Society worthy of honour, and by whose instrumentality I have been brought to the knowledge of salvation through the merits of the Saviour's death, and am become a child of God whom I praise. Beforetime I was an idolater, a seeker of vain praise, one without solid hope, one without true comfort, a servant of the devil, one without a method of having sin taken away, but now by means of the teacher that has been sent by you, and by us beloved as a father, that is Addis, brought to the knowledge of salvation through the eternal Son of the true God, revealed in the gospel, and explained by him (that teacher) to us, and applied by the power of the Holy Ghost; I have learnt through the Holy Spirit the way of salvation through the shed blood of the only Son of God, sent by the Father to take away the sins of men, and by whom the Holy Ghost is given to dispel darkness, and to regenerate men. Of this I was before ignorant, and am still very weak and sinful, but I am filled with joy, and by the help of his grace determined in gratitude to devote all my life to his service, with true repentance applying for his precious blood shed on the cross to take away my sins, and for the Holy Spirit to be afforded to sanctify me and make me fit for heaven.

"I have not only received these favours from the Lord for myself, but he has also graciously extended the like to my wife, and eldest son, and to my youngest brother, who all have left idolatry, and have had turn of mind (conversion), and have obtained faith in Christ, and have been baptized. Also among my friends some are converted and have received baptism. My eldest brother and his family, and my mother, and some more among my relatives, are joined to the Christian congregation, and are learning the gospel. So that some of those of my people who before hated me because I received Christ the Saviour, have had sorrow of mind for sin, and are now joined to the Christian congregation. Thus the Lord has shown favour to me, and to my household, and to my relatives, and to my enemies, so that I am filled with joy. Moreover in the town of Combatoor, and in the villages around, are to be found many who, although they continue heathen, are seeking to know our gospel, and many are to be found who have left idolatry—who were before zealously joined to it, and are now reading our books, and some openly declare the Christian religion to be good and excellent. So that those who were before this in the dark, have this much freely given them by God. For all that he has graciously bestowed I desire with thankfulness to render praise to Him.

So Vatheyamakunil,

With respect,

Humblly writes."

STATE OF RELIGION IN FRANCE.

THE Christian Observer for March contains a highly interesting sketch of the religious state of France, from the pen of a foreign Protestant clergyman, not a Frenchman. After expressing his conviction of the very imperfect knowledge possessed in this country respecting France, he remarks:—

"The notion which pretty generally prevails that the Roman Catholic religion is altogether fallen in France, is quite incorrect. True it is, that in Paris and other large cities you see only women in the churches; and that men, who almost all believe themselves to be great men because they have perused some pages of Voltaire, and because they admire Victor Hugo and his romantic school, reject the faith which their priests preach by the authority of the Church, without taking up any other reli-

gion in its stead. But look in the villages throughout most of the departments, and you will see churches often crowded with persons of all ages and both sexes. This is particularly remarkable in the south and west. I know that all this is in most places darkened by ignorance of the word of God, and superstition; but it is not in every case the absence of all religion, for I have seen many a single-minded soul looking from the crucifix which is hanging in the parish church, and by the bedside in the house, to the Cross on Golgotha, and hoping for acceptance before God through the merits of that Saviour whom the Roman Catholic Church has not altogether rejected, and whose eternal Godhead it steadfastly maintains.

"But besides this kind of religion, is it known that there is now in France a host of men, of the younger generation, who, with the most brilliant talents and the highest attainments in literature and learning, endeavour to bring back their countrymen to the faith of their fathers? And although most of them remain in the Roman Catholic Church, they despise the flippant sarcasms of Voltaire, the melancholy deism of Rousseau, the materializing philosophy of Condillac, and ground all philosophy on the revealed word of God. Whoever will have an idea of that party, may read their publications in the *Revue Europeenne*, a monthly periodical, superior, as to talent, to any thing else published in France. The leader of that party, M. Bautain, a Professor at Strasbourg, is one of the most distinguished men of the kingdom. The most rigid Protestant may go along with him throughout the field of his philosophy, which he grounds on the Bible alone; but when he comes to practical religion, he passes through the Vatican, where we cannot follow him, although we could meet again, we hope, at the end of the journey, for he also arrives at the foot of the Cross, where he humbly casts down all the pride of human learning. M. Bautain holds meetings for edification at Strasbourg. Even among other men of learning, who reject the Roman Catholic faith, and who, till now, have received no religion, there is a powerful re-action towards serious ideas, and a spirit of inquiry, to which the *Philosophie Spiritualiste* of Cousin has greatly contributed. Although there is a mass of corrupt and impure literature, particularly in the dramatic field, there is also a class of literary men who shew a decided leaning towards piety. One of the most brilliant poets of the day,

has just published a book in which he relates the history of his wanderings in the world, and of his conversion—*conversion* in the truest and deepest Biblical sense of the word—which any Christian would, I think, be happy to have written. I allude to the work, perhaps whimsically entitled *Volupté*, by M. de St Beune, so well known by his delightful poetical work, *Les Consolations*. I might name also the religious novels of Droulleau, who, however far he may be still from Biblical truth, tends evidently towards it.

“I cannot leave these allusions to the state of things within the Roman Catholic Church without farther asking, is it known that the *Bible*, that book once unknown to Roman Catholics, is being printed by them, and widely circulated? Is it known that an edition of the Bible with engravings is now being published, the editors of which wanted to have 100,000 subscribers before they began printing, and that they have found them all? Is it known that this immense undertaking is under the immediate patronage of the Archbishop of Paris, and of the *clerge de France*, as the editors express themselves, although the actual Pope is decidedly averse to Bible societies, and to the reading of the Bible in popular language? Is it known that the celebrated and learned M. de Genvude, the *ex-dévant* editor of the *Gazette de France*, therefore a decided champion of Popish authority, is publishing a new translation of the Bible, which is widely circulated among all classes by selling it in small *livraisons* at one penny each? Is it known that even the Jewish Professor of the *Ecole Israélite* at Paris, is publishing a new edition of the Old Testament? Is it not cheering, and does it not promise better times, to see the advertising pages of the political papers, and even the walls of Paris, often covered with that blessed title, written in large letters, LA BIBLE? Who would have thought of this, under the influence of the unbelieving philosophy of the eighteenth century, or under the all-absorbing reign of Napoleon, or under the Jesuitical period of the Restoration? For those who have eyes to see, these are ‘signs of the times.’

“But if the strong-hold of Satan is so attacked from within, as there no battle fought from without? Do the Protestants remain idle and silent? From the statements of some persons, one would almost believe it. But it is not so. Out of the 620 Protestant clergymen of the National Church, a good number are proclaiming

faithfully and ably the glad tidings of the gospel of Christ. In almost all the large cities of France there are one or more faithful ministers of Christ bearing testimony to the truth as it is in Jesus. To name only some of them—Paris, Lille, Rouen, Havre, Balbec, Strasbourg, Besancon, Dijon, Troyes, Versailles, Orleans, Rennes, Brest, Nismes, Montpellier, Toulouse, Montauban, Bordeaux, Grenoble, Lyons, Marseilles, Toulon, La Rochelle, &c. &c.—in all these places, and many others, Christ is preached as the only Saviour of sinners. Not only is the gospel preached in such places, and in hundreds of the villages, but wherever there is an evangelical ministry you will find religious societies, and smaller associations connected with the parent societies at Paris. Thus supported, there are in that last town two Bible Societies—one limited to the Protestants, another extending to the Roman Catholics; a Missionary Society; a Tract Society; a Home Missionary Society, under the name of *Société Evangélique*. Besides the preaching in the national church, there are in many places chapels where the gospel is preached, either by ministers of the national church, or by others; so in Paris, Havre, St Quentin, Lyons, Versailles, Tourmes, Chalons, Macon, &c. &c. Some of these ministers are supported by the Home Missionary Society, others by the *Société Evangélique* of Geneva; others, twenty-one in number, by the London Continental Society, under the superintendence of M. Pyt, a most able minister and spiritually-minded Christian; others by the Wesleyan connection, and others by the Baptist Society of London. All these societies employ, besides preachers, private young men, who go about through most of the departments selling Bibles and Testaments, and distributing tracts. This newly invented means of circulating the word of God has proved most useful. Many souls have of late not only seen the errors of Popery, but have actually been brought to a saving knowledge of Christ crucified.”

The following admirable remarks, are among the writer's reasons for not wishing a supply of English ministers in France. Alas! that they should be so well-founded.

“Besides, there is a truth, which I cannot help expressing here—begging that your readers may lay aside all national feeling (which I by no means wish to wound)—a truth by which the conductor of the Christian Observer cannot be of-

fended, after having sent to the press, and into the world, such an excellent paper as 'Counting the Cost;'* a truth quite in harmony with Aglicanus's exalted sense of self-denial and devotedness—namely, that if France is to be converted to the gospel of Christ, as I have no doubt it will be, and that speedily, that gospel must be preached there in a spirit widely different from the spirit which, generally speaking, characterizes Christianity in your country. I acknowledge that England is foremost of all countries in the world, perhaps, in a religious point of view; that England is, in the hand of God, a powerful and blessed means for the conversion of the world; but, nevertheless, it must be said, there is a fearful degree of worldliness among Christians in your country—a love of stiff social distinctions, which even the gospel does not break down between Christian and Christian of different stations in life, and which often kills that sweet privilege of the children of God, brotherly love; an indulgence in carnal comforts and luxury, which wealth has brought in, and which Christianity, with all its sanctifying power, does not always eradicate; a looking to what is great and influential according to the world—(I acknowledge, however, the exceptions, and I admire them exceedingly.) There is very little of all this among true Christians in France; I can speak with impartiality in this matter, for although a foreigner, (of which my bad English will be too faithful a witness,) I am no Frenchman; and I think that these ~~elements~~ ^{elements}, brought over and mixed with that rising, and simple, and primitive revival in France, would be hurtful beyond all expression. What France may become, and I firmly hope will soon become, through the grace of God, time will prove; but the earnest prayer of all who love the Lord Jesus ought to be, that Christianity there may remain, and become more and more disentangled from all conformity with the world; and bearing the heavenly image of Him who, although God over all, was a carpenter's son, and whose eternal kingdom was founded among the poor by twelve peasants!"

MURDER OF TWO AMERICAN MISSIONARIES.

WE extract, from an American Paper, the following account of an event with some of the particulars of which many of our readers are doubtless ac-

quainted. It has been noticed in the newspapers.

"Messrs Munson and Lyman left Batavia on the 7th of April, and proceeded to Padang, a European settlement on the south-western coast of Sumatra. They then visited the islands of Batu and Nias, and when they had made the necessary researches in those islands, they proceeded to Tappanooly, a Dutch settlement, also on the south-western coast of Sumatra. They reached that place on the 17th of June, and remained there till the 23d, making preparations for their intended journey into the country of the Battas, which are a people inhabiting the north-western part of the island, and combining some of the more common indications of civilization, such as reading, writing and laws, with some of the worst customs of savage life. Sir Stamford Raffles travelled among them, and was much interested in them as a nation. So did Mr Burton, the Baptist missionary, formerly at Tappanooly, and he travelled safely. The inquiries of Messrs Munson and Lyman induced them to believe that, with their pacific intentions, and their pacific appearance as travellers, they also should incur little danger of violence. * * *

"With such feelings and wishes they commenced their journey on the 23d of June. The residue of the sad story is derived from the narration given by Si Jan, a faithful attendant who had accompanied them from Batavia. He is described by Mr Medhurst as an honest, simple-hearted man, who has long been conversant with the mission family at Batavia.

"The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter and one or two other natives. The postholder and another Dutch officer attended them beyond Tappanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered them from the burning sun. It was only at the end of each day's journey, that they found any thing like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village, they were immediately

* An article in a former Number of the Christian Observer.—Eds.

surrounded by multitudes of natives, men, women and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

"Si Jan mentions but one instance, after their departure from Tappanooly, in which the natives attempted to persuade them not to proceed. This was on the second night after their departure, when they fell in with a Rajah Swasa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he would write them from Tobah. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

"About four o'clock in the afternoon of Saturday, June 28th, they came suddenly upon a log fort, occupied by a number of men armed with muskets, spears, &c. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming upon them from one side and from the rear. The coolies immediately threw down their burdens, and fled on the other side.

"The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation. Mr Lyman then told Si Jan to call the interpreter. Si Jan ran a short distance to call him, but not seeing him, he turned round to go back to Mr Lyman, when he heard the report of a musket, and saw Mr Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush made upon Mr Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given him by Mr Munson, was the next victim. On seeing the fate of the two missionaries, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tappanooly."

fecting narrative, we make no apology for introducing the following powerful appeal, contained in the same paper. May it have a good effect upon us all!

"Will any Christian be absent from the next concert—the monthly concert of prayer for the success of Missions, and the salvation of the world? I wonder, indeed, that any Christian is ever voluntarily absent from that prayer meeting. But, from that of Monday next, what Christian *that is a Christian* can of choice absent himself? Why? What particular attraction will there be in the next concert, that a Christian should attend that, if never another? Do you ask? Can you not imagine? Have you not heard the news brought by the last ship from eastern and southern Asia? When came a ship so freighted with tidings? MORRISON IS DEAD. What Christian will not go to the concert, if for no other reason, to offer praise to God that Morrison lived, and lived so long, and was enabled to accomplish the magnificent work of translating the word of God into the language read and spoken by one third of human kind? He rests not prematurely from his almost unparalleled labours. If we consider the magnitude and value of his works, it was time he should go to his reward. How sweetly the good man must sleep in Jesus, after having translated his name and narrative into the tongue of 300 millions! "By the Grace of God" he was what he was, and did what he did. Therefore let us all go on Monday next and praise God together for Morrison.

But that is not all the news the ship brought. Oh no! It came fraught with heavy tidings. How many tears have already been shed at the recital, tears of grief for the dead, and tears of sympathy for the living—the Widows—and the mothers, for one, perhaps each, left a mother. LYMAN AND MUNSON, in the flower of their youth, and on the threshold of their labours, have fallen, not the subjects of nature's gradual decay, nor by some fell Eastern disease, but the victims of violence, the food of cannibals! This is something new. We have never before had intelligence like this from our Missionary fields. We have never had so loud a call in Providence to the concert. What Christian will not obey it, and go on Monday to weep as well as praise, and to mingle with tears and praises, prayer for those *fallen*

MONTHLY MISSIONARY PRAYER-MEETING.

IN connexion with the foregoing af-

men that did the deed, and for them whose hearts it has so deeply stricken? And what Christian, who properly estimates his privileges, and duly regards his obligations, will not, on that occasion, let fall some drops of sorrow for his past remissness in praying for Missionaries?

I have said to myself since I heard of this outrage, "So much for not attending the Monthly Concert—so much for not praying more for missionaries." I may be mistaken. The reader will judge. But so it has struck me. The church sent out these Missionaries, and many more than half of her reputed children have never met to pray for them! Whether the same remembered them in the closet and around the fireside, I cannot say, but I fear they did not.

There is one most touching part of the melancholy tale. It is related that one of the missionaries, I hope we shall never know which it was, was killed and eaten first, the other being compelled to be a spectator of the whole savage ceremony, with the knowledge that he was reserved for a similar fate. How he must have felt! Poor dear brother, I fear we never prayed for thee as we ought. You could go from country and home and mother, to seek a spot in savage Sumatra to plant the cross and preach Jesus, while we could not once a month leave our firesides long enough just to go and pray for you that God would protect you and give you favour in the sight of the heathen. Oh this neglect of the Monthly Concert is a cruel thing! This forgetfulness to pray for missionaries, how dwelleth the love of God in the same heart with it? Perhaps this was one of the multitude of thoughts that passed through his mind, while he waited to be sacrificed, and while he perceived that God, though with him to support and to save him, was not ~~willing~~ to protect him from the fierceness of man. Perhaps he thought, "Oh if Christians had been more uniformly and earnestly mindful of us in the closet, the family, and the concert, the hand that holds even the savage heart, might have turned it to pity, and spare us. But his will be done. Bitter as the cup is we drink, it is not so bitter as the cup that was drank for us." Let us all go to the coming concert, and humble ourselves together; and from his humiliation, let each pray, "Deliver me from blood-guiltiness, O God, thou God of my salvation."

REV. MR REED AT A CAMP-MEETING.

WE copy the following, relating to Dr Reed, from an American periodical.

"A few weeks since we were favoured with an interview in this city, with the Rev. Andrew Reed, of London, who was then on his way from his western excursion to Philadelphia. He passed but one day in this city, and hastened his departure in order, to be present at a camp-meeting, then in progress, held at the Northern Neck, in Northumberland co. The meeting was appointed and conducted by brethren of the Baptist church. A writer in the Religious Herald gives the following account of Mr Reed's preaching on the occasion:

"The Rev. Mr Reed, a Congregational minister from London, arrived on the ground on the 5th day of the meeting, and was invited to preach on the next day at 11 o'clock. The brethren were not without fears that his visit might be calculated to check the state of feeling that existed. Accustomed to the forms and etiquette of a large city, and unacquainted with the manners and feelings of a congregation like ours, it was feared that he would not enter into the design and spirit of the meeting. After considerable persuasion, he consented to preach, and he had not proceeded far before every fear on the part of the brethren subsided. His text was in Acts iii. 19: 'When the times of refreshing shall come from the presence of the Lord,' and had he been present during the whole of the meeting he could not have delivered a more appropriate discourse. His sermon was chaste, evangelical, pathetic, and powerful. Gradually growing in interest and pathos, its conclusion produced the most powerful effect I have ever witnessed of the kind. For about ten minutes the services were entirely suspended, and nothing but weeping heard from ministers and congregation. To the church it was indeed a time of 'refreshing from the presence of the Lord'—to the unconverted, a time of solemn thought. On the next day, after a solemn and affecting interview with a few brethren in one of the tents, our venerable brother left us, carrying with him the Christian affection and the prayers of all the brethren."

The occasion, it appears, was one of great interest. The writer quoted in the preceding paragraph, states that there were about seventy cases of hopeful conversion during the meeting."

THE
SCOTTISH
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MAY, 1835.

FURTHER OBSERVATIONS ON PAUL'S THORN IN THE FLESH.

GAL. iv. 13. 15.

TO THE EDITORS —As supplementary to the very ingenious and interesting remarks by Mr Stephens on Paul's "Thorn in the flesh," inserted in a late Number, and as in some degree confirmatory of them, at least of the argument adduced in favour of his hypothesis from Gal. iv. 15, allow me to request a place in your next for the following annotations on that passage. They are translated from a Commentary on the Galatians recently published in Germany by Mr L. J. Rueckert of Zittau. This gentleman is the author also of a Commentary on the Romans, and one on the Ephesians, as well as of some other works of a more general nature. He has the reputation of being one of the most learned divines of modern Germany; in addition to which I should feel disposed to accord him the further (and, from its greater rarity among his countrymen, the still higher) praise of being a solid thinker, and a sound theologian. Hoping the extract will prove acceptable to your readers, I am, yours, &c.

W. L. A.

"Ver. 13. By *infirmity* here, almost all the fathers understand the persecutions which Paul was

called to endure in preaching the gospel; more recently the meaning has been extended so as to embrace every kind of affliction and temptation to which he was exposed, and among the rest, those which arose from the ungainliness of his bodily presence, and the want of polish which accompanied his mode of teaching; only a very few have regarded him as referring to bodily weakness or disease, among whom, however, are Jerome and Luther. For the more extended meaning I see no reason in the connection; on the contrary, the twice-repeated use of the word *flesh*, (here and in ver. 14,) seems rather to point to some bodily disease. This is confirmed by a reference to 2 Cor. xii 7. &c.; and in general, I believe, we are taught to regard Paul as a man not of iron frame, but of a delicate constitution. Now, the question is, What is the force of *dia* (translated *through*) here? With the Accusative it signifies properly *on account of*; and accordingly Flatt, holding partly this meaning, supposes Paul to say here, that it was on account of his illness that he had preached the gospel to them, inasmuch as but for the detention caused by that, he

would have journeyed past them.* But not to insist upon the forced nature of this interpretation, it is obvious, that had such been his meaning, Paul would have defeated his object in the verses before us, by showing that his services to the Galatians had been rendered unwillingly, and *in spite of himself*. It is much better to adopt the vulgar rendering, and regard Paul as describing the condition in which he was at the time of his first preaching to them. The preposition is very seldom, I confess, so used, but yet there are instances sufficient to authorize us in adopting the sense above given, especially when it seems to be so clearly demanded by the context.

"Ver. 15. 'For I bear you record, that if it had been possible ye would have plucked out your own eyes, &c.' It is commonly supposed that Paul here mentions their eyes, in order that he may, from these being a precious part of the body, indicate his belief that they would have parted with even their most valuable possessions for his sake. Now, there is no doubt that Paul might have said: So great was your love, so great your exultation, that ye would have given me your most precious possessions, yea, even your very eyes. But could he, in that

case, have with propriety added, '*if it had been possible?*' Would he not rather have said, 'if it had been *needful*,' or, 'if I had desired it of you?' This difficulty most interpreters seem to have felt, as they have, in their paraphrases, generally added some such clause as the above. It appears to me,—and some learned friends with whom I have communicated my opinion concur,—that in the use of the words 'if it were possible,' lies an insuperable objection to this interpretation. These words seem to set forth the *need* of the Apostle on the one hand, and the *willingness* of the Galatians on the other, so that nothing prevented the accomplishment of what was thus needed and willed, but the *impossibility* of the thing. Only in such a case can I conceive of an intelligent man saying, 'if it were, or if it had been possible.' Such being the case, I can see no other way of viewing the passage, than by regarding the *infirmit*y of ver. 13, as being a disease of the eyes; in which case the words before us would be quite sufficient to those who knew the fact, to indicate the purport of the Apostle's reference. 'Had it only been in your power, ye would have plucked out your own eyes in order to give them to me.'"

* So also the late learned and pious Professor Storr of Tübingen, who in a note on this passage (*Opusc. Acad.* ii. 366.) says: "*Hujus morbi* (ver. 13. cf. 1 Tim. v. 23. Joan xi. 1. &c.) *beneficio et opportunitate* (cf. Rom. II. viii. v. 510.) *evangelium Galatis primum a Paulo traditum fuit, qui nimirum alio cogitasse, sed morbo, in quem incidit, apud Galatas detentus fuisse videtur.*" TR.

I PERCEIVED an article in your Number for January, attempting to shew that Paul's thorn in the flesh was a disease in his sight which made him blear-eyed, and caused him to wear a shade, and that this exposed him to the ridicule of his enemies. A variety of reasons are given in support of this opinion, but

as these appear to me to be incorrect, will you permit me briefly to state my objections, which I shall do without quoting largely from the article in question, because it may be fresh in the recollection of your readers. It is alleged that this weakness of sight was something which remained of the blind-

ness that was inflicted on Paul at his conversion. But this cannot be correct, for the thorn in the flesh was given him 14 years before he wrote his 2nd epistle to the Corinthians, (See 2 Cor. xii. 2.) which was about the year 58, while his conversion was about the year 35, that is 23 years from the date of this epistle. If the thorn in the flesh been a disease in the eyes, it would have incapacitated the Apostle from tent-making, as much as from writing. Why he did not generally write his epistles himself, but employed an amanuensis, may be easily accounted for without supposing weakness of sight. The Greeks had not then, nor I believe now, two characters, —one for printing, which was then unknown, and another for writing; but all their writing was what we should call printing with the pen, an art not easily acquired, and moreover a tedious operation to a person who only wrote it occasionally. And as Paul's Jewish education at the feet of Gamaliel in Jerusalem, would lead him to be principally occupied in writing Hebrew, his practice in the Greek could be but small,—rendering it tedious and irksome to write an epistle of any length in the Greek character. At that period, when printing was unknown, there were a number of persons whose sole occupation was to write out and transcribe books, and who were famed for the beautiful manner in which they performed their task. Such persons would also, by their constant practice, acquire a facility as well as a correctness in their penmanship, which would render it suitable to employ them when any long and important letter had to be written. As the gospel made progress, some of these "fair writers" would be included among its converts. It is reasonable to suppose that Tertius,

who wrote the epistle to the Romans, (chap. xvi. 21.) was one of this class, whose love to the truth, and affection for Paul, would lead him to perform the part of an amanuensis without fee or reward. Paul was at that time labouring with his own hands, that he might not be chargeable to the Corinthians, and if he did this that he might preach to them the gospel freely, his example would render it quite incongruous for Tertius, whose occupation was doubtless more profitable than tent-making, to expect any remuneration for aiding the apostle, by being his amanuensis in writing out that important epistle. It may be fairly supposed that wherever there were men of this occupation in the churches, they would account it an honour and a privilege to be employed in such a work, though they should have, like the Apostle, to labour night and day. And if Paul wrote his epistle to the Galatians from Rome, there might have been circumstances in his state of confinement which prevented him from having the aid of a Christian Greek amanuensis. When he says to them, (Gal. vi. 2) "Ye see how large a letter I have written unto you with mine own hand," it does not appear to me so naturally to intimate the pain which it cost to write it, as to convince the Galatians of the genuineness of his personal regard for them, so that they might the more readily take in good part the warmth of his exhortations.

Paul's commendation of the Galatians for not despising him on account of his temptation which was in his flesh, and bearing them record that if it had been possible they would have plucked out their own eyes and given them to him, chap. iv. 15., is adduced as strong evidence that it was weakness of sight he laboured under. But this does not necessarily follow. It

amounts to no more than a proverbial expression, indicative of strong affection—the same as when Paul says to the Thessalonians, 1 Thess. ii. 8. “So being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us;”—which language does not signify that they laboured under any mental malady. I readily allow with Mr Stephens, that a diseased eyesight is very painful; having myself had an attack of ophthalmia when in Egypt, and having seen many melancholy victims of that excruciating disease. But if the Apostle had been so diseased that the rays of light when entering his eyes pricked him like thorns, it would have as truly incapacitated him for travelling and preaching as

lameness would have done. Besides when Paul speaks of the thorn in the flesh being given him, I conceive that the thing itself was not painful, but that the buffeting of the messenger of Satan to which it exposed him was painful. For the words ought to have been translated as the same mode of expression is rendered immediately after them: “There was given me a thorn in the flesh, that the messenger of Satan might buffet me, lest I should be exalted above measure,” 2 Cor. xii. 7. That this was some bodily defect which affected the gracefulness of his delivery, and the acceptableness of his personal appearance, is very likely, (see 2 Cor. x. 10) but what that precise defect was cannot now be ascertained, neither is it a matter of any importance.

G. B.

PASTORAL RECOLLECTIONS.—No. 1.

We congratulate our readers on the appearance of this introductory paper. It is from the pen of a highly esteemed brother, who has been a minister of Christ for many years, and who is peculiarly fitted to draw up those sketches, for the forthcoming of which we have happily obtained his pledge.

THE remark of Elisha, “I said days should speak, and multitude of years teach wisdom,” is applicable to all who have seen half a century in the land of the living. Much in that time might we have learned from our own experience, much to humble in the dust of self-flattery, to inculcate charity and forbearance, to impress with the vanity of earthly hopes, and to endear the Saviour, his finished work, and the soul-soothing hope of the gospel. Much too must an attentive observer of men and things have witnessed in the temper and conduct of his fellow-professors, that throws light upon the descriptions and admonitions of Scripture that illustrates the word of God by the works of God, and strengthens faith in the Bible by its marked ac-

cordance with past and passing events. There are few who have a better opportunity of taking such a moral survey than a Pastor of a Christian Church. He comes into close contact with the minds of others, when disposed to lay the whole heart open; he sees human nature in its lights and shadows, from a highly favourable position; he beholds human life in its chequered and ever-varying scenes; and he witnesses proofs greatly concealed from others, of the tranquillizing power of religion under heart-rending bereavements, the pressure of deep poverty, or the anticipated approach of the last enemy. In the course of one day, he may have to go from the house of feasting to the house of mourning, to leave a mar-

riage-party that he may take his place by the bed of sickness and dissolution, and in one hour he may be called to look on faces brightened by health and happiness, and on the death-struggles of a departing spirit. On the same evening he may be pained by the obstinacy of an offending brother, and gladdened by the confession from a young convert of newly-awakened fears and hopes. In country situations, especially when long settled, affable, and trustworthy, the Pastor is the bosom-friend of all the flock—consulted in difficulties—looked to as an arbitrator—sent for as a comforter—and regarded as sincerely interested both in their sorrows and in their joys. Hence in most cases the journal, or recollections, of one, who has for years occupied such a station, may be expected to contain some incidents and facts highly interesting, and worthy of being recorded. For it will be found, that events occur in real life, as remarkable and memorable as any that have been feigned in the pages of romance. I have, in my own limited sphere, witnessed some unexpected and appalling scenes; have had to listen with thrilling horror to unsought but startling confessions; have come from death-beds overpowered almost to fainting; and have heard the accents of despair and self-condemnation, which it would not be meet to publish. But I have also seen the mighty changing influence of omnipotent grace, in cases by men deemed all but hopeless; witnessed the resources of the religion of Jesus

under bereavements and misfortunes, felt far more heavily, as they came most unexpectedly; and heard the all-sufficient Saviour magnified, in the confidence, the joy, the bright and blessed hope, of the anxious soul, consciously hanging over eternity's dread brink. Fathers and brethren, who have for many years honourably filled situations affording a much wider range of observation, must be able to recall not a few facts, both striking and instructive, which have come under their own personal notice. Convinced of this, I have long thought that extracts from the notes, or the records of memory, of Pastors, might form a very useful portion of a religious Magazine; and have regretted that such a series of papers has never been attempted in that belonging to our denomination. In the hope of stimulating others, far better qualified than the writer, to publish, what they have heard or seen, in the course of their pastoral experience, that may warn, or cheer onward, I would endeavour to essay something of the kind myself; and purpose to sketch a few scenes and characters. I have had the pleasure, or pain, to witness, during more than a quarter of a century's experience of the joys, and trials, of a pastor's life, and office. Having said so much in introducing, and delineating, my plan, I must close at present. For I am persuaded that a Magazine intended for general usefulness should be a Miscellany, and that long papers, except from master-hands, are seldom acceptable or beneficial.

ABIJAH.

MY MOTHER'S LAST PRAYER.

"May God protect thee, my little one," said my mother, as I stood by her dying bed. There was a soft tremor in her failing voice, which checked the joyous laugh that

trembled on my lip, as I, in childish joyfulness, shook the pale hand of my dying parent from my head, and buried my brow in the rich mass of bright hair which floated over her

pillow. Again her sweet voice sighed forth, "Lead her not into temptation but deliver her from evil." I raised my face from its beautiful resting place, and, young as I was, felt the influence of a mother's prayer. Her lips still moved, and her deep blue eyes were bent on me as if they would have left one of their bright, unearthly rays, as a seal to her death-bod covenant, but she spoke not again; the last effort of nature had uttered that prayer, and she lived not to breathe another.

I have every reason to believe that God has, in a great degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of childhood and youth would have led me into errors, has the sweetest voice, now hushed forever, intermingled itself with my thoughts, and, like the rosy link of a fairy chain, drawn me from my purpose. Oft, when my brow has been wreathed with flowers for the festi-

val, when my cheek has been flushed, and my eye sparkled with anticipated pleasure, have I caught the reflection of that eye in the mirror, and thought it resembled my mother's: her last maternal supplication to Heaven has come back to my memory; the clustering roses have been torn from my head; sober sadness has chased the unnatural glow from my cheek and the sight from my eye, and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits; the festival, with all its attractions, has been forgotten, and I have been "delivered from temptation."

Again, when the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted.

Never have I received any great good, escaped any threatening evil, or been delivered from temptation, but I have imputed it to the effects of my mother's last prayer.

REVIEW.

Lectures on Civil Establishments of Religion. By Messrs CUNNINGHAM, BRUCE, LEWIS and BROWN. Edinburgh, 1835.

In our last number we had proceeded as far as Mr Bruce, in our examination of these lectures, when we were compelled by want of space to desist. We now resume the consideration of that gentleman's lecture.

We are, upon the whole, not a little sorry for Mr Bruce. He has evidently had imposed upon him the task of delivering this lecture, very much against his will. His brethren, anxious to secure to their scheme the countenance of one minister, at least, of standing and po-

pularity in public estimation, have obviously pressed or flattered him into the service, and got him persuaded to enter upon a task for which he shows in every page his utter incompetency. Be this, however, as it may, his lecture is one of a very extraordinary character. "None but itself can be its parallel." With dogmatism unbounded, and ignorance indescribable, with a contempt of all that is solid in argument and true in principle, with a flippancy of statement that seems to laugh at analysis, and a lumbering pomposity of diction that sets criticism at defiance,—this lecture stands almost alone in the annals of theological controversy. In pover-

ty and profundity it is alike pre-eminent—the profundity being on the side of ignorance, and the poverty on that of reasoning. Really Mr Bruce's reputation must rest on a basis of adamant, that he can afford to trifle with it so egregiously as he has done in the production before us!

But there is something in Mr Bruce's lecture much worse than intellectual weakness, and that is, the tone of levity and jest which runs through every part of it. His grand aim, from beginning to end, seems to have been to create a laugh, and that without much care being taken whether the object of ridicule be the argument of an opponent, or a passage of the word of God. In many places he has carried his levity to the very verge of profanity, and has all but shouted the view-halloo that is to put the hounds of infidelity upon a fresh track in their attempts to run down the authority and the solemnity of Truth. From whatever motive this mode of treating a serious subject has been adopted—whether from a desire to gain a passing credit to the established sect by making its adherents merry at the expense of its opponents, or from an anxiety to veil the lecturer's own ignorance and incompetency from the detection of his auditors, or probably from the influence of both together—the deed itself is enough to stamp Mr Bruce, in the estimation of every pious man, with the charge of having acted in a manner at once contemptible and disgraceful—unworthy his position in society, and most grievously inconsistent with his duty as a minister of Christ.

The subject which he professes to discuss, is “The lawfulness of the Church (Church's) accepting an Endowment from the State, in answer to alleged Scriptural objec-

tions.” The object of this, it will be seen, is not to adduce evidence from Scripture in favour of endowments, but simply to shew that Scripture is not decidedly against them. To those who are accustomed to regard the Bible as the only authoritative standard of faith and practice, it will no doubt seem strange that this should be the whole amount of evidence attempted to be collected from its pages in favour of a system so closely affecting, either for good or evil, the interests of that kingdom which it is the great object of the Bible to recommend and introduce. Yet this is the whole of what the Edinburgh lecturers venture to attempt. In the prospectus of their course, which they have published, there is not the announcement of a single lecture, the object of which is to vindicate their system by an appeal in its favour to the word of God. This surely cannot be satisfactory to intelligent and pious members of their own body. Granting it proved that there is no express prohibition in the Bible of such institutions, the question still remains, By what authority have the divines and statesmen of modern times innovated upon what is acknowledged on all hands to have been the invariable practice of the early church? Was not that practice instituted by the Apostles, and recommended by their example? And how comes it to pass that in modern times a liberty is claimed to despise that recommendation, and modify, nay, utterly subvert that institution? These are questions which, we apprehend, can be answered only by adducing from Scripture some *positive* evidence in favour of Establishments; and until this is done, all attempts to show that Scripture says nothing against them, even supposing these successful, which they never have been, and never, we believe, can

be, will go for very little with sincere and unprejudiced inquirers after "the perfect way." They may serve to quiet the consciences of those who are determined, at all risks, to abide by their system; but they can never satisfy any intelligent inquirer, or make one convert that shall be worth the making.

Even were we, then, to concede to Mr Bruce the merit of having defended endowments of religion by the State, from the scriptural objections alleged against them, the amount of service thereby rendered to his side of the question, would not be very great. To concede this, however, would be to be guilty of flattery, too gross for us to utter, or for even the most devoted of Mr B.'s admirers to receive. To any one who has perused his lecture, the very idea of his having *proved* anything in relation to the point he has undertaken to discuss, must appear little less than utterly ridiculous. He does not even make any tolerable attempt at solid argument, content, apparently, to act the merry-andrew, and by diverting the attention of his hearers from the weakness of his cause, to the originality and unparalleled oddity of his performances, to amuse if he cannot instruct, and silence where he cannot convince. How far such a mode of procedure is calculated to benefit his cause, we need not wait to conjecture.

The passages adduced by Dissenters as expressly opposed to a Civil Establishment of Christianity, are, as our readers well know, very numerous. It suits Mr Bruce's purpose, however, to reduce them to *two*, which he affirms are all he can find us advancing in support of our charge. We might object to this as unfair, and disingenuous; but from this we refrain. Mr B. is welcome to all the advantage he can gain by it; we have no objection to

rest our cause with the two passages he has chosen to select. The former is the memorable declaration of our Saviour, in John xviii. 36. "My kingdom is not of this world." This passage Mr B. regards Dissenters as adducing as a direct and explicit interdict, in so many words, of the practice of paying the clergy by an endowment; and he says very triumphantly that that this is a gross mistake, for that obviously our Saviour here says nothing "about the mode of paying the clergy." Now this is a very weak, and not a very honest way of meeting our arguments from this verse. Our readers need not to be told that no dissenting writer ever adduced it as proscribing an endowment of Christian teachers by the State, in any other way than by inference and implication. It did not require Mr Bruce to rise up and tell us that the word *pay* and the word *clergy* do not occur in the passage; our own eyes assure us of that, and we are not yet quite so blinded by fanaticism as to have altogether relinquished their guidance. But though the passage do not contain a prohibition of this mode of supporting ministers of the gospel in express terms, it contains what is quite equivalent,—the announcement of a principle with which such an arrangement is utterly incompatible, and it is on this account that it is adduced by dissenting writers. Our argument is simply this: The Scripture says that the kingdom of Christ is spiritual; but an endowment of the clergy by the State makes it *not* spiritual: therefore such an Institution is not Scriptural. In stating this argument, it is true, the minor premiss of the syllogism may be dropped, (as is almost invariably the case in all arguments not purely formal) but it is so obviously implied in the conclusion, that no intelligent reader

can fail almost instinctively to supply it. Mr Bruce chooses, however, to regard us as framing an argument which has only one premiss, and which, therefore, must of necessity be no argument at all. That our readers may see how foolishly he runs off from anything like serious reasoning, into a tissue of absurdity, we subjoin the following passage, containing, according to him, a fair illustration of "the kind of justice which the Church of this Christian land meets with in this controversy."

"Suppose any of yourselves apprehended for high treason, and they load you with irons, and will drag you before the Lords, because, as they allege, you actually make a livelihood by certain treasonable practices. Amazed, as well you may, you argue, and wish to prove the perfect innocence of your whole life, as they hurry you along the streets. But no, say your accusers, it is a case of clear law, and not for argument at all; and when we have gotten you up to the court-house, we shall put our finger on such a chapter, and such a verse of the Statute-Book, as shall convict you at once, as clearly as if you were marked with a branding-iron. And so you go to the court-house, but when that boasted passage is read out in open court,—that passage which was to be as clear in its own light as the sun in a summer's day, one clever advocate gets up, and he speaks like a man resolved never really to have an end; and another advocate gets up, still cleverer than he; and half the bar are on their legs to prove, what? and in what way? why, to prove, that though the passage says nothing at all about such practices as yours, yet, granting them only certain abstract assumptions of their own, which everybody but lawyers themselves denies, and everybody but lawyers themselves detests, and everybody but lawyers themselves is quite ready to confute by argument; granting them all this, which is granting the whole question, then, no doubt they will prove, to your entire satisfaction, that that passage of the Statute-Book may be twisted to bear upon you. But is it not very clear, my friends, that if convicted in that way, you are not convicted by the law, but by the logic, or rather the logomachy of the lawyers; and

that while, nominally, they transferred the question to the decision of the Statute-Book, they did, in effect, transfer the question to the decision of their own will. Now this is precisely the kind of justice which the Church of this Christian land meets with in this controversy. The simple saying of our Lord, "My kingdom is not of this world," is nominally appealed to, to convict her of ~~high~~ treason against her King and her Saviour; to convict her as a prostitute partaker of the sins of the mystic Babylon; and, we are told, that if tried by this simple verse, she will be seen to have the mark of the very beast upon her forehead. But to fasten the charge upon her, the most talented of her accusers must take occasion from this text, to launch forthwith into a perfect ocean of controversy. She is not tried by these plain words of Christ, but by the subtleties which it affords these, her most ingenious adversaries, an opportunity to display. And while they pledged themselves to dispense with argument, and decide the case by appeal to the Law and to the Testimony, I find that they have only dispensed with the Church's arguments, to gain an audience for their own." —pp. 6—8.

Now, without offering any remarks upon the rhetorical beauties of this splendid and never-to-be-forgotten paragraph, let us look for a moment at its bearing on the case in hand. The church, says Mr B., is convicted of unscripturality, not by the plain evidence of this verse, but by the application to it of certain abstract assumptions, on the part of Dissenters, which every body else denies, and by their taking occasion from it to launch into a perfect ocean of controversy. Now it cannot be unfair to ask what these abstract assumptions are that we have so unwarrantably made, and who the writers are that have plunged into this perfect ocean of controversy, and got so completely beyond Mr Bruce's depth. For ourselves we are perfect strangers to both. The syllogism above given, seems to us to contain the essence of the entire argument from this verse, considered merely as a clause of the

divine law, and we are not aware of any respectable dissenting writer who, viewing it simply in this light, has founded any thing more upon it. That in stating this argument, it is necessary to enter upon a lengthened course of remark and illustration, is the consequence not of any wish to get more out of the enactment than lies in it, but of the unwillingness of those who are accused to admit the charge, and the consequent necessity for the adduction of evidence in order to fix it upon them. But how this can obviate the bearing of the enactment on the specified case; or how those who, in spite of all their ingenuity and slippery shifts, have been brought under its condemnation, by having had their guilt exposed, can be said to be judged not by it, but by the craft of lawyers, passes our comprehension. The fact is, Mr Bruce has been misled in this vaunted illustration by as gross a confusion of thought as can be well imagined. He has confounded the denouncing of a crime, with the conviction of an individual guilty of that crime. He speaks in the above extract of a man's being convicted by a law; as if a law had anything to do with conviction, beyond the mere specifying of the crime, and the appointment of its appropriate punishment. In every case of criminal condemnation, it is not the law but the evidence that convicts; and because, forsooth, in adducing that evidence, and applying it to the case in hand, there is need for sifting and comparing and balancing conflicting testimonies,—an exercise which, no doubt, may frequently bring all the bar upon their legs, and give occupation to the sharpest wits—the criminal, according to Mr Bruce, to whom, in spite of all his advocates' efforts to the contrary, the charge is brought home, is con-

demned, not in accordance with the law which explicitly denounces his crime, but by the mere "logic and logomachy" of lawyers! Truly "a second Daniel come to judgment!"

Mr B.'s opinion respecting the passage before us is, that "it has nought to do with the controversy." One would suppose from this, that he was prepared to show that the argument above given by us as the staple argument adduced by Dissenters from this verse, was logically, or materially, false. Instead of this, however, he harps incessantly upon the one string, that Dissenters adduce this verse, as containing, in so many words, a denunciation of Ecclesiastical Endowments,—an assertion, which, if he ever read a dissenting writer on the subject, he must have known to be untrue, and which, if he never read any of the works on our side of the question, it was a piece of intolerable impertinence in him to advance. Had he possessed any desire honestly to grapple with his subject, he would, after admitting as he has done that the kingdom of Christ is spiritual, have endeavoured to show that this spirituality is not interfered with by an Ecclesiastical Establishment. In such an attempt he would doubtless have failed, as have better men before him, but he would have failed with honour, and escaped the disgrace of merely boasting of his triumph over "certain fellows in buckram," and hacking his sword on stones to make his friends imagine he had been valiantly fighting, instead of lying *perdu* till his real antagonists had passed.

But probably Mr B. thought it hardly worth his while to spend his time in seriously meeting our arguments, for it seems he has discovered "a shorter and simpler way of refuting his opponents here," a way

which will make the absurdity of our position quite plain even to those who have been unable "to follow him through that critical (*critical!!*—Oh! ye shades of Campbell and MacKnight, *critical!!*) exposition which he had just concluded." This newly discovered bomb which is to shiver in pieces the very citadel of Dissent, and the praises of whose efficiency have been trumpeted throughout our city by many a ruby lip, from among the numerous fair ones who most do congregate around the enchanting Mr Bruce,—was at first sight, and in the hands of its inventor *before he threw it*, a somewhat appalling sort of thing. But no sooner had it reached our encampment than our terror was turned into laughter; and the hideous instrument of destruction that was to overwhelm us in irrecoverable ruin, has turned out a mere *brutum fulmen*, at which even children mock. We have no space to quote Mr B.'s own lengthy and verbose exposition of his discovery; but it may be easily explained in few words. The kingdom of Christ, says he, comprehends both clergy and laity: if this passage forbids an endowment of the former, it equally forbids paying or pensioning the latter,—so that all "the judges and crown-officers and civil functionaries of the land, and the military," who profess to belong to the kingdom or church of Christ, ought to be, upon our principles, excluded from accepting "subsistence-money from the State." p. 12, 13. Thus it appears, according to Mr Bruce, that our argument goes too far and therefore is worth nothing. Such is this boasted argument of which we have heard so much, and which Mr B. himself seems to exult over and rejoice in with more than a father's fondness. And yet it

would be difficult to find a more glaring instance of unsound and fallacious reasoning. It proceeds upon a most palpable confounding of two things essentially different—the payment of a man for civil service, and the payment of a man for religious service. A judge, or any other state functionary, who is at the same time a Christian, is nevertheless in his official capacity a servant of the State, and nothing more: a clergyman, as a professed teacher of Christianity, is officially a servant of Jesus Christ, and of him alone. While, therefore, a judge has a claim for a salary upon the State for which he labours, and while his being a member of the Christian Church in no degree interferes with this claim; the circumstance of a teacher of Christianity being not a servant of the State, but of the Lord Jesus Christ, places him in so entirely different a province, that there is no reasoning from the one to the other. If a pious officer were to receive his pay not because he was an officer, but because he was pious, then Mr B.'s argument would be of some force; but so long as this is not the case, and so long as all State-functionaries are paid merely for their services to the State, and without any respect to their religious character, it is utterly absurd to apply to them the passage now before us. A minister of the gospel is, in virtue of his office, essentially connected with the administration of the Christian kingdom; the providing for his support forms part of the necessary expenditure of that kingdom; and therefore he has no right to look to any source extraneous of that kingdom for support. In this respect the cases adduced by Mr B. tend greatly to our advantage; for if it would be absurd for a civil officer to look to the church for his sup-

port, it is surely no less so for a religious officer to depend upon the State.

HAVING thus summarily disposed, as he thinks, of the arguments of Dissenters drawn from the passage John xviii. 36, Mr B. proceeds at great length to describe a certain class of persons with whom it seems he has come into contact, who are so absorbed in a sort of sickly and morbid sentimentalism, that they cannot bear that ministers of the gospel should act in any respects like ordinary men, and who have such ethereal notions of things, that they would have the church to be "like the vision which the prophet saw of the New Jerusalem," only that they would keep her "hanging and hovering away in the clouds forever," and never let "her light upon the earth at all, lest contaminated by the contact."* Such is the attachment of these strange people to Mr Bruce, (*par pari respondet*) that "he bears them record that if it had been possible they would have plucked out their own eyes and given them unto him," and yet so very odd are they that they "have essentially the feeling," says he, "of its being a miserable pity that I must be seen in the streets; and I am quite sensible," he adds, "how it is sinking me immeasurably in their ideal veneration, that now, though at a great sacrifice of feeling, I discourse from a platform;" nay, so very far do they go in the admiration of him and his brethren, that they would "think them quite perfect, if like mere ghostly existences, they never took meat and drink—if anyhow they could contrive to live merely upon air, or what would be better still, could they live absolutely on nothing." p. 19. We congratulate

Mr Bruce on being surrounded by such phantasmagoria-loving adherents; the character of his mind admirably fits him to be their chosen leader. But what such persons or their fantastic follies have to do with the question of Establishments, (except it be that it is only under the wing of such institutions they can thrive,) we are utterly at a loss to conceive. Sure we are, they are quite unknown among Dissenters: the descendants of the Owens, and Miltons, and Erskines of other times are made of "sterner stuff" than to have any sympathy with such puling fanatics, or to give them any place in their society.

The other passage on which Mr Bruce remarks, is that contained 1 Cor. ix. 7—14. The concluding verse, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel," is that on which he chiefly dwells. That Dissenters should see anything in such a passage to favour their scheme, is very surprising to Mr Bruce; and he can account for it only on the supposition that we have seen a new light portentously rising in the west, and bringing to us from America a deceitful illumination, calculated only to lead us astray. What should have made Mr B. think of America in relation to this point, we cannot divine; unless it be that in spite of all the outcry his brethren have made to the contrary, he is secretly convinced in his own mind that such is the success which has crowned the operations of the voluntary principle in the West, that the contemplation of it might reasonably be expected to have communicated a new impulse to the adherents of the same principle on this side the

*What system of grammar Mr Bruce is pleased to patronise, we know not; but we have quoted the above elegantly constructed clause verbatim from his lecture.

Atlantic. But what shameful ignorance of the ecclesiastical history of his own country does such a statement display! Who does not know that the argument which he derides as a novelty, is one which was in the mouths of the fathers of English religious liberty long before the poor, beggarly and half-educated church of which he is the apologist was even so much as heard of? In the writings of Wickliffe it was openly avowed;—it was one of the standing tenets of Lollardism, until its purity was in some measure corrupted by importations from the Lutheranism of Germany, and its adherents dazzled by the countenance which Henry the Eighth's quarrel with the Roman Pontiff induced him to lend to their opinions; it was the peculiar and vaunted tenet of a sect, of whom Mr Bruce may perchance have heard, called the Independents, which, as early as the reign of Queen Elizabeth, numbered among its adherents 20,000 men, besides women and children; it was the doctrine taught by Ainsworth, Goodwin, Charnock, Howe, Bunyan, Owen, Caryl and Watts, names not altogether strange to pious ears; and it was the opinion advocated so long ago as the year 1659 by the immortal Milton, as setting forth the only plan, by the adoption of which the people of England were to be delivered "from the oppressions of a simonious, decimating clergy, who shamed not, against the judgment of all other churches reformed, to maintain, though very weakly, their popish and oft-refuted positions."* To any one acquainted with these plain facts, it must be obvious that the opinion in question is one which has

had its home in our native land for centuries, and yet this learned Theban of the Scottish church

(quem si
Ad libros et ad hæc Musarum dona vocares,
Bæotum in crasso jurares ære natum)
cannot conceive whence it could have come amongst us, except by crossing the Atlantic!

Mr Bruce being sensitively and prudently averse from such "novelties," determines on shewing that the interpretation put by Dissenters on this passage, "is clearly a battling of sound against sense," calculated to startle the good folks of the Establishment quite as much as his auditory would have been startled, had there commenced, at the moment he was speaking, "the furious beating of a drum, or the sudden fire of a cannon." In order to this he assures us that in his Bible, the 14th verse is printed in three lines, and "he is obliged to shew, for the sake of truth, that there are just as many substitutions of sound for sense in his opponents' mode of explaining them." In expounding these, he begins with the lowest line, in which he represents Dissenters as understanding by the word "gospel," not the message of mercy as in the first clause, but "seat-rents, bonds of cautionary, or the free-gifts of the congregation, or something made up of all these together." Now we are aware that some critics have argued, and that on plausible grounds, that the word *gospel* is used in the latter clause of the verse, in a sense common both to classical and biblical Greek,† as denoting "the reward given for bringing good tidings;" but we must remind Mr Bruce that this is a criticism which

* "Address to the Parliament of the Commonwealth of England," prefixed to "Considerations touching the likeliest means to remove Hirelings out of the Church."

† See c. gr. Hom. Odys. xiv. 152. Cicero, Ep. ad. Attic. ii. 12. 2 Kings ix. 10.

was first suggested, not by a Dissenter, but by a Churchman, the learned Joseph Mede; and we must further remind him that it is one which hardly a single Dissenting writer has made any use of in advocating his cause. All that he has said about our taking the word in one sense, in the latter, and in another in the former clause of the verse, is a pure fiction of his own mind. The passage is plainly enough in our favour as it stands, without our being necessitated to have recourse to any such doubtful criticism to force it to serve our purpose. So much for substitution the first! He next fixes upon the word "ordained" which he represents us as holding forth in the light of an imperative prohibition, forbidding any man to preach without being paid for it. To this ridiculous charge, it is enough to reply, in the first place, that it is altogether an invention of his own; and in the second place, that of the few instances that have occurred since the days of the Apostles of men labouring in the work of the Lord without receiving any remuneration, the whole have been among Dissenters, such a thing having been never so much as dreamt of among Churchmen. So much for substitution the second! "Now," says Mr B. "we rise to the first line, the crowning one of the whole, where I find the words, 'Even so,' or 'in like manner,' and if that expression is not a mere sound, it must refer to some one or more cases just immediately spoken of." This is very plain, (at least in so far as the meaning is concerned, for the grammar is, as usual, quite *a la Bruce*;) and the only change which is requisite in order to suit the statement to our notions, is the substitution of the words "*all the*," in place of "*some one or more*," for we must insist that the passage can

have a consistent meaning only on the supposition that the words in question refer to *every one* of the cases before stated, and to *every one of them alike*. Mr B., in his great ignorance of the opinion of Dissenters on this point, blames them for selecting only *one case* instead of taking the whole; and then, in attempting to turn the passage to his own account, he, with admirable consistency, does the very thing himself of which he accuses us! Proceeding upon the supposition that Paul in these verses, is professedly submitting to the Corinthians a statement of certain different modes, according to any of which it is proper that ministers of the gospel should be supported, (a supposition which no man of common sense, who had perused the passage, could entertain,) he argues, that as the soldier is paid by the State, so may the clergyman, and that as the priest had his tithes, so may modern parsons have their tithes. The best refutation of this is to request our readers attentively to peruse the whole passage. They will there find that Paul's single object in it is to vindicate his own right and that of Barnabas to draw the means of their support from the churches to which they ministered. In support of this, he adduces a number of analogous instances, all illustrative of *one and the same principle*—the principle on which he advanced his claim—viz. that labour bestowed on any object, gives to the labourer a right of claiming from that object a compensatory return. Hence he points to the shepherd, who feeds a flock and eats of its milk; to the husbandman, who tills and sows the field, and reaps of its produce; to the soldier, who fights for the State and is paid by the State; and to the priest, who ministers at the altar and partakes (not of tithes as Mr B. ignorantly ima-

gines) but of the offerings laid on the altar. Each of these individuals is remunerated on the same principle; and it is in order to illustrate the application of that principle to the support of teachers of the gospel, that their cases are adduced by Paul. Can anything be more plainly illustrative of the Scriptural correctness of that system which leads a minister of religion to look for his support to those on whose behalf he labours? If the cases adduced by the Apostle do not prove this, what do they prove? or upon what principle are they brought forward?—So much for substitution the *third*!

So delighted is Mr Bruce with the cases of the soldier and the priest, that he serves up his little argument about them no less than three times, and in the form of separate heads. We shall content ourselves with having once answered it, as we have already spent too much time on its propounder; and shall only, in concluding our remarks upon his lecture, advert to one statement more which it contains. That statement is advanced in the following words: "You sure enough understand that so far from *their* (the Voluntaries') plan being, as they imagine, Paul's favourite expedient, and the very *beau ideal* of all financial arrangements, it is in point of fact the only expedient, so far as the world knows, which that inspired minister disliked." What the Apostle liked or disliked, we can learn only from the writings he has left; and when we turn to these, the statement before us must appear very extraordinary. In the passage we have been just considering, we saw that the Apostle argued at some length in favour of his claim to the voluntary support of his hearers, a very useless piece of labour one should think, if that were the only species of support he

disliked. In writing to Timothy, he says, "Let the elders that rule well be counted worthy of double honour, (*honorarium, stipend,*) especially they who labour in word and doctrine;" and yet there was nothing the Apostle disliked so much as that ministers of the gospel should be supported by their people! In his epistle to the Philippians, he says, "But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God;" and yet, so much was the Apostle unlike his Master, that that which was well-pleasing to God, was the very thing he most of all disliked! Is it possible that Mr Bruce can have been aware of these passages of the Apostle's writings when he penned the sentence we have quoted? If he was, what shall we say of his honesty? if he was not, what shall we think of his intellectual capacity or his mental furniture? His own hands have impaled him on the horns of this awkward dilemma; and there we leave him to hang.

We were fully prepared to have continued our notice of these Lectures to a much greater length, and were in hopes that we should have been able to have finished it in the present number. The press of other matter, however, and especially the interesting articles of Religious Intelligence which have come to hand, compel us once more to desist. Messrs Lewis and Brown, therefore, must stand over till next month.

Fireside Piety, or the duties and enjoyments of Family Religion.
By JACOB ABBOTT. pp. 181.

THIS valuable little work is the first of a projected series of volumes, whose professed design is "to

promote the cause of knowledge and religion among families." It contains—Part I. Come to prayer. Part II Home made happy.

Mr Abbott informs us in his Advertisement, that it is "the joint production of several writers interested in the plan." But, in the pathetic appeals and lively illustrations with which it abounds, we think we can perceive the skilful touches of his own exquisite pencil. Did our limits permit, we feel disposed to quote largely from its pages, but this is scarcely necessary, as its very moderate price places it within the reach of most of our friends.

It is highly gratifying to learn that Mr Abbott has re-considered some statements which he allowed to appear in his "Corner stone," and, instructed by friendly criticisms on both sides the Atlantic, has retracted, as alike erroneous and injurious, some speculations upon which he had ventured. It is our impression, that in revising his other works—confessedly admirable as a whole—he will discover and amend several flaws which we suspect have their origin in his apparently characteristic fondness for speculative inquiries. How important the divine principle, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." There is nothing, however, in this work to prevent our earnestly recommending the Christian philanthropist to possess himself of a copy, and promote its benevolent design by lending it extensively to Sabbath school children and others, who may not have the means of procuring it. To give a specimen of the work, we shall venture upon only one or two short extracts.

On the importance of cultivating

a love for home, the following passage occurs:—

"In the pursuit of happiness, in which all are to a greater or less degree engaged, we not unfrequently overlook the source of the purest and most substantial of all earth's joys. We rove far, and toil hard, for that which may most easily be obtained at our own firesides. Home is the congenial soil of the purest affections, and the noblest virtues of the heart. Why has God filled the earth with these little bands of united individuals called families, if he had not, in this arrangement, designed to promote the virtues and the happiness of men? If you would find the noblest specimens of human nature—if you would find warm sympathy and overflowing kindness most harmoniously united with unyielding integrity, with manly independence, you must go to the man whose affections lure him to the serene enjoyments of domestic life, who goes out into the world to discharge his duties, and hies him to his quiet home for happiness and repose. Washington was eminently such a man. It was his attachment for private life, his fondness for the seclusion of his own family, his love for Mount Vernon, which preserved him from ambition's unhallowed aspirings, and gave him a place in the heart of every American."

The book closes with the touching scene of a dying mother, and the breaking up of a Christian family on earth, and thus concludes—

"O, who can conceive the joys of the family meeting in the heavenly world! Elevated in angelic dignity, glowing with celestial purity, soaring on the pinions which God has given them, with the cherubim and the seraphim in their lofty flight, they enjoy a rapture which no heart can conceive, which even an angel's tongue cannot adequately tell. There it is that we must look for joy. And no family on earth can be called a wise or a happy family, if the members are not preparing for a home in heaven."

Helen of Coquetdale, or the Fair Bondager; with a few other fragments in verse. By a late fellow of the Oriel College, Oxford. Oliphant & Son, Edinburgh. pp. 140.

It is matter of regret that the au-

thor of this little work had not followed the example of the excellent Legh Richmond, to whose "*Dairyman's Daughter*" he alludes, and given to the public his story of the fair Helen, of humble but pious memory, in plain prose. As it is, we have a poem without poetry—an attempt at versification without the inspiration of the muse. He manifests a love of the beautiful and sublime in Border scenery, and a measure of capacity for appreciating the relative merits of its various parts; but then, alas! no Scott or Burns appears to draw the picture;—our author cannot describe. We are pleased, nevertheless, with the sentiments of the book; they are evangelical, and discover a heart of the right sort—alive to the glory of God, and the loveliness of true godliness. Nor are we disinclined to forgive the poetry of the following passage, for the sake of its honest avowal of liberal principle;—from the pen of "a late fellow of Oxford" too!

"As there thy proud cathedral's seen,
So here a castle once hath been;
A ruin now—but why deplore,
Would it had been one long before:
Would that thy castle, Harbottle,
Had never lived this tale to tell,
That in it sojourned once a space
The mother of that Stuart race;
That here, too, she that time gave birth,
To one more of those plagues of earth:
Oh hadst thou fallen then indeed,
And crushed at once that serpent seed,
Oh had that one primeval womb
Of that whole race but proved the tomb;
Or had she perished in the flood
That brawls beneath—it had been good,
And would have saved much British blood.
Our sins had been curtailed that time
By one whole century of crime;
Of madness sure in kings befool'd
And of rebellion in the ruled.

But why so wrath? what did they do
So much amiss, that royal crew?

What did they sooth? Nay ask not me,
For I detest all tyranny;
But if there's aught that I abhor,
As much as may be, yea and more,
Than is perhaps to mortals given,
To hate of hateful under heaven;
It is that proud oppressor's reign,
Who would for conscience forge a chain;
And bind whom Christ hath left full free
The children of true liberty;
Teaching us at a tyrant's nod,
Which way we are to worship God."

The story gives numerous hints, although no definite information, regarding a system of servitude in the vicinity of the Borders, which, it would appear, is little short of slavery. Its victims are denominated "bondagers," which seems another term for "bond-slaves." We do not understand this. Is it fiction or poetical license? The preface seems to forbid this supposition, and yet we hope, for the honour of our country, it is the true one. Surely there is no *real* ground within the precincts of Great Britain for the following appeal.

"Ye guardians of the public weal,
To you I make my last appeal;
Enquire, and should the case prove true,
But to enquire alone went do,
Let it no more be heard, the sound,
'There lives a slave on British ground.'
Or if a slave, there needs must be,
Then let the man himself be he;
And let the softer sex go free."

The "sketch in blank verse," entitled "*The Border Shepherd*," is the best part of the book. There is something touching in the following prayer of the pious shepherd at the family altar, and with it we must conclude our notice.

"Lord, hear a parent's prayer,—nor let
the suit
Of a fond father's love not find access
To thy paternal ear. It is for these,
The children of thy gift, and promis'd
fruit
Of thy prolific providence, I plead.

" * The sister of Henry the Eighth, and mother of James the Fifth of Scotland. She gave birth to the mother of Darnley in Harbottle Castle, on her road to take refuge, at the court of Henry, from the wrath of her subjects in Scotland."

I ask not for them riches, honour, strength,
More than may just suffice, or much sur-

pass
Their daily need—the rest be left to thee.
I ask not these,—but wisdom to discern
The hidden treasures of thy written word,
And of that Word unwritten, which with
thee

Dwelt yet from everlasting, till it pleas'd
Him, when the fulness of the time was
come

His heav'nly with our earthly to conjoin ;
Taking our human into his divine,
By association wonderful—of twain
So making one—henceforward God and
man :

Thou kindred Saviour of the sons of men,
Flesh of our flesh, and bone, too, of our
bone,

To thee I call—and call thee by thy name,
Jesus, thou Son of God : Hear, I beseech,
Thy servant, and touch Thou their hearts
betimes—

The hearts of these *his* children, and *thy*
gift,

With sense of secret love—and let their
minds,

Early impregnated with fear of thee,
Receive thy willing yoke, and take thy load
(Thy yoke is easy, and thy burden light).
O let them learn of thee—for Thou wert
meek

And lowly too of heart, that they may find
Rest to their souls. Guide thou, I pray,
their steps

(For thou alone art able) in the way
Of wisdom such indeed—whose ways are
ways

Of pleasantness, and all her paths are
peace."

*Address to the Members of the Glas-
gow Christian Instruction Socie-
ty.* By HUGH HEUGH, D.D.
pp. 16.

*Address to the Agents of the Glas-
gow Christian Instruction Socie-
ty.* By RALPH WARDLAW, D.D.
pp. 8.

GLASGOW stands pre-eminent in the
well constructed, well directed, and
well sustained plans and efforts of
her Christian inhabitants for the
enlightenment and salvation of a
crowded and morally degraded popu-
lation. There City Missions origi-
nated, and there too they have all

along been vigorously supported.—
The "Christian Instruction Socie-
ty" was instituted as an aid to the
efficient "City Mission of Glasgow."
It is an association of devoted men,
who bring to bear upon the wants of
the poor and wretched, an extensive
gratuitous agency, auxiliary to the
efforts of those whose time and ta-
lents are more entirely devoted to
the work as city missionaries. It has
been already much blessed of God.
The Addresses whose titles we have
prefixed to this notice, were intended
as excitements and guides to those
engaged in these labours of love.
The names of their respected au-
thors are a sufficient guarantee of
their quality. We earnestly recom-
mend the members of our churches,
and Christians generally, to obtain
immediate possession of them, for
the purpose of close and prayerful
study, in connection with the ques-
tion, 'What can I do?' As we in-
tend to devote an article to the sub-
ject soon, when we shall make fur-
ther use of these Addresses, we close
at present, simply intimating that
the profits arising from their sale
will be devoted to the purposes of
the Glasgow Christian Instruction
Society.

*The Pocket Commentary, consisting
of Critical Notes on the Old Tes-
tament, original, and selected from
the most celebrated Biblical Critics
and Commentators.* By DAVID
DAVIDSON. Vol. ii. pp. 549.
Waugh & Innes.

WE have only space to announce
the publication of this volume, and
without hesitation to give it our
heartly recommendation. It must
have a more extended notice in our
pages, but our readers need not wait
for that before they obtain the work.
We are happy to learn that the vo-
lume upon the New Testament has
already passed through three edi-

tions, and that a fourth is in preparation.

PREMIUM OFFERED.

MANY of the wisest and best of men have long been convinced that there is no sin so prevalent among professors of the gospel as the love of money or covetousness, and yet there is no subject on which so little has been well written. The late Andrew Fuller says, it will in all probability prove the eternal overthrow of more characters among professing people than any other sin, because it is almost the only sin that can be indulged, and a profession of religion at the same time supported. It is proposed to present One Hundred Guineas, besides the profits of its publication, for the best Essay on this subject. Preference will be given to the most spiritual, poignant, and affectionate appeal to the judgment and conscience of those who professedly recognise the authority of revelation, on avaricious hoarding, and unscriptural expenditure to gratify the lust of the eye, and

the pride of life, while they avow their obligations to redeeming mercy, and profess that themselves, and all they have, are not their own, but belong and must be accounted for to Him who has said, "Occupy till I come,"—and then "give account of thy stewardship, for thou mayest be no longer steward." It is requested that reference may be made to the different estimate, of man who blesseth, and God who abhorreth the covetous, Psal. x. 3.; and to the tremendous consequences of accumulating property, as the sin is associated with the vilest of crimes which exclude from the kingdom of Christ and of God, Eph. v. 5.

The manuscript is to be sent to Dr Conquest, 15. Finsbury Square, London, before the 1st of November 1835, and must have appended to it a sealed letter, containing the address of the writer. The Hon. and Rev. Baptist Noel, and the Rev. Dr Pye Smith, have kindly consented to be the arbiters, and the award will be adjudged by the 1st of May 1836.

RELIGIOUS INTELLIGENCE.

FOREIGN.

FRANCE.

RELIGIOUS AND MORAL STATE OF FRANCE.

THE following admirable description of the present religious and moral condition of France, from the pen of a Frenchman, addressed to his correspondent in America, forms an appropriate sequel to the paper upon a similar subject in our last number.

"Human societies are often represented under the image of a vessel moved by contrary winds, floating hither and thither,

sometimes approaching the shore, then receding from it, and always in danger of running upon the rocks. At no time and in no place would this image be so applicable as to the present state of France. There is evidently a double work in this country and two contrary forces contending for control. For some years the principles of infidelity held sway, so to speak, over the helm of our political bark; it met no resistance in its course; it commanded like a despot, and it was obeyed; it said to France, "Come," and she came, "Go," and she went. But infidelity acted like all tyrants: and ruined itself by its own excesses. As it could develop itself freely and unrestrained, it rushed into the

most monstrous errors; it multiplied in a frightful manner revolutions, crimes, vices, disorders of every kind. Then, a reaction took place; another force, the force of conscience and of religious sentiment, began to combat the fatal principles which threatened us with complete and speedy ruin. It is an old proverb, "the excess of evil leads to good." This proverb is verified among us, and the result is a state of things very singular, and difficult to explain. Every where are remarked the strangest contrasts, because France is subjected to two contrary impulses, of almost equal power. I will attempt to give you an idea of this great-antithesis which now governs our religion, our morals, and our politics.

"Suppose a person should set himself to study the present state of our literature, and incline to look on the *dark side* of things; he would every day find new confirmation of the opinion that France is fallen to the lowest degree of demoralization. Most of the plays performed in our theatres are filled with the most revolting scenes. Libertinism, adultery, incest, treason, assassinations, the most hideous vices, the most frightful crimes, divested of their odious qualities, obtain a prominent place in these dramatic productions. Novels, another very fruitful branch of our literature, are no better; they represent men governed by the vilest passions of human nature, in colours that it is impossible for a virtuous man to behold without blushing and indignation. They descend into the sewers for mud to throw at the most venerable and sacred things. It was in novels that St Simonism exhibited impudently what it called the *free woman*, committing her adulteries even near the cradle of her child about to die! and this free woman, or rather this child of hell, boasts of her conduct, declares herself the most virtuous, the most moral, the most pure woman of her age! and there are journals and reviews which applaud this inconceivable madness! Such is the dark side.

"But suppose another man should pay equal attention to the productions of our literature, and be disposed to look on the *bright side*: He would see much that would lead him to pronounce, that a happy amelioration had taken place in the condition of society. Almost all our most eminent writers, Chateaubriand, Lamartine, Cousin, Ballanche, and others, proclaim aloud the necessity of religious principles, and some of them are even Christians, who make progress every day in the

knowledge of the vital doctrines of the Gospel. This is not all. The most widely circulated journals, which three or four years ago feared to publish articles favourable to religion, because they would be charged with bigotry and jesuitism, rarely suffer a week to pass without expressing great regret at seeing so little religion in France, and without manifesting a wish for a return of those convictions which guarantee the peace of society. Under the reign of Charles X. thousands of copies of the works of Voltaire and Rousseau were published; now, the Catholics themselves publish thousands of copies of the Bible. The ancient apostles of infidelity, the philosophers of the eighteenth century, have become stale and worn out; there is not a school boy who does not properly appreciate and pity their puerile declamations, their superficial reasoning, their silly jests against Christianity. Our literature has evidently entered into a better path; it has come back to notions of order, justice, conscience. This is the bright side.

"Thus two men, with different feelings, would hold language wholly different, and even apparently contradictory; yet both would be correct, because French literature presents, in fact, two sides, and follows two courses. There is a perpetual action and re-action. On one side is impiety, the inheritance of the 18th century, holding doctrines in harmony with the corruption of the human heart; on the other side is religion reviving, and asking a place in our hearts, in the name of the dearest interests of this life and of eternity. Impiety displays with effrontery its maxims of corruption and blood; religion replies to it by opposite maxims. Impiety selects for its organs theatrical plays, novels, and certain journals; religion speaks in other journals and in graver productions. Thus far there is room to doubt which has the advantage in the contest; but if allowed to give my personal opinion, I believe that the bad principle loses ground, that it grows feeble daily in literature, and that the good principle advances more and more towards a decisive victory. The multitude, it is true, are on the side of impiety; most of the petty writers and obscure newspapers still defend its cause; but the finest geniuses of our age, are on the side of Christianity, and in such a contest we are not to count the votes but to weigh them. The single voice of Mr. de la Martine, or of Mr. de Chateaubriand throws a greater weight into the

balance than a thousand voices of obscure writers who prostitute their pen to the bad passions of our times.

"Let us pursue the development of this antithesis—Examples of suicide become every day more numerous. It would seem as if a new contagion had invaded France, and struck the victims whom the cholera had spared. The physicians behold a disease, a monomania, which they call *suicidism*. Some journals occupy every morning a whole column with relating new cases of this frightful contagion. Sometimes it is a poor young girl who kills herself because she has been deceived by a vile seducer. Sometimes it is a young man who is tired of life, and who thinks to acquire by suicide a celebrity which he could not procure in any other way. Late-ly, a rich man killed himself by shooting a pistol through his head, because his income was reduced to 30,000 francs! Fool to think himself poor with a fortune which would support comfortably twenty families. Often suicide is not enough; and this crime is preceded by that of assassination. An old man of eighty years, one of the richest men in France, first assassinated his step-daughter, and then killed himself. This took place a few days since, and similar events occur in all parts of the country. Surely, this is one of the most afflicting symptoms of demoralization; and if any one should confine himself to this view of our situation, he would have a right to fear that our society would soon fall into utter dissolution. When a tenth part of the Roman citizens committed suicide, Rome was struck with death and laid in the grave. France is smitten with the same disease; and would it be surprising if she should meet with the same fate?

"But let us turn our attention from these hideous scenes of despair and crime, to view a wholly different spectacle. Many of those who belong to the nineteenth century have shaken off from their feet the dust of the philosophers of the encyclopaedia; they have returned to the churches; they asked, last winter, the Archbishop of Paris to establish religious conferences to bring to light the evidences of Christianity, and they flock in crowds around the pulpits where eloquent orators renew the defence made in the early period of the Christian church. These young men love serious books, grave and solid discourses; they study diligently the laws of conscience, that they may obey them. Surely, here is a great contrast! and Rome at

the time of her ruin, did not contain, like France, thousands of young men who had drunk from the source of religion and virtue! Our country is not then destined to fall to decay; it goes forward, rather, to better destinies.

"Enter the political world and we shall remark also opposing action and reaction. How much venality among our political men! What insatiable avidity to acquire riches! what intrigues to obtain office! The obligation of an oath is derided by them, and when they call upon the sacred name of God, they laugh openly; they will take an oath when any one asks them, provided it is for their interest. These politicians are actuated by a deplorable selfishness; they care nothing for the country, they are anxious only to manage well for themselves. They descend to mean expedients; they do not blush to speculate on the property of the nation, and to enrich themselves by the mode in which they appropriate the public funds. Politicians attack one another violently; they are lavish in mutual reproaches; the opposition reproach the ministry with disgracing France; the ministry reproach the opposition with wishing to plunge France into the gulf of anarchy. On hearing them attack one another with the most odious epithets, you would imagine that there was neither good faith, nor modesty, nor probity, nor justice among political men.

"Certainly there is a dark side to the picture of our political condition. But there is also a bright side.—The government of Louis Philip labours with indefatigable zeal to spread the benefits of education among the people. New schools are opened in all parts of France, and Mr Guizot, minister of public instruction, has lately sent to the directors of the normal schools a remarkable circular, in which he strongly recommends *religion*, as the principal object of all good education. No politician in France, since the revolution of 1789, has expressed himself in terms so clear and distinct on the necessity of religious faith. The government is also occupied in establishing savings banks in all our manufacturing towns, in order to form the workmen to habits of foresight, and enable them to increase their property. Public order has been re-established by the firmness of the government; the laws are executed; the country enjoys profound peace. You see by this, Mr Editor, that our political condition and our government can also be viewed in two very different and almost opposite lights. There, as else-

where, two principles are at war, two opposite powers are struggling for the victory; selfishness, with all the vile passions in its train, is still powerful, but the spirit of self sacrifice is fighting manfully with it, and seems to promise to France better days.

"It would be easy to show also that the same opposing principles are at work among the mass of the nation. An observer who should take only one view of objects, would regard our people as given up to the dominion of materialism, desiring only sensual pleasures, abandoning themselves without restraint to gross epicurism. But in another view, he would find in many hearts an increasing desire for religious impressions. It is certain that France is waiting for a religion; that she calls for it loudly; that she wishes to abandon materialism, and seems ready to go with the first apostle who shall point the way to heaven. Before the revolution of July, religion was confounded with superstition, and piety with hypocrisy; but now infidels desire to believe something; and the most hardened regret their want of faith.

"From all the foregoing reflections, we deduce this important conclusion; that the contest between Christianity and infidelity has begun again; there is to be a new trial of the cause. Infidelity thought it had forever crushed Christianity in France, and boasted of having obtained a final triumph, but it was mistaken. Its adversary, the gospel, has arisen with new power, it has gathered around it all the generous feelings, and the best affections of human nature; it has resumed the sword with which it once destroyed polytheism, and everything permits us to hope that it will yet achieve a brilliant victory.

"Christians, who know and practise the truth, must range themselves under the banner of the gospel, and fight with their prayers, their writings, their preaching and with all the means which God puts in their power, to destroy the principle and the fruits of materialism. The time has come to us to activity and diligence, for the battle is begun and every faithful soldier of Christ, clothed in all his armour, ought to be on the march, advancing boldly against the enemy. The result of the present struggle appears to me not doubtful, if Christians do their duty. God is on our side; God is for us; how dare we despair of triumph?"

AMERICA.

We hear a good deal from certain quarters about American gasconade,

and the inefficiency, in the Western Republic, of the voluntary principle. It would appear, however, that they do *more* and *better* than is willingly admitted. We beg to subjoin the following instances of the *inefficiency (!!)* of the voluntary principle there.

AMERICAN TEMPERANCE SOCIETY.

"THE following gentlemen have agreed to contribute the sums set opposite to their respective names, towards the support of the press, the efficient agent, under Divine Providence, in the great cause of Temperance. The Executive Committee take this mode of tendering their heartfelt thanks to the gentlemen who have thus so generously and so liberally come forward in aid of this noble cause.—

Stephen Van Rensselaer, Albany,	dol. 1000
E. Corning,	do., 1000
E. C. Delavan,	do., 1000
Henry Dwight,	Geneva, 1000
A. Champion,	Rochester, 1000
Samuel Ward,	New York, 1000
Brown, Brothers & Co.,	do., 1000
Peter Remsen,	do., 1000
Boorman & Johnson,	do., 1000
John Jacob Astor,	do., 1000
P. G. Stuyvesant,	do., 1000
J. W. Leavitt,	do., 1000
Anson Blake,	do., 1000
Charles Hoyt,	Brooklyn, 1000
A Friend,	1000

dol. 15,000

The leading object, as we understand, of this munificent subscription is to enable the friends of Temperance to disseminate more and more widely through the land their admirable exhortations and rebukes."

AMERICAN EDUCATION SOCIETY.

THIS society has, the present quarter, made appropriations to 767 young men, 64 of whom were new applicants, in 116 Institutions, in 21 States and Territories of the Union. The amount of money appropriated to these beneficiaries, is 14,096 dollars. As many new applicants have been admitted to the patronage of the Society within the last twelve months, as there were beneficiaries connected with the institution during the year 1828, and nearly twice as many as were assisted by it during the year 1827. Christians have prayed the Lord of the harvest, that he would send forth labourers into his harvest, and the Great Head of the Church has heard and answered their supplications. Many young men are dispos-

ed to seek the ministry, and a large proportion of them are dependent on the charities of the churches to enable them to prosecute their studies in preparing for this important work. They solicit aid at the hand of the A. E. S. which has given a pledge, that no young man, of approved talents and piety, shall be prevented from entering the ministry, through want of pecuniary means. The prospect now is, that young men of this character will, in process of time, come forward in sufficient numbers to supply our country with an enlightened and devoted ministry, and to furnish a host of missionaries for the heathen, provided the requisite funds can be obtained, to assist them in acquiring a competent education. The directors feel bound to redeem the pledge they have given. They have hitherto done it, and they hope, by the blessing of Heaven, and the freewill offerings of Christians, to do it in the time to come.

AMERICAN TRACT SOCIETY.

FROM a notice of the Tract meetings recently held in Troy, Hartford and New-Haven, it appears that *more than four thousand dollars* have been recently subscribed in these three cities to aid the American Tract Society in carrying into effect their resolution to raise thirty thousand dollars for supplying Pagan and Foreign lands.

QUAKER MISSION TO THE INDIANS.

AT the late yearly meeting of the Society of Friends in Indiana, a committee recommended that a suitable family should be placed among the Shawanese Indians, on the Arkansas, and a school opened to instruct at least twenty-five scholars. It was also recommended that instruction should be given to the Indians in agricultural, mechanical, and other employments, and that measures should be adopted to bring them to the hearing of the gospel. A communication was read from Friends in England, announcing that they had made a subscription of about 1300 dollars to aid in Indian civilization.

DOMESTIC.

LANCASHIRE COUNTY UNION.

THE Anniversary of this Association of Congregational churches was held at Manchester on the 8th and 9th of April. On

the evening of the former day, a public meeting was held at Grosvenor Street Chapel, when the Report was read, as usual, by Dr Raffles. Early on Thursday morning, the 9th, the special business of the Association commenced in the vestry of the same place where the delegates assembled. It is said that much harmony was enjoyed, a liberal spirit prevailed, and the importance of the Union was highly appreciated. In the evening, Mr Parry of Blackburn introduced the services, and the Rev. T. Bell of Lancashire preached at Mosley Street Chapel, from Gal. iv. 18, to a select rather than to a numerous congregation.

GLASGOW THEOLOGICAL ACADEMY.

A PUBLIC meeting with reference to this valuable Institution was held in George Street Chapel, Glasgow, on Tuesday evening, the 7th April, being the first of a series of deeply interesting meetings, by which was celebrated the Twenty-third Anniversary of the Congregational Union of Scotland. Although similar meetings in connection with the interests of the Academy have been frequently held in Edinburgh, this was the first attempt in the "western metropolis," and we are happy to find it was successful. There was a good attendance. The chair was taken by Dr RUSSELL of Dundee, who commenced the services of the evening by giving out a part of the 132d Psalm. Mr Arthur of Helensburgh engaged in prayer.

The Chairman in addressing the meeting said, that they had met on that occasion to hear the Report of the Academy for the last year, and to stir up each other to renewed exertion on behalf of that Institution for the year on which they were entering. "The importance of the gospel ministry," said Dr R. "is acknowledged by all; and it is to this department of the Christian system that our attention is now particularly directed. We have the example of the Apostle Paul in setting a high value upon the important results that arise from the exercise of the Christian ministry. He delighted to think of it, to speak of it, and to discharge the duties of it. He had every day a growing sense of its importance, but he never so solemnly perceived this, as when in the immediate prospect of martyrdom. In the last letter

he wrote to Timothy, he repeatedly calls upon him to discharge sedulously and faithfully the duties of the office with which he was invested. He refers him to the case of some who had become apostates, 2 Tim. i. 15.—and when he turns from them, it is to urge upon Timothy the admonitory exhortation, 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' It was by this he was to be preserved, and not by any thing that made him to differ from others. And then he goes on to say, 'And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' The Apostle delighted to preach to all. He preached wherever he could get men to hear him; but he refers here particularly to the instruction of those who were to instruct others. He refers to them as a distinct class, in one sense, though in another, they were only brethren, partakers of the common blessing, and of the common hope. Respecting them, he goes on to say, 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.' The man that strives must do it without any thing that can entangle him. The Apostle represents him as called to give to the work his undivided energies; and when circumstances so happen as to render this impracticable, his engaging in any other employment is regarded as a thing to be submitted to from necessity, not as a thing in itself desirable. Such labourers are described as men set free from carefulness, and who, as thus set free, may be expected to grow in knowledge and in holiness. Thus wrote the Apostle in the near prospect of death; urged by an anxious desire that when he should be no more, the gospel might continue to be faithfully and efficiently preached, and that teachers might be raised up, qualified to communicate to others the tidings of mercy. The more attention that is paid to this, the more shall the churches of Christ prosper. By taking care for the proper education of Christian pastors, the church is enabled to advance as the state of the community and the changing times require; and thus Christianity is made to keep pace with the progress of nations, and so to tell in a variety of ways upon the state of the world." The Rev. Dr concluded by applying these remarks, with his usual forcible and im-

pressive eloquence, to the case of the Institution on whose behalf the meeting was assembled. He then called upon Mr Cullen, the Secretary, to read the Report for the last year. The account given in the Report was of the most gratifying and animating nature, but we forbear giving any abstract of it, as it is to be printed, and will be circulated with some future number of this Magazine.

The first resolution was moved by Mr Carlile of Belfast. He said he should not trespass on the attention of the meeting for any length of time; but though called on, unexpectedly, to address them, he could now sit down without expressing, in a few words, the high gratification which it afforded him to be present upon that occasion. It was an interesting fact to him, that the oldest congregational minister in Ireland—the father of their body there, and the man to whom, under God, he (Mr C.) owed his conversion, his introduction to the ministry, and ultimately his success in the gospel,—had pursued his theological studies under the direction of one of the venerated Tutors of this Institution. He said he rejoiced to think that he had to propose that the Report which they had just heard, should be printed, and he hoped it would be extensively circulated, not only in this country, but through England and Ireland; for it was the circumstance of his having obtained possession of one of their former Reports, that was the exciting cause of the establishment of a similar institution in his own country. They had, indeed, before this, possessed a theological academy, but it was not upon strict Congregational principles, and therefore not such an one as he and his brethren could cordially support. He rejoiced in the prospect of the publication of this Report, because he thought that it could not be circulated to the extent he hoped and expected it would be, without having a felt influence upon the Theological Institutions throughout the nation at large. Mr C. then pronounced a warm and affectionate eulogium upon the merits of the respected and honoured Tutors of the Academy, alluding especially to the benefit which had accrued to the cause of truth in Ireland from the writings of Dr Wardlaw on the Socinian controversy; and concluded by moving that the Report be received, adopted, and printed.

This motion was seconded by Dr Matheson of Durham, one of the deputies appointed by the Congregational Union of England and Wales, to visit the churches

in America. Of his long and most valuable speech we are happy in being able to present our readers with the following abstract.

"Before presenting the statements expected this evening, allow me to express my dissatisfaction with that part of the Report which declared a balance in the Treasurer's hand. You ought to be in debt, Sir. The present state of our country, both as it relates to home and foreign service, requires that a far greater number of pious and talented young men should be in training for the Christian ministry, than are now in our schools. We ought to be prepared to make aggressive movements, if we are to do our duty to the Head of the church. I hope that next year the number of students will be so great, as to fill your room, and more than expend your funds; and that your additional claims will be met and responded to in a spirit somewhat analogous to that of our American brethren. The Secretary of the American Education Society told me, that if one, or two, or five hundred young men were immediately to present themselves, possessing the requisite qualifications, they would receive them all. I asked him how it would be possible for them to raise money to educate so many additional young men. His reply was, "Give us the men, and we shall soon have the money." We are not doing our duty either to ourselves, our country, or our God, until we manifest this sort of spirit.

"So manifold are the facts regarding the state of matters in America, which our excellent opportunities of obtaining the most authentic information enabled us to collect, that I scarcely know where to begin.—One remark regarding education in general. Having ascertained the proportional number attending ordinary schools in the United States, I find, on comparison, that a much greater number of the young are being educated there, than in this country. In some of the older states, double the number are receiving instruction as compared with this country. No uniform system of supporting schools obtains. In some of the states, the income of the schools is partly or wholly drawn from the state fund; in others it is raised by a direct tax upon the population; in others by voluntary contribution; and in others by the proceeds of lands originally set apart for the purpose.

Colleges.

"We have at present, however, more to do with the Colleges and Theological Institutions of that land. Perhaps

amid all the changes and improvements of that singular country, nothing is more extraordinary than the rapid and brilliant progress of her institutions for learning. A late writer indeed affected to find no symptoms there of the cultivation of mind, or the extension of learning. Surely the fact, almost universally true, of parents manifesting the utmost zeal to impart to their sons the best education their colleges afford, is some evidence that they value learning, and that the country is not quite so barbarous as its detractors have represented. It were extraordinarily indeed to find the following true of a nation of savages!

In the year 1775 there were 10 colleges.

From 1775 to 1800 were added 13

1800 to 1814 ... 11

1814 to 1834 ... 36

So that there are 70 colleges, nearly all in a prosperous condition, spread over the length and breadth of that enterprising country. In these colleges there are 5,300 students.

"But there are various important peculiarities in these Colleges to which I wish we could present something analogous in this country. Before stating them, I must premise that my observations are confined at present to the colleges—the strictly literary institutions apart from the schools of theology. Now all the colleges in the United States, with the exception of Harvard University under Unitarian direction,—four under Roman Catholic direction—and one founded by the Deist Jefferson, *i e.*, all with the exception of six, are under direct and decided Christian influence. I do not mean that a decent reverence is manifested for the Bible, or that prayers are steadily read, or that 39 articles of faith are solemnly subscribed—we know that all these may be, without one particle of truly religious influence. I mean that in all these Institutions, with the exceptions named, the presidents are ministers of the gospel, holy men of God, and that all the professors must be Christian men. The evidence of heart-felt piety is held as an essentially requisite qualification in the occupant of any professor's chair, nor will parents send their sons to a College, unless they have confidence not merely in the literary attainments of the professors and tutors, but also in their being men who act under the influence of Christian principle. What an important bearing must this fact have upon the destinies of that great country! Already its effects are seen in the revivals within the walls of colleges, and in the consecration to the cause

of Christ of young men from the first families in the country, who are devoting their talents, influence, and property to the work of preaching the gospel, at home or abroad.

"In addition to the foregoing, there are schools of medicine, containing about 1500 students,—and of law, containing about 500. Many of these are under Christian influence.

Schools of Theology.

"Perhaps there never was a country placed in circumstances at all similar. An immense territory—a heterogeneous population, and an unparalleled increase arising from emigration. It is held as within the truth to say that the increase of population natural, and by emigration, amounts to 365,000 a year. Many thousands from the old countries are ignorant, bigotted, and degraded. They must be taught or perish. From the extent of ground, covered by much of the rural population, a minister cannot act upon many hundreds. Thus to supply vacancies occasioned by death, and to instruct the new comers and increasing population, especially so situated, an immense demand for faithful and qualified preachers of the gospel was created. Christians in the older states saw this, and felt the necessity for unprecedented exertion. The crisis could only be met by gigantic efforts, and blessed be God they have been put forth. In 1808 there was not, properly speaking, a theological academy in America. The young men were accustomed to go through the curriculum at the colleges, take out their degree, and then to go, six or eight together, to some venerable and eminent minister under whose direction they studied theology. This, however, was an uncertain and irregular method, and the necessity became apparent to call forth the liberality of Christians, for the consolidation and extension of plans for the training of Christian ministers. The results are, that from 1808 to 1834, *Twenty-one* theological institutions have been reared—all, with one exception, evangelical, and containing eminently devoted men, both as instructors and pupils. In these 20 evangelical, there are students—315 Presbyterian, 231 Congregational, 120 Episcopalian, 98 Baptists, 86 smaller Sects including Dutch Reformed, Evangelical Lutheran, &c. The Methodist Society have lately introduced a course of study among their young men who are to be fitted for the ministry, the number of students unknown.—

"When the names of Dr Alexander and Dr Millar of Princeton, Dr Wood and Moses Stuart of Andover, Dr Skinner, Beecher, Tayler and others are mentioned, the public have a sufficient indication of what doctrines are taught. There is every reason to hope that all the young men just mentioned are truly regenerated. They have completed their college studies, and afterwards they spend three years in a theological academy. There have been obtained for these theological seminaries during the twenty-five years of their existence 60,000 volumes. These are exclusive of the college libraries.

"Perhaps greater attention is now paid than formerly to the extent of the young men's studies. If the ministry is to elevate the character of the people, the ministers must receive a thorough education, and it is the prevailing impression that instead of sending inferior men to the far west, men of the finest and most cultivated minds should proceed thither, to mould and consolidate society.

"One striking characteristic of their young men is the possession of a missionary spirit. When the Home Missionary Society (which has 800 educated missionaries in the field,) wants 10 or 20 men to supply the destitutions—not of many generations, for there are none such in America, but of one or two years standing, they apply to the senior classes in the theological institutions. These young men do not ask whether the congregations are large, the salaries are good, or the society pleasant, but hearing of destitution they say at once "We go." So that at this moment some of their best men are labouring in the newly settled west. A man without a missionary spirit, Sir, is not fit to be a minister, and when I tell you that half their rising ministry are the fruits of revivals, and that a missionary spirit so generally pervades them, you will join with me in saying that we cannot but hope great things for America and the world.

Education Societies.

"These Institutions are peculiar to America, and are perhaps less understood in this country, than some of their other Societies. They have no relation to common schools—a department which their name would indicate to an English ear. It was found when revivals became general, that the Lord brought into his church a multitude of young men of talent and ardour, who earnestly desired to consecrate themselves to the cause of Christ in the ministry of the gospel. But many were unable to

support themselves during the long course of study required by Presbyterians, and Congregationalists, and others. Some had to go to a preparatory academy for two years, and all who had not been at College were required to attend one four years, and afterwards a theological seminary for three years. Hence from seven to nine years are expended in preparatory studies. The necessity of the case gave rise to education societies, by which young men are supported while pursuing their studies in the various colleges and seminaries throughout the Union. But these societies do not confine their attention to home wants; they are always rejoiced when any of their beneficiaries determine to go to the heathen. Indeed, as we shall see in a moment, there is actually a premium affixed to consecration to this work. They proceed upon a broad basis—the basis of the apostles—the basis of the Saviour's command, "Go ye into all the world," and they are prepared to receive all suitable individuals who are willing to labour at home or abroad.

"THE AMERICAN EDUCATION SOCIETY is the largest and most important. It is not confined to one sect, but as the secretary told me, it receives all pious and gifted young men, whatever may be their denomination. Each young man before he is received undergoes a most rigid and scrutinizing examination, not only as to his personal piety, which is essential, but as to his mental qualifications. There are examiners in almost every state, consisting of a few of the most eminent clergymen. As a proof of the liberal and non-sectarian character of the institution, Bishop MacIlvaine of Ohio, an Episcopalian, is one of the examiners, although the Society is chiefly supported by Presbyterians and Congregationalists. This Society is educating 912 young men for the ministry. The Presbyterian Education Society, an exclusively denominational institution, has 612 under its charge.

"The Northern Baptist Society has 250. The Episcopalian, German Reformed, Lutheran, &c. &c. have also a considerable number. The whole number at present being educated by these societies, expressly for the Christian ministry, is 2000. These are exclusive of a very large number who are paying the expences of their own education, and who are equally pious and promising. Many of them, of course, are in the preparatory academies,—others in the colleges,—others in the theological institutions. How delightful

to contemplate this amount of mind, of renewed and sanctified mind—all bearing upon the one great object of spreading the glorious gospel of the blessed God?"

"The secretary of the American Education Society, the Rev. Mr Paton, recently wrote me that he had been on a journey of 2000 miles lately; that when he set out, they were in debt 5000 dollars, but that now it was extinguished. The people say, Make out a good case, and if you need 20,000 dollars you shall have it. No young men of the right stamp are refused, who are desirous of the work. The system of conducting matters is admirable also. The young men are not only subjected to the first scrutiny, but quarterly accounts are sent in, so obtained that the secretary may know the procedure of all the students every day in the year."

Dr Matheson then described the Manual Labour Institutions, in which two or three hours' labour per day, either in agricultural or mechanical operations, is not only conducive to the health of the students, but, in a country where labour is so valuable, pays half the expense of their education. Health seems to have been the first inducement to establish them, and in this they have succeeded admirably. It has also been found that young men of respectable families, whose parents were extensive landowners, and yet could ill spare ready money, have been able to pay for their own education with comparative ease. By this means also the ability is given to educate double the number of young men for the ministry. The expense of one Institution for a year was 50,608 dollars, and the value of labour 26,268 dollars—more than one half. This fact is accounted for, 1st, by the value of labour; and 2d, by the fact that a young man can be boarded and lodged for one and a half dollar per week. There is a prevailing wish to raise the tone of feeling among all young men preparing for the ministry. And the plan adopted is not to make them charity students, but to lend them the sums expended in their education. So they give the Society a note of hand, pledging themselves, that if, in the providence of God, they are placed in a situation enabling them to do so, they will repay the whole sum without interest. This note is cancelled if they devote themselves to the work of Foreign Missions. Many of the young men have already repaid the Society. Not having to contend against the withering and paralyzing influence of a dominant sect, the ministers there are better paid than the average of those

in this country who are not connected with the national establishment. They are thus sooner enabled to refund the expence of their education. Of course, the money repaid is expended in the education of others. In this way too they keep improper young men from applying to them. No man wishing to be a lawyer or a physician, would apply to any Education Society; for the moment he changed his professed object, and relinquished studying for the ministry, he would be bound in honour to refund all expences to the Society.

The Rev. Doctor then spoke to the following effect:—"I had the pleasure of witnessing the annual commencement at Andover Theological Seminary. I was struck with the vigour and cultivation of mind discovered by the various students who engaged in public exercises. They were obviously men prepared for any exigency. Of thirty-six who departed from the Institution on that occasion, having finished their studies, nine devoted themselves to foreign missionary work, one of them, a young man in possession of a fortune of 60,000 dollars. The missionary spirit had been cultivated during the whole of their residence in the Academy. They had held meetings once a fortnight or month, to contemplate the moral map of the world, and to gather and impart whatever information they could obtain regarding its condition.

I spent sometime with the son of the well known Dr Dwight in New Haven, the seat of Yale College. He is not connected with the College. As there are 500 students there, I naturally presumed that a small town of 14,000 inhabitants, would feel the demoralizing influence of the presence of so many young men from all parts of the country, preparing for the various professions. You may judge of my surprise when he assured me that there had been no known instance of profligacy in the College during his residence of 30 years in the town. The reasons he gave were—

1. The strictness of the rules, and the uncompromising integrity of the faculty. One instance of profligacy would for ever expel a man from the College, and would as a consequence ruin his professional prospects for life.

2. The powerful moral influence of a body of decidedly Christian Professors, and of upwards of 250 pious students, many of them men of superior intellectual energy and attainments. Those who would break out, dare not—they could not bear the re-

proach of those intellectually and morally superior to themselves.

In that town of 14,000 inhabitants, there are 14 large and commodious places of worship, and Mr Dwight assured me that he did not know more than from six to ten families who did not attend regularly a place of worship. How great the power of moral and religious influence! I must conclude by mentioning one incident. At a meeting in Boston of the Northern Baptist Education Society, my friend Dr Reed being present, and finding they were in debt 2000 dollars, told them he was not sorry to find it so, and that they ought not to separate without clearing it off. They hesitated. He said, if you will among you make up 19 scholarships, I will subscribe the 20th. This was the commencement, and before the meeting was dismissed, *Forty-five* were subscribed for. We may learn from statements like these, I do believe, that if Christian churches at home would do as they ought and might, not only our own country, but the whole world, would ere long be evangelized."

The second motion was proposed by Mr ALEXANDER of Edinburgh. His address was devoted principally to a statement of what he had seen and heard respecting the universities and theological institutions of Germany, during a recent visit to that country. This statement laid open a view of things in that country, diametrically the reverse of that given by Dr Matheson regarding America. If in the one country there was hardly an instance of a college that was not under decidedly Christian influence; in the other there was not perhaps one that was not more or less under not only an unchristian, but a positively sceptical influence. In Halle, out of ten theological professors, there are only two, or at most three, who are believers in the Inspiration of the Bible; at Leipsic, if we except Rosenmuller, who is hardly an exception, inasmuch as his sentiments are doubtful, there is not one; and even at Berlin, where religious influence is more felt than in any of the other colleges of Germany, it is believed that only a very small proportion of the teachers of theology take the evangelical side. The effect of all this on the students is, as may be expected, of a most injurious and destructive nature. Their very appearance is almost that of a set of desperadoes; and their conduct is fearfully in keeping with their looks. The most irregular habits, and the most demoralizing pursuits, are common even among the students of

theology. The speaker illustrated these statements at some length; but at the same time expressed his hope that an improvement was beginning to take place. The exertions of Dr Tholuck at Halle, and of Professors Neander and Hengstenberg at Berlin, were beginning to be felt, and it is to be hoped that the young men to whom these excellent individuals have communicated correct views of scriptural truth, will be eminently useful in counteracting the influence of that awful torrent of impiety and infidelity which has been overflowing the land of the Reformation for so many years with its poisonous waters. Mr A., in conclusion, exhorted the Meeting to rejoice that the Institution they were called upon to patronise, was one which not only sought to guard against the entrance into its classes of any but pious young men, but which was also presided over by men who would communicate instruction in such a way as at once to inform the understanding, and improve the heart,—at once to fit for public duty, and maintain in undiminished vigour the fervour of private devotion. He concluded by moving that the thanks of the meeting be given to Mr Ewing and Dr Wardlaw for their efficient and disinterested services as Tutors during the past year.

The motion was seconded in a short, but neat and suitable speech, by Mr Gowan, one of the late students. The Chairman then addressed both the Tutors, and conveyed to them in very appropriate terms the thanks of the Meeting. Mr Ewing and Dr Wardlaw, in reply, gave a most pleasing testimony to the talents, assiduity, and good conduct of the students during the past year, and expressed the high gratification which it afforded them to watch over them and labour among them. Dr W. in the course of his address took occasion to allude to the interesting details of Dr Matheson, as tending to vindicate the character of injured, insulted, slandered America. "She appears," said he, "to be doing what is indeed wonderful in the extreme; and never until a principle of liberality, like that mentioned by Dr M., be universally adopted, can the voluntary principle have fair and full play." Dr W. then corroborated, from the testimony of Dr Woods of America, some of the statements which had been given respecting the willingness with which Christians in that country give of their substance to the service of God.

A vote of thanks to the office-bearers, and to Dr Russell for his conduct in the chair, closed the business of the evening.

On Wednesday morning, at 10 o'clock, the General Committee of management for the Academy met for the transaction of business. The minutes for the past year were read and confirmed,—certain matters deferred for the consideration of this meeting were disposed of,—and two young brethren, whose cases had received the prior attention of the Sub-Committee, were examined, and admitted into the Institution. The most favourable testimonies were given by their pastors and others, to the character and qualifications of these brethren, Mr Elrich, and Mr James Kennedy.—A deeply affecting scene followed. The students, having obtained permission, entered the Meeting, and presented through the medium of the senior member of the class, a very admirable address to their beloved Tutors, expressive of their deep sense of obligation to them for their faithful and disinterested labours among them,—of their sympathy because of impaired health, and the increasing infirmities of age,—and of their undeviating attachment to men whose persons they could never cease to love, and whose character they must ever venerate. This address, we are happy to say, will soon appear in our pages. A touching reply was made by each of the esteemed Tutors, and at the request of the Chairman, Dr Matheson addressed our young brethren. He inculcated the true spirit of that office to which they looked forward, and especially urged the cultivation of disinterested benevolence. As an illustration, he stated that the only nobleman in America, the Patroon of Albany, in whose family alone the law of primogeniture was permitted to remain in force, had provided an ample fortune for his second son. This young man was made a subject of renewing grace, and having been several years in a theological seminary to complete his education, he is now spending his strength, his talents, and his fortune among the slaves in the Southern States,—preaching the gospel—endeavouring to ameliorate their condition,—and actually rearing a college for the purpose of extending to them the blessings of a liberal education.

CONGREGATIONAL UNION OF SCOTLAND.

On Wednesday at Two o'clock, the first of the Anniversary Sermons was preached in Albion Street Chapel, by Mr CARLILE of Belfast, the Deputy from the Irish Congregational Union.

The preacher took for his text, Jer. xiv. 7—9. from which he delivered an exceedingly appropriate and impressive discourse. As it is to be printed, and sold for the benefit of the Union funds, it is unnecessary to enter into details.

Social Meeting.

The evening of the same day was enlivened and improved by an ingenious devise of our brethren in Glasgow. Anxious to increase the amount of social intercourse during the brief space allotted to the meetings of the Union, and to admit into its refreshing influence our sisters as well as brethren, a social meeting was invented, somewhat after the manner of the temperance soirees, which have been so frequently held. From three to four hundred of both sexes, as the friends of the Congregational Union, assembled for this purpose in the Assembly Rooms, Ingram Street, at half-past 6 o'clock, Mr EWING in the Chair. The refreshments were simple—tea, coffee, fruits, &c. &c. There was no attempt at fine speaking, and yet much true eloquence was drawn forth. Mr Ewing filled his place with his usual ability and admirable Christian humour. Dr Morrison from London, who had just arrived after travelling two nights and three days, delivered an excellent speech. The meeting was indebted for addresses to Dr Matheson, Mr Jack of South Shields, Dr Wardlaw, Mr Joseph Morrison, (Dr M.'s brother,) Mr W. L. Alexander and Dr Russell of Dundee, all characteristic, appropriate and effective. The 133d Psalm and three suitable hymns had been selected and printed on a slip of paper, one of which was given to each person present. They were sung at intervals by the whole meeting, led by a choir of male and female voices accustomed to the exercise in the different places of worship. It was an exceedingly delightful meeting, devoid of repulsive formality and etiquette, and yet conducted in obedience to the command, "Let all things be done decently and in order." The young brethren, who made arrangements and acted as stewards—to whom indeed the devise is to

be attributed, have the grateful acknowledgments of all who were present.

Prayer-Meeting.

On Thursday morning, at 7 o'clock, the usual public prayer-meeting was held in Nile Street Chapel. It was well attended, and we hope highly profitable. Mr WATSON of Musselburgh presided.

Annual Sermon.

Dr MATHESON, according to announcement, preached the second annual sermon in the same chapel. It was a very important discourse, especially at the present juncture. It is also to be printed, and we earnestly recommend it to the attention of all who are dubious regarding the working of the voluntary principle, unimpeded by its antagonist the compulsory. He set the American part of the question in its true light.

Public Dinner.

At the usual public dinner, some very interesting facts were stated. Dr Morrison, in alluding to the labours of the founders of the Congregational Union, denominated them "workers of religion;" and illustrated his meaning by the following anecdote:—Mr Williams, the devoted missionary in the islands of the South Sea, on one occasion landed where he expected to find none but uninstructed savages, immersed in the pollutions of paganism. He was immediately struck with the appearance of a crowd who had pieces of white cotton tied round one arm, or the waist. On inquiry he found they were professed Christians, who put on the white ribbon as a distinctive badge, and an emblem of purity. They informed him that some of their people had been to an island where a white chief had been, (Mr Williams himself) and where he had taught the people, and left others who were "workers of religion;"—that having learned something of this new way, they returned and told their countrymen;—that having told all they knew, they went again to the workers of religion for more instruction, and returned to retail it;—and that in this way they were continuing to acquire and to impart the knowledge of re-

vealed truth. Dr Matheson entered into some important details relative to the effects produced in the New England States, by the abolition of the compulsory system of supporting religion: they were highly instructive and encouraging,—calculated to dispel any lingering fears regarding the effects of a similar relinquishment in our own country.

Annual Meeting.

The public meeting for business was held on Thursday evening in Dr Wardlaw's chapel. As usual on such occasions, a large number were present from all parts of the surrounding country, who, with the friends of the Institution in Glasgow, crowded the chapel in every part.

ANDREW MUIR, Esq., of Greenock, was called to the Chair. The hymn was sung, commencing with the words,

'Come, gracious Lord, descend and dwell,' and Dr Paterson engaged in prayer.

The Chairman introduced the business of the meeting, by a neat and appropriate speech, and called upon the Secretary to read an abstract of the Report. As it is to be printed and circulated, it is unnecessary to allude to its highly interesting details.

Mr EWING said, "My Christian Friends, I have the pleasure to move, 'that the Report, an abstract of which has now been read, be adopted, printed and circulated under the direction of the Committee, as the twenty-third Annual Report of the Institution.' I need use no argument with you to receive the Report of the Committee. None of the former Reports, you are well aware, have been exaggerated. They have ever been borne out by facts either uncontradicted, or at all events never overthrown, and I have little doubt that the Report, of which we have just heard an abstract read, will be equally satisfactory with its predecessors. We shall have pleasure in reading its contents,—we shall have the delight of perusing at length those passages which our worthy secretary was obliged for want of time to pass over; and we shall have the still greater enjoyment of knowing that our brethren of all the churches and of all denominations into whose hands this Report may come, will have an op-

portunity of joining with us in thanking God and taking courage, while they pursue more or less directly the same or similar measures in the service of our Lord."

"Our Chairman has remarked with great truth, (and all will acknowledge it,) that every meeting was, if possible, more interesting than the one which preceded it. This ought not to surprise us. The God of our salvation is such a source of consolation, that his mercy is new to us, not only every year, but every morning. Great is His faithfulness; and the more we are honoured to serve him, or to hear of the services rendered to him by others, the more shall we have reason to unite in adoring praise with the innumerable company of His angels—with the increasing multitude of the spirits of just men made perfect—and with the additions which the Lord is daily making to the church below, while He causes it to be recorded, 'this man and that man was born here and there.' Among ourselves, or in other parts at a distance, we shall have pleasure in uniting our wonder, love and praise, with the swelling song which ascribes salvation to the glory of God. He who giveth us reason to adore him from day to day and from year to year, hath promised to furnish increasing and inexhaustible delight to our minds, not only in the ages of time, but in the endless ages of a coming eternity. And when all the difficulties of the way shall be surmounted,—when all the errors into which we are so liable to fall shall be prevented from ever perplexing us,—when there shall be no mutual misunderstanding, or danger of brethren falling out by the way,—and when we shall see the works of God from the beginning to the end, and shall be made capable of beholding it, not through a glass darkly, but face to face: then shall the promises upon which we have been caused to hope be fully realized. I will not prevent you nor myself from enjoying the pleasure of hearing our dear Christian brethren who can only visit us at such times as these, and those deputations from a still greater distance, which are coming in increasing numbers, that we may have reason to thank God and to take courage. They bring us good news from a far country, and they give, and I hope, through the blessing of God, they receive mutual increase of consolation and strength. I pray that the Lord may grant us such blessings as will not only excite us for a time, but will abide with us from day to day as long as we remain here."

The Chairman introduced to the meet-

ing a once well-known friend of the rising generation in Glasgow, whose labours had been abundant, and their results happy.

Sir JACK of South Shields then addressed the Meeting to the following effect. "It is with feelings of no ordinary interest that I address you on this occasion. The remembrance of days that are past, and of years that are no more, has returned. The communion and fellowship which I have had with you in days that are gone, are not forgotten by me, and it is with heart-felt satisfaction that I have had it in my power on this occasion to renew my acquaintance with you although but for a short time, that we may be mutually comforted by the remembrance of what is past, and gather strength from our meetings on this occasion, for days that are to come.

"I have much pleasure, Sir, in seconding the motion which has been moved. The Report which has been read I think will go forth a document unique in its kind among the publications of the present day. Your excellent Secretary has spoken of war in the heavens. Yes, Sir, there is war there, and it is to be deplored, that in that theatre where the character of the dispensation of *peace* alone should be manifested, there should be sounded the tocsin of war, and that the sound of discord should be heard among brethren. But so it is; and while this war is raging with all impetuosity and acrimony of feeling, men who call themselves Christians, are forgetting the thousands and the millions of our fellow-beings who are passing during their contentions into an unending eternity.

"This Report will go forth, Sir, from this Institution as a specimen of what a body of Christians has been doing, and of what all professing Christians ought to do. You have not been idle, Sir, who are connected with the Congregational Union. You have been engaged in a noble work, and the world will see that where there is a union of heart there is also a union of agency, and that this union of agency will produce, even though the success be small, effects that must tell on generations yet unborn.

The Report, Sir, speaks of the object of the Union, and it is an object which must be dear to the heart of every Christian, dear to the heart of every Scotsman. It is to spread the gospel in our own country. Jesus commanded his disciples, when they began to preach the gospel, to begin at Jerusalem. He himself appeared as a Home Missionary:—He came to the

lost sheep of the house of Israel; and although he commissioned his apostles to carry the glorious tidings of salvation to the uttermost parts of the green earth, yet they were commanded to begin at Jerusalem. Begin at home!—Our neighbours at our door, our neighbours in our own country, have the first claim upon us, and when we begin there we lay a foundation for the most extended operations, in sending the gospel to the ends of the earth. The more the energy of the friends of the gospel is increased at home, the greater will be found the number who are ready to contribute for the diffusion of the light of life in heathen lands. This is the design of the Society; and the effectiveness of its labours may be gathered from the contents of this excellent Report. The wilderness and waste places have put on the beauty and verdure of Eden; and not only do we find churches planted where there were none before, but we find them also in those places where there were previously no means of grace. Such has been your success, that under the operation of the means employed, a spirit of evangelical religion has obtained a hold of the people, (even parish ministers themselves have caught the spirit,) so that both in the Established church and out of it, the gospel is preached. This is the grand animating principle. Wherever the spirit of the gospel is properly felt, there all minor differences will sink into comparative insignificance; all the animosities of the day will be buried in oblivion, and the various bodies of professing Christians will come forward to adopt the spirit, and support the works of the Congregational Union.

"There was one thing that struck me very forcibly in the reading of the Report; and it was the sweet feeling that seemed not only to pervade its contents, but which the Report, or rather the transactions contained in it, was calculated to excite and keep alive.—The spirit of love, of praise, of gratitude, of hope, "inspiring hope," leading us to look beyond the bounds of time, and to anticipate that happy period when the little churches in the obscure corners in the land will become greater, and when before yonder throne of God and of the Lamb, they shall unite in giving thanks to Him that sits on the throne, and unto the Lamb for ever and ever.

"This is the most interesting feature of the Report in my apprehension, and if I may trespass a moment longer on your time, and the time of this Christian assembly, I would say that the Congrega-

tional Union presents in its harmony, in its unity, and in its efforts, a beautiful exemplification of the Christian graces, faith, hope, and love. Faith leads onward to the indulgence of sweet hope, and love invigorates the whole, and gives a life and an energy to all its operations. Let us remember what is represented as the language of our blessed Redeemer: 'I believed, and therefore have I spoken.' The Apostle Paul, catching the spirit of his Master, exclaimed, 'We also believe, and therefore speak.' What is the principle that animates and guides this Union? It is the spirit of faith. What is the principle that will keep alive the operations of this Union? It is the spirit of faith. What is the principle that gives to every succeeding year an increasing interest in the objects of the Union? It is the spirit of faith. Then let us go to the footstool of the throne of grace, and with the first disciples of our Master, pray, 'Lord increase our faith,'—increase our faith in the value of immortal souls,—increase our faith in the efficacy of that gospel, which is the power of God to the salvation of these souls,—increase our faith in the obligation to fulfil our duties, our indispensable duties, as having freely received, freely to give for the support of the cause of our divine Lord and Master. And living under the influence of the principle of faith,—considering that every day brings its duties, and that it is not on anniversary occasions, or anniversary days only, that we should breathe these sentiments, but that throughout the year they should characterize our procedure: let us seek to live daily to God, to labour daily, to pray daily, and then faith will excite that hope which will lead us on amidst whatever difficulties and struggles we may have to combat, until at length we shall rejoice that he who has said it, hath done it, and all the ends of the earth see his salvation. The gospel which the Congregational Union is anxious to spread among our countrymen is suited to all, equally to the bond and to the free, to the literate and to the illiterate. It speaks to every man's heart, it finds access to every man's feelings, it tells him all he thinks, it tells him all he knows, it inspires him with hopes regarding the future, of which he had never before formed any idea. And this gospel *will* run and be glorified. Whatever aspects the church may now present, whatever may be her troubles and her difficulties, she shall yet come out fair as the moon, clear as the sun, and terrible as an army with banners. And the result of all this war in heaven will be to present her to the gaze of the nations, purified—and

more like herself,—more like what she was in the primitive ages; and so contending for the faith, the world shall fall before her. Why are all the political movements that are transpiring in our day? We see a movement which in the hands of men would come to nothing, but which in the hands of the Lord Jesus Christ will produce the most important results, a movement which will terminate in carrying along with it to destruction the rottenness of corruption,—which will carry along with it the tattered bonds of despotism,—which will carry along with it all the fooleries of superstition,—which will scatter, as the morning sun, all the clouds of darkness and of error, and leave this world enlightened with the pure light of truth, a glorious temple for the living God, where the homage of his people shall be paid to Him."

The Rev. Mr. Watson then introduced a respected friend, Mr. Nicolson from Shetland, who had already been doing something for the interests of the Society, and he hoped would soon do more, and in connection he begged at the same time to introduce Mr. Mackay from Arran.

These devoted labourers in the cause of God then severally addressed the Meeting, and evidently produced a very deep and lively impression on the minds of the audience, by the simple, but clear and graphic account they gave of the success that had already followed their labours. The latter gave an account of some most interesting particulars relating to certain emigrants from the church in Arran to Canada;—but our space is too limited to give a detail of either of these addresses.

Rev. Dr. MATHEWSON spoke as follows:—"I have been requested to move a resolution, which I must say is one of the most extraordinary that I was ever called upon to present to a Meeting. It is one of the longest that I think I ever moved or seconded, and I think it is one of the best. When I read it, I thought my good friend the Secretary had been reading some of the old puritan divines, that he had caught something of their spirit, and something of their substantiality, and that he had embodied them in this resolution—

"That this Meeting, fully convinced of the importance of the Congregational Union of Scotland, and its admirable adaptation to the great end in view, the diffusing of pure evangelical truth throughout our native land, sincerely rejoices in the success with which it has pleased the Great Head of the Church to crown the abundant and self-denying labours of his servants who have been engaged in carrying on its operations—and at the same

time, contemplating the necessity which still exists in so many parts of the country, especially in the Highlands and Islands, for the continuance of these labours, feels itself loudly and solemnly called upon to renewed and increasing exertions on its behalf.

"But to be serious, for we are engaged to-night in an object that is very serious. Since I entered this large assembly, the scenes of other days have been passing before my mind, and the emotions produced by the remembrance of past times have been of a mingled character. I remember well attending the Anniversary of this Institution when it was a very little child—only three years of age. It was just then beginning to shew what it *could* do,—it was just beginning to get hold of the hearts and affections of the Christian friends of our own and of other denominations in our beloved country. On another occasion, when I had the privilege of attending the Anniversary six years ago, there were individuals present whom we shall never again see in this world, and of whom it may be said that they were among the oldest, and warmest, and best friends the Union ever had. And yet when we look at the importance of this Institution, and behold it not only arrived at its majority, but two years beyond it, and two years of increased exertion and increased success, surely there is ground for adoring gratitude to God.

"The Resolution I have read directs your attention to various matters of interest, and my beloved friend Mr Jack has presented to your view one or two of these points already. The importance of this Congregational Union has been plainly shown, and its adaptation to the circumstances of our country has been already pointed out. I would just glance for a single moment at one of its aspects—its adaptation to the circumstances of our country, and to the circumstances of all who are perishing for lack of knowledge. Why is it so? because it is the very plan for diffusing the gospel of Christ which the great Head of the church himself instituted, when he said to his disciples, 'Go ye into all the world, and preach the gospel.' That command, binding upon his servants, in every age, and in every country, was the warrant of those who began, and who now persevere in promoting the object of the Congregational Union.

"But there is one peculiarity in this Union which illustrates its adaptation to supply the necessities of these distant parts of our land, the glens and mountains and

islands of the north; it is a feature which ought to recommend itself to the hearts and affections of all who seek the welfare of our country. The *system of itinerancies* appears to be the only plan to convey the knowledge of Christ to these distant quarters, and I am sure if there are friends here this evening who, during the twenty-three years of the existence of this Union, have liberally contributed to its funds,—have prayed for the success of its agents,—and have deeply sympathized in the circumstances of its poor and distressed churches and ministers, what our brother from Shetland has said must be more than an abundant reward.

"I will not however dwell on the various topics noticed in this resolution; I will pass through several of them, and come to the last thing noticed, 'and at the same time, contemplating the necessity which still exists in so many parts of the country, especially in the Highlands and Islands, for the continuance of these labours, feels itself loudly and solemnly called upon to renewed and increasing exertions on its behalf.'

"I think that every heart that feels to-night must have had one question pressed upon its attention—How can I do more than I have yet done for a Union like this? I am ashamed that I have done so little! We have heard the success, and we dare not say the plan is theoretical, that it cannot succeed. And it is only necessary, in order to carry on the work of God in Scotland, or in order to carry it on throughout the world, that the members of the Christian church should bring home to their own hearts the real and the dangerous condition of those who are perishing for lack of knowledge. One part of the resolution directs your attention to this point. It is true that there are many parts of our beloved country in a state of moral desolation, not the desolation of half a century, but the "desolation of many generations." I speak not now of the causes that have produced this desolation—I would not for a moment interrupt the tone of feeling manifested to night, that blessed tone of Christian unity towards all who love the Saviour, of whatever denomination. There may be differences of feelings and views among those who compose this assembly, but I cannot think there is any Christian who can fail to rejoice in the salvation of souls, whether in the east or west, in the north or south. Without touching therefore one note that would sound discordantly, I would press upon the attention of those who are now assembled the solemn and the awful fact, that there are in our beloved country

thousands, tens of thousands, hundreds of thousands, who are perishing for lack of the bread of life. I am not exaggerating the case; I am not bringing a fancied picture before you; I wish not to excite your feelings by statements too strongly coloured. I am sure that you must admit it to be true that there are hundreds of thousands in our country who are living without the opportunity of hearing the gospel. Why is this? why is it that with the possession of the Scriptures for three centuries, and the ministers of Christianity for three centuries, there is presented at this day such awful and fearful moral desolation? There must be criminality somewhere. It is because the Christian church in this land has not roused itself to exertion; it is because we have not been sufficiently zealous and devoted; it is because we have not sufficiently prayed to God in dependence upon His almighty grace; it is because we have not walked in the light of that spirit of which we have heard this evening, the spirit of faith."

After referring to the devotional character of many meetings he attended in America, and the deep anxiety of the ministers regarding their issue, Dr Matheson said—"I will only detain you a moment longer by referring to one other particular. There were many mothers at these meetings to which I have referred; and it was earnestly prayed on their behalf, that they might from early life interest their children in works of benevolence. The idea is prevalent there, as it is in our own land, that there is much in the power of Christian mothers, and that if they direct the minds of their children to the claims of Christian institutions, they will become valuable instruments to occupy the place of those who may soon descend to their fathers. At a meeting like this there was a widow: she heard of the claims of the heathen,—she heard of the necessities of her countrymen,—she heard of the necessity of money being collected in order that agents might be sent out;—and she said, I have nothing, I have no money to give; and she wept because she could not help the cause of Christ. She went home under this deep feeling of distress—she went to her knees, and she told her God she had no money to give to His cause. But she said, I have three sons and one daughter, and if thou art pleased to change their hearts, though a widow, I am willing to give them all up to thee, in the service of the gospel. This was her offering, and God heard it, and God accepted it. And at this time

(at least six months ago) two of her sons are in heathen lands preaching the gospel, the third son is now at college, preparing for missionary work, and her daughter is married to a missionary. Here then a widow was left alone for her love to the cause of Christ. I say to you, 'Go, and do likewise;' I say to parents in this assembly, be anxious that your sons should enter into the service of Christ. We need more missionaries, we need more ministers, and unless the number of them are increased to ten-fold, a hundred-fold, our own country cannot be evangelized, and the world cannot be converted."

The Rev. Mr KENNEDY from Inverness, in a long and very interesting speech, seconded the motion. His address consisted chiefly of a detail of facts which had come under his notice during a recent tour in the Western Highlands with the Rev. Mr Dewar of Nairn; but as we believe some of the particulars of that tour will be found correctly stated in the Report, we have thought it unnecessary to insert them here.

Rev. W. L. ALEXANDER of Edinburgh moved the next resolution. "Last night, at that delightful meeting which we had in the Assembly Rooms,* the rule was that every man should speak as he was moved, and without any form. I can answer for one speech, at least, that it certainly was without form, and perhaps something else. To-night we have a text given us, and to our text we must keep; and therefore I shall begin my speech by reading the long motion I have to make, 'That having had experimental evidence of the great benefits that have resulted from this Institution, not only to the more destitute parts of the country, but also to the several churches which it is the means of uniting together, and whose mutual love, and individual zeal, stability and efficiency, it tends thereby so decidedly to promote—this meeting cannot but express the peculiar satisfaction with which it regards the operations of those kindred institutions which have been formed in other parts of the empire; and the cordial pleasure with which, on the present occasion, we bid welcome to our esteemed friends, Dr Morrison of London, and Mr Carllie of Belfast, as deputations, the former from the Congregational Union of England and Wales, and the latter from the Irish Congregational Union.' This motion consists both of a preamble and a resolution, and as I am to be followed by that venerable individual whose voice is so often heard in this place with undiminished delight, I will take the preamble and leave

* Alluding to the Social Meeting the previous evening.

the resolution to my friend Dr Wardlaw. In this preamble there are two points brought before us as illustrative of the benefits of such institutions as this. The first is that it produces great spiritual benefits to the more destitute parts of our country, and the second of the points in it is, the great benefits that have resulted from this Institution to the several churches which it is the means of uniting. We have this evening had abundant proof that this Institution is of the utmost benefit in sending the gospel to the most destitute parts of the country. The blessings that we send them are not the mere blessings of civilization, not the mere blessings of philosophical instruction, not the mere blessings of general tuition;—we send our agents to preach the everlasting gospel of Jesus Christ, to proclaim those glad tidings of salvation which are unto all men; to make known that which is the richest boon of Heaven—the consummation of God's mercy—the consummation of eternal love. It is the loftiest topic that can occupy our minds, the noblest theme that can call forth our eloquence. It is the highest expression of mercy that ever has been made to our world. Think of the sins of which our race has been guilty; sum up the sins of a single day, multiply these by the sins of a single week, multiply these by the sins of a single year, multiply these by the accumulated sins of the years in which we have lived, multiply these by the number of individuals in the world, multiply these by the supposed or supposable number that have ever lived since the first Adam down to the present time, and that shall live to the latest period of the world, and O what a mass of iniquity, of awful, fearful iniquity do we sum up! It stands before the view of fancy like a dark mountain, blotting out from our view the very light of heaven, and shutting us out as for ever from the mercy of God. This was the situation of the world, and in this situation it had ever continued, had not the mercy of God intervened at the very moment when our race sat in the deepest darkness, and the mountain rose in its most hideous form. But then rose the Sun of mercy over its dark sides, shedding celestial splendour, gilding its gloomy ridges with its orient beams, and pouring around the light and the lustre of heaven on our fallen ungodly world.

“And then with regard to the spirit of unity, O how lovely it is!

‘Behold how good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell.’

The spirit of unity! It is fragrant as the sacred oil, and freshening and fertilizing like the dews of Hermon. The spirit of unity! Wherever it pervades an assembly of Christians, it gives the liveliest idea we can form of that place to which we are going—the home! the happy shore!

Where hate is not, where envy cannot soar;
And though save unimaginable love,
And tend'rest peace, a white and winged dove,
And beauty and perennial bloom are seen.’

And to increase this spirit of unity and love is the direct tendency of this Institution. O then how ought it to be supported by us! How ought we to give our hearts, our exertions, our labours, our property, as God hath prospered us, with all the means that he has placed at our disposal, that we may send the truth with new strength to gain greater and more glorious triumphs!

“An allusion has been made to those many contentions and divisions that take place on earth. But it is a delightful reflection that amidst all our uncertainties—amidst all the contentions of party—amidst all the overturnings of political dynasties—amidst the deaths of those in whose labours we delighted, and whose labours God hath blessed, the cause of Christ moves on. It is a rejoicing thought, that even amidst all the discord that takes place, the church of Christ is quietly advancing, and although on troubles it may be, yet not on that account is its progress the less steady and the less blessed. I sometimes fancy, when I hear the harsh sounds of contending parties, that I am listening to the discordant tuning of instruments which are ere long to blend together harmoniously, to swell the choral notes of the glorious anthem of praise and adoration to God. The time is coming, Sir, when all these contentions shall cease, when the voice of tumult shall be hushed, when every mountain shall be brought low, and every valley shall be exalted, when the crooked shall be made straight, and the rough places plain, and all the family of man shall stand on one common level—the level of our common humanity, and the level of our common faith. The time is coming when error shall cease to progress throughout the world; the time is coming when heathenism shall be brought low, when the false prophet shall be destroyed, when infidelity shall no longer shed its wasting and pestiferous influence on the world, when slavery and oppression shall be abolished from every land, and when Christianity, freed from the trammels that have been thrown upon her, shall like

some noble bird, which has escaped from the chain that bound her to the earth, burst from the fetters that have enthralled her, and rise with celestial energy into the purer and more blessed regions where no clog shall retard her progress, nor a single vapour settle on her wings. The time is coming when the temple of the Lord shall be raised in our world—when its foundations shall stand on earth, and its top-stone shall be hid amidst the glories of the upper sanctuary; when into that temple all nations shall enter and join in singing that universal song which ascribes praise, and dominion, and glory, and honour, and power unto Him, that sitteth upon the throne; and when from that vast accumulated throng of all nations, and kindreds, and people, and tongues, the one song in beautiful and harmonious accents shall rise like the breath of incense from the altar, and shall roll its melody through the gates of heaven; and as it passes amidst the chorus of angels, they shall follow its accents with their harps, until it extends its rich, its sweet, its full, its glowing melody around the eternal throne; and He that sits there, the Lamb that was slain, whom the hosts of heaven adore, shall look down from the heights of his mediatorial elevation, and shall see of the travail of his soul, and shall be satisfied."

Rev. Dr WARDLAW then rose and said, "After the impressive, and manly, and splendid eloquence with which the first part of this Resolution has been proposed, it would be folly for me to say one word respecting it. Allow me to express, Sir, and I do it with an emphasis of pleasure and delight, the satisfaction I feel in seeing youthful talent, youthful genius, youthful energy, youthful eloquence, consecrated to that cause of causes—the cause of God, that is dear to the heart of the Redeemer himself, and that shall occupy the songs of angels and redeemed men through an endless eternity.

"Before I proceed to say a single word in regard to the latter part of the Resolution, (lest I should forget it in the close,) I have just to say that there has been put into my hands a little ago, the sum of £3, presented by a widow for the Congregational Union of Scotland. No name is given. There is no class of sufferers on earth towards whom the sympathies of Heaven are more frequently or more tenderly expressed in the Word of the living God, than the widow and the fatherless. This widow's heart has been touched, it appears, by the love of that God who has called himself the Father of the fatherless and the widow's Judge in His holy habi-

tation, and thus gives an expression of her own love in return. And the example she has set, will, I trust, be cordially approved, and our approbation will be its being imitated by all who now hear me.

"With regard to the latter part of this Resolution, it relates to our friends from a distance, who have come, the one as the representative of the Congregational Union of England and Wales, and the other as the representative of the Congregational Union of Ireland. Sir, I know not how it is that our friends (shall I say in their kindness) have put this motion into my hands. How should it happen that a second time I have been placed in exactly the same position. Last year, in Edinburgh, I was called to introduce our excellent and esteemed friend Mr Barner, from the Congregational Union of England and Wales, and I am now called to introduce (which I do with peculiar satisfaction) our esteemed brethren, the one from England, and the other from Ireland. I will not attempt to compare them, but will only express the high esteem and affection I bear to them both. They have come among us, the one my old and much valued friend, Dr Morrison, as representative of the Congregational Union of England and Wales, and the other, Mr Carlisle, as the representative of the Congregational Union of Ireland. Of the latter individual I shall only say, that I know no combination of qualities that produces a more interesting character, than when Christian love is grafted upon Irish vivacity. And as to Ireland, the place whence he comes, while it is in an especial manner interesting to us from the peculiarly close connection in which we stand to it, separated from us, as it is, only by a narrow channel, and visible from our own shores, there cannot but be one concurring sentiment, that there is not at the present moment a spot on the surface of the globe that is placed in more interesting circumstances. I shall not detain the meeting further. I merely introduce our excellent friends; I leave them to do what I know they will do most effectually—to recommend themselves."

Rev. Dr MORRISON of Chelsea. "I desire to stand before you, Sir, and this assembly this evening, the humble and unworthy representative of the Congregational Union of England and Wales. Most happy am I to assure you, that that Union is gaining a firm footing in the southern parts of this empire. Our brethren, some of them most enlightened and devoted men, had felt, at its commencement, a little measure of (shall I call it) holy jealousy excited in their minds, lest; under the

forms and the name of Congregational Union, something bordering upon ecclesiastical authority was about to be imposed upon the churches. This feeling, Sir, held many of them from taking any very active or very decided step on the occasion. But having seen from the proceedings of the Institution during the four or five years of its existence, that its only object was to unite the hearts and the heads and the hands of a great Christian denomination in promoting the one great object of their common Christianity, they have nearly all given in their adherence to the Institution. It will tend in no ordinary degree to exert a moral power upon other denominations, and in connection with this, will tend most materially to increase the moral and spiritual energy of England itself, by exhibiting in the eyes of other nations the effect of close coherence upon grand and Christian principles, in carrying forward the greatest and noblest objects, the glory of Christ and the salvation of men. We feel, Sir, (and I speak this in the name of the committee to which I belong) all the fraternal feelings of cordial love and sympathy—one with you in the common faith of our blessed Master, and substantially one with you in our views of Christian order and discipline—we feel that it is not more a duty than it is a privilege to stretch forth towards you the right hand of Christian fellowship,—connected with all the kindest sentiments which the Spirit of God pours into the hearts of those who are interested in the cause of Christ our blessed Master. I trust that sentiment of Christian fellowship will find a place in all our bosoms, that holy and delightful principle which our great Master so constantly recognised.

“And, Sir, it is not that we are not prepared to go the full length of our conviction in the expression of Christian feeling towards others who differ from us about the order and form of Christ’s Church, that we thus combine in a Congregational Union for the maintenance and the propagation of the principles we hold dear, but it is the command of Christ by his Apostle we would obey, “Wherunto ye have attained, let us mind the same things, let us walk by the same rule,” and we would obey it in the spirit of Christian love.

“Notwithstanding the lateness of the hour, I cannot sit down without giving expression, in connection with these more general sentiments, to feelings of a more personal, but still I trust not of a wholly uninteresting character. I have been, Sir, for twenty-five years removed to a distance from the place of my birth,—to the Metropolis of this country. Before I left

Scotland, I saw the risings, the first faint risings of this denomination. I saw the struggle of the light with the darkness, I saw the struggles with prejudice to be overcome, by the faithful men of God who first put their hands to this holy cause. Having been these years removed from the land of my fathers, and not having been privileged as many of you have been in watching gradually the progress of this good cause, it is a pleasure to my mind, which I have no words to express, to find on coming here in the twenty-third year of the Congregational Union of Scotland, that it has risen to such a stature, that it has gained such strength, and that its fruits are spread through the land, to such an extent. Allow me to express the hope that the same spirit of love which distinguished the early founders of the cause, may continue to distinguish those who prosecute their labours,—will perpetuate, by God’s blessing, the happy feeling in which the cause originated,—and be the instrument in their hands of transmitting it, strengthened and improved, to the very latest posterity.

“Behold, Sir, how good and how excellent a thing it is for brethren to dwell together in unity! How delightful that not one note of a jarring or discordant kind has been touched in the addresses of the evening!”

The Rev. Mr CARLILE, deputed from the Irish Congregational Union, then rose. “My commission runs thus, I have been sent by the appointment of my beloved brethren in the country from which I come, to join hands with their brethren in this country, and to say it is the object of our congregational denomination to join with you in employing those scriptural means, by the prosecution of which, under the blessing of God, we hope to make those who are the same in language, in laws, in customs, one in the faith and fellowship of the gospel. I feel, Sir, that I could not faithfully fulfil the instructions which have been given me, were I not to offer in the first place the sincere and most cordial congratulations of the ministers and members of the Irish Congregational Union. And while I offer the same from myself as an individual, allow me to say that all that I have now seen, and all that I have heard, has deepened the impression that has existed for years in my own mind, as to the blessing your Union is to the country, both from the past and present success you have enjoyed. I rejoice, Sir, that Scotland has a Congregational Union, and such a Union, because it does not seem to have entered into the minds of men until

Scotland gave them the example, that they might thus combine the energies, the sympathies, the efforts, and the powers of all, without entrenching in the smallest possible degree on the great fundamental principle of our system, the scriptural independency of every church.

"And I rejoice, Sir, exceedingly in the interest that is manifestly felt in all your proceedings, not by the ministers alone, not by the missionaries alone, but the interest, deep and general, that is felt by all the members of your churches. And I refer to the members especially, because there are clerical bodies in Ireland, which claim certain privileges for themselves above the people. It is a fundamental law laid down by the government, that the elders of the Presbyterian churches are an essential part of all synods, and yet it is ordered by that same government that even the elders are to be excluded from all consultations, and all meetings relating to that most important matter, the *Regium Donum*. I rejoice, Sir, that you have no secret conclaves here, and that at all your Anniversary Meetings, all the members of your churches are at liberty to attend, are exhorted to attend, and above all that they have the will, and are fully disposed to come.

"I rejoice, Sir, exceedingly that you are emphatically a Home Missionary Society, that your grand and avowed object is to become the instruments, under God, of sending the gospel even to Shetland and Orkney, and to all the mountains and glens that are scattered through this land; and I know, Sir, I speak the truth, when I say that a monument more durable than that which was raised on Dura's plain, shall be raised in the grateful hearts of regenerated sinners to those venerable fathers, many of whom we have the happiness to see around us.

"I rejoice, Sir, exceedingly in the spirit of liberality that has been displayed by your churches. O how cheering an announcement, that the congregations in Scotland, after supporting their ministers and missionaries, (not, as is too often the case in the country from whence I come, as state pensioners or as state paupers) have, by their own liberality, raised a sum in Scotland of about twelve hundred pounds during the last twelve months.

"But I have something still more interesting to discharge. I am commanded, Sir, (and my commandment is easy, and the burden I bear is light,) I am commanded to carry to you the Christian salutations and the grateful thanks of the churches who compose the Irish Congregational Union. And there is, Sir, in the affec-

tions I am commanded to express, a sacred peculiarity which may not perhaps be known in its causes to all whom I now address. Why do we love you, Sir? Is it because simply you are bone of our bone, and flesh of our flesh? Is it because we are one with you in all that is grand and glorious in our common Christianity? Is it because our sentiments are exactly alike, and entirely harmonize with yours in every function and every department of ecclesiastical polity? Yes, we concur with you in our views of the spirit and genius of the laws and commandments of Christ's spiritual kingdom. But there is this peculiarity,—we are morally and spiritually your own offspring. Who gave us, in that dark and neglected land, the congregational system of the New Testament? It was Scotland, Sir, and it has been a blessing to us. The oldest pastor in the land, by whom I was baptized in the morning of my life, was a student of our venerable friend Mr Ewing. Yes, Sir, it is you whom God has signally honoured in sending us that system so peculiarly fitted for the peculiar circumstances and difficulties of the people of Ireland. And when you sent us Independency, you sent us an invaluable boon. You not merely sent the gospel (allow me to say) to the native Irish, but you sent it also to the lineal descendants of those very men who, in the days of king James, emigrated from this country, and peopled the fair provinces of Ulster. I have seen in Ireland a melancholy sight,—a regiment of as brave Highlanders as ever stood in front of Great Britain's struggles, marched to a Presbyterian meeting house, where the minister was engaged in delivering a series of lectures against the doctrine of the Saviour's Godhead, and of the Saviour's atonement; and marched there in consequence of an order from the Horse Guards, because that minister was receiving government support. And I state, Sir, in addition to this, that the commanding officer of that regiment being a member of the church over which I then presided, was actually compelled to encourage the men to come to an independent chapel raised by your liberality, and supported by your liberality, that they might hear from the lips of a minister from the Scotch Independents, an antidote to the poisonous doctrine they received in the places licensed by the government.

"Now we regard ourselves as under God the spiritual offspring of the churches which compose this most interesting and valuable Union. O, Sir, if this meeting enjoyed the opportunities which I have of discovering the influence on the minds of the Roman Catholic population of this

system of ecclesiastical polity, they would agree with me in saying, that in sending us this simple and elastic system, you did send us an invaluable boon. You have sent us a system, which has no cumbrous appendages to retard its progress,—you have sent us a system encumbered with none of those ponderous weights which so often overbalance themselves, but you have sent us a system in every respect adapted to the circumstances of the country. Like the simple life-boat which rides amidst the mighty billow in security, while the splendid war-ship, with its cumbrous grandeur, is engulfed in that billow,—so that system is fitted for the peculiar circumstances of the people of Ireland, infinitely more than one more magnificent. We rejoice to know that the sentiments which we hold dear, will be strengthened by the spirit of charity, and that while our principle is, in all things essential we must have unity, but in all things that may be called indifferent we display liberality, we may confidently anticipate the extension of their influence; and I rejoice to say that these sentiments are spreading to a very considerable extent among the people of our country."

Rev. Dr RUSSELL, of Dundee, moved the next resolution, 'That the cordial thanks of this meeting be tendered to all their Christian brethren of various denominations, who have kindly contributed to the funds; to the different auxiliary Societies, the Committee of management, especially the Secretary and Treasurer; to Dr Morrison, Mr Carlile, and Mr Matheson, for this kind visit, and to the two latter for their valuable sermons on the present occasion, and to Mr Muir for presiding this evening.'

"My Christian friends, we rejoice in saying, grace be with all that love the Lord Jesus Christ. Far from us, infinitely far from us, be that spirit of sectarianism which would make us blind to the excellencies of other Christian denominations. Far from us be that sectarianism which would make us grudge the success of other denominations. Let us rejoice that souls are plucked from the burning, that sinners are saved from the wrath to come and made heirs of eternal life. Never let there be the least particle of joy in the diminished success of others—let it be a matter of regret. Like the great and good Shepherd, who in bringing back a wandered sheep says 'Rejoice with me,' shall we not respond to his call? shall we not enter into those feelings of His soul, when he rejoices in saving sinners and plucking them from death, and bringing them to the enjoyment of eternal life? Shall we ever feel any degree of pleasure in finding that the success of one body happens to be less than it might be? Let us rejoice in the

progress of truth by every body; and let our happiness ever be to act in accordance with the Saviour's command, who rejoices in calling men to himself, and bringing them to the enjoyment of that love to which he himself conducts.

"I am sure that you concur with me in tendering our grateful thanks to our respected brethren who have visited us on this occasion, and in expressing to those bodies with which they are connected, our warmest feelings of brotherly regard, our earnest desire for their growing influence, our earnest prayers that God may bless their own souls, may make them the means of bringing men to a knowledge of his name, and may give them the unspeakable happiness of having many as their joy and their crown in the day of Christ.

"But I will not detain you longer. Our feelings on the present occasion have been those of unbounded gladness; we have met together, we have conversed as brethren, we have prayed together at the throne of grace, we have anticipated the joys of heaven, we have tasted in some measure the glories of that world where ceaseless love shall for ever reign, and where perfect joy shall for ever be possessed. Let us take courage, let us bless our God, and let us seek that while we are here we may be honoured to promote His cause. Let our prayer be that his name may endure for ever, that his glory may fill the whole earth. Let our prayer be that His cause may continue to progress when we are in the dust, and that we may meet together at last around the throne of God."

Dr WARDLAW proposed that there should be some more direct manifestation of our regard and affection to our friends Dr Morrison and Mr Carlile. He moved that the Chairman, in the name of the Congregational Union of Scotland, should give to these brethren the right hand of fellowship, which, being approved by the meeting, the Chairman accordingly gave to the respective deputations the right hand of fellowship—the scene was very impressive.

Mr WILLIAM WARDLAW seconded the motion that had been proposed by Dr Russell; he joined most cordially in every part of it, and as the motion itself involved the Chairman, and consequently could not be put from the chair, he hoped the meeting would carry it with acclamation.

The Chairman, in returning thanks, said, he was glad the interest of the meeting had been continued to so late an hour. It showed that an impression had been made which he hoped would not soon be forgotten. A hymn was then sung, Mr Ewing pronounced the benediction, and the meeting separated."

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ON THE BOOK OF JOB.—No. II.

II. The next points into which it was proposed to inquire, were, the TIME and the AUTHOR of the Book.

There is a previous question, which is obviously distinct from both of these inquiries, — the question, namely — *When and where did Job live?* The settlement of this question will not, I am aware, ascertain the date of the Book itself, further than in one negative point of view, — that the Book could not be written earlier than the subject of it lived. It might, however, be later, and even much later, than his own time.

“The land of Uz,” mentioned as the place of the patriarch’s residence, is generally admitted to be the same as Idumea, a district of Arabia Petraea — the stoney Arabia. “The only objection deserving notice, that can be raised against this supposition, is drawn from the great distance of Idumea from the country of the Chaldeans, who, living on the borders of the Euphrates, could not easily have made depredations on the camels of Job. And this has been thought by some a sufficient cause, for assigning to Job a situation in Arabia deserta, and not far from

VOL. I.

“the Euphrates. But, as Lowth replies, what should prevent the Chaldeans, as well as the Sabaeans, a people addicted to rapine, and roving about at immense distances for the sake of plunder, from wandering through those defenceless regions, and pervading from the Euphrates even to Egypt? And, on the other hand, what probability is there, that all the friends of Job, residing in and near Idumea, should be instantly informed of all that had happened to Job in the desert of Arabia, and on the confines of Chaldea, and repair thither immediately after the transaction?”* I do not enter more minutely into this point; as such discussions of geographical locality, unless connected with important results, being generally felt to be dry and uninteresting. And of the particular residences of Job’s friends, we may say a little, when we come to that part of the narrative where they are introduced. We may then, too, take occasion to notice such considerations as have been thought inconsistent with the supposition of Idumea being the country of the patriarch.

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* Magee, Vol. ii. pp. 56, 57.

With regard to the age in which Job lived, all are agreed in assigning to it a very remote date. This is apparent in a variety of particulars:—Such, for example, as the general air of antiquity in the manners;—the patriarchal length of Job's life;—the allusions to idolatry being only to that species of it, which, by general confession, is admitted to have been the most ancient;—references to certain customs, which are understood also to have belonged to a remote age;—and others of a like nature;—on none of which, however, do we conceive it necessary to dwell.*

Whilst there is a universal agreement with respect to the general point of *antiquity*, the precise time is, of course, matter of *conjecture*; and there is no getting further on this point than degrees of probability. The range of time within which the different hypotheses are confined, extends from the days of Abraham to those of Moses:—and the most ably supported opinion appears to be, that which places the period at which Job flourished between the death of Joseph and the Exodus, or departure of the children of Israel out of Egypt.†

Without dwelling further on the time when Job lived, we proceed to consider the more contested question of *AUTHORSHIP*;—the question, who wrote the Book, and, as necessarily involved in this, *WHEN* the Book was written.—Here, as has just been hinted, the opinions have been very various. It has been ascribed to *Ezra*, to *Solomon*, to *Elihu*, to *Job himself*, to *Moses*.—We can but touch on these different opinions.

The ascription of it to *Ezra* appears to be set aside at once, by the reference to the character of Job,

which we find in the Book of the prophet Ezekiel—Chap. xiv.—The ordinary reader may require to be reminded, that the arrangement of the Books in the Bible is not made at all according to the times when they were respectively written, or when their authors lived; and that, though the Book of Ezekiel comes after that of Ezra, Ezekiel himself lived and prophesied before him. Now, there is no reason for supposing, that Ezekiel's knowledge of Job was derived from any other source than the Book called by his name. The reference occurs in a solemn declaration of Jehovah himself, and proceeds upon the assumption of the well-known and, in a manner, proverbial excellence of the patriarch's character amongst the Jewish people. But if this knowledge of Job, both by the prophet and by the Jews generally, was derived from the Book,—then the Book was in existence before the time of Ezra; which renders it needless to draw the inference, that it could not be written by him.

Those critics who assign the Book to so late a date as the age of Ezra or even of Solomon, fancy they find in it a variety of *allusions to Jewish customs*, and to some of the more remarkable incidents of the Jewish history. But the reality of these supposed allusions appears to be extremely questionable. Different interpreters discover different allusions in the very same passages; and none of them can, with any certainty, be established. They seem to be the product of an imaginative ingenuity, influenced by anxiety to support a favourite theory.—As to certain *peculiarities of language*, which have also been conceived to indicate a later date than the time of Job himself or Moses,

* Magee, Vol. ii. pp. 58, 59.

† The different opinions, with their authors, are enumerated by Magee, Vol. ii. p. 62, 63.

it must suffice for the present, to enter the same objection to the validity of the evidence; namely, that the critics are, on this point too, entirely at variance.—And, whereas particular passages in the Book are by some conceived to have been borrowed from the Psalms or from the Proverbs, it is almost too obvious to require the remark of Warburton, that if the resemblances be not entirely incidental,—which, however, is neither impossible nor unlikely,—there is just as great a probability that the borrowing was by the writer of the Psalms or of the Proverbs from the Book of Job, as that it was by the writer of the Book of Job from the Psalms or the Proverbs. The inference might thus be reversed.

The hypothesis, indeed, of *Solomon* having been the author, rests on little if any thing more than a high estimate of his pre-eminent qualifications,—together with some real or supposed *Arabisms* in the style of his Proverbs.*

The ascription of the authorship to *Elihu* has arisen from a part of his address at the close of the controversy;—Chap. xxxii. 16, 17.—of which it is enough to say, that it is only by an erroneous rendering it can be made at all to support such an inference; and that (to use the language of Goode) “the correction of it puts to flight all *Elihu*’s pre-tensions in a moment.”

The opinions which carry in them the largest share of probability, are those which assign the Poem to *Moses* or to *Job himself*; or (in a sense which will be explained immediately) to *both*.

1. The opinion that the Book is the production of *Moses*, has been entertained by not a few, both of Jewish and Christian Commentators.

The objection to this opinion, advanced by that eminent critic Bishop Lowth, derived from the absence of such allusions to the customs and ceremonies of the Israelites, or the events of their history, as he thinks must have appeared in it on the hypothesis of *Moses* having written it, is answered, on the part of its supporters, by alleging, that it was written at an earlier period of his life,—previously to the *Exodus*,—and therefore during his forty years residence in *Midian*, where they conceive him to have become acquainted with the facts of the story:—and on this supposition, too, they account for the *Arabisms*, already alluded to, which occasionally occur in the style of his composition. This is the opinion of Michaelis, Kennicott, and others. — Besides Bishop Lowth’s objection just noticed, that great critic further urges against it the dissimilarity of the style of the Book of Job to that of the Pentateuch,—not indeed of the simple historical narrative of the Pentateuch, but of what the Bishop calls “the poetical style of *Moses*.” That of Job, he says, “is much more compact, concise, or condensed, more accurate in the poetical conformation of the sentences.”† But here again other critics are at variance with Lowth. Kennicott differs from the Bishop “so far as to affirm that there is a striking resemblance in the construction of the poetry of Job, to

* GOODE, in the *Introd. Dissert.* to his Translation of the Book of Job, mentions this as the opinion of Grotius, and as resting chiefly on his authority. Of the alleged *Arabisms* he says—“they are scattered, comparatively, with a very sparing hand, and “were probably meant to be nothing more than classical ornaments, like the occasional “Grecisms to be found in Tully and Virgil.” Page 50.

† Lowth’s Lectures on the Sacred Poetry of the Hebrews. Lect. xxxii.

“the song of Moses in Deut. xxxi.”* Where such “doctors differ,” who is to decide? It would be out of place, as well as *ultra vires*, to adjust the balance of criticism and taste between men of renown like these,—whose eminence is so merited as well as so exalted.

2. That the Book was the composition of Job himself, is the opinion favoured by Lowth, and Peters, and other Critics and Expositors.—That the concluding verses were added by another hand—(which is abundantly manifest, since Job could not record his own death)—is no valid objection to this hypothesis:—and, if it shall be thought that the character of the Patriarch, in the opening of the Book, can hardly, with propriety, be conceived to have come from his own pen,—inasmuch as even inspiration is not in general to be found operating in contravention of the proprieties of conduct and in correct feelings of the heart,—there is little difficulty in supposing the introductory as well as the concluding verses to have been the writing of another.—The Poem may have been, notwithstanding such suppositions, substantially Job’s,—written subsequently to the return of his prosperity, in grateful commemoration of the goodness of God, and of the wonders of the divine procedure towards him, as well as for the illustration, by the remarkable facts of his own case, of the principle on which the providential government of God is conducted.—The objections to both these hypotheses lead me to the third.

3. According to it, Job himself is supposed to have left in writing the materials of his own story,—and Moses to have worked them up into their present form.—It is obvious that “*leaving the materials*” is a

phrase which may be understood in considerably different acceptations, with regard to the degree of arrangement and general completeness in which they were left. As the Book consists principally of a series of conversational addresses between Job and his friends, it cannot be meant that the naked facts of the narrative alone, few and simple as they are, were left on record, while the addresses were an entire blank. We must conceive both the particulars of the narrative and the substance of the conversations to have been given by Job;—while Moses, having understood the prophetic character of this patriarch, brought forward the poem; that he gave it his sanction, in consequence of which it obtained an undisputed place among the canonical books of Scripture; that, in the transcription, he threw the introductory portion of the book into its present form, altered and filled up, under divine guidance, as occasion might require, and subjoined the closing verses of the narrative; that he made use of it for the instruction and consolation of his countrymen the Hebrews, and for deepening upon their minds the impression of the duty of submission, humble, and cheerful, and confiding submission, to the divine will, under the adverse dispensations of his providence, either previously to the Exodus, during their sufferings in Egypt, or subsequently to it, during their wanderings in the wilderness.

If this hypothesis be admitted,—and it appears, on the whole, to have more numerous and weighty considerations to give it verisimilitude than any other,—and certainty seems to be unattainable;—then, along with other powerful recommendations to notice and to study, the poem possesses the interesting

claim of being actually *the most ancient writing extant in the world*.

III. Our third inquiry (or rather our fourth, the preceding having included two) is into the GENERAL STRUCTURE of the poem, and STYLE OF ITS COMPOSITION.

The light in which we seem warranted to regard Job himself, is that of a *patriarchal prophet*. The language of the Apostle James may be quoted as favouring this view of him: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."—We do not cite the words as at all decisive of the point, but only as placing Job on a footing at least with the prophets, if not classing him amongst them. It was, in all likelihood, as the production of such a prophet, that the book was received, as of divine authority, first, as has been noticed, under the sanction of Moses, and afterwards under that of Ezra, amongst those "holy writings" which were "given by inspiration of God," and were "profitable for instruction, for conviction, for reformation, and for education in righteousness."—That the Book was so recognised previously to the time of Ezra, appears from the allusion to it by Ezekiel, (Chap. xx.) formerly referred to.

Job was an Idumean;—and yet the Book is written in pure Hebrew; and, in the judgment of the best critics, it bears no marks of being a translation from that language into another. This might seem favourable to the hypothesis of Moses having been the writer of it. It is not, however, inconsistent

with that which assigns it to Job. "It is not improbable," says Lowth, "that all the posterity of Abraham, Israelites, Idumeans, and Arabians, whether of the family of Keturah or Ishmael, spoke for a considerable length of time, one common language."* From the instance, too, of Balaam of Mesopotamia, we know that the prophetic afflatus was not confined even to the posterity of Abraham, in any of the lines of descent.—The Hebrew in which the Book is written, was probably the language in which the conversations recorded in it were carried on; inasmuch as the different parties were all either Idumeans, or Arabians of the adjacent country.

The men of Idumea and Teman appear to have been noted in early times for their traditional wisdom. Even in the days of Jeremiah and Obadiah, the prophets, this reputation seems to have been maintained. "Concerning Edom, thus saith the Lord of Hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" Jer. xlix. 7. "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?" Obad. ver. 8. In the apocryphal book of Baruch also, they are mentioned amongst "the authors of fables, and searchers out of understanding." Bar. iii. 22, 23. And from various passages in the Book of Job itself, in which the speakers make their appeal to the wisdom of their fathers, and of their father's fathers, the same reputation appears to have reached back to a still more remote antiquity.

The question, to what description of poetical composition the Book should be assigned, is one on which, as on most of the rest, the critics:

* Lecture xxii.

have differed.—Is it a *dramatic* poem? or is it *epic*; or is it simply *narrative* and *didactic*?—It can hardly be classed with the drama; for the beginning and the close are plain narration; and yet evidently form integral and inseparable parts of the piece:—and moreover, there is nothing in it of the nature of dramatic plot or mystery,—no concealed story, of whose issue the reader is not previously apprized, progressively, and by a series of unanticipated occurrences, evolving itself, till it arrives at the final *dénouement*; towards which all is then seen to have been tending, but which, the greater the skill of the writer, the reader is the longer of discovering. The poem might indeed be said, with truth, to have the *three unities* of action, time, and place, which are pronounced essential to a properly constructed drama. The two latter it possesses in perfection, there being no transition either in place or time. And the first it may fairly be regarded as also possessing; inasmuch as, though there are many and important lessons taught in it respecting the operation of the human passions, both good and evil, towards God and towards men, yet the proper point of illustration and enforcement is, the great principle on which the administration of divine providence is conducted.—Still, in other respects, it is not dramatic. Mr Goode denominates the Poem “a *regular Hebrew epic*.”* This, however, is surely not less objectionable. Not but that there may be found in it the essential requisites, also three in number, which critics have conceived to belong to poems of this class—namely that the action, or subject, be *one*, that it be *great*, and that it be *interesting*:—for here we have, as already noticed,

unity of action,—the struggles of a good man with the heavy visitations of Providence, illustrating and vindicating the principle of that Providence, and the wisdom, righteousness, and benignity, by which its operations are characterized;—and, both in the struggles themselves, and in the point they are designed to illustrate, there is greatness, and there is interest. But, if an epic poem be correctly described (and it is the most general description that can be given of it) as “the recital of some illustrious enterprise in a poetical form,” or a “poetical recital of great adventures,”†—we can hardly, without straining, bring the case of Job within the description; and far less can we admit its epic character, if, with the recital of real events, there is understood to be mingled the free introduction of fictitious personages, speeches, and incidents, and the employment of an unreal machinery.

Perhaps we shall be nearest the truth, if we do not attempt to give the Poem a place, exclusively, under any one of the different species of poetical composition usually enumerated, but consider it as partaking, in some degree, of the distinctive attributes of each. It is *dramatic*, inasmuch as the parties, the *dramatis personae*, appear and speak for themselves; and characters are unfolded by the utterance of sentiment and passion. It is *epic*; inasmuch as character is partly evolved in action; and, by means of interesting incidents, and speeches in the loftiest style of eloquence, pathos, and sublimity, truths of the highest order of importance are illustrated and established. It is *narrative* and *didactic*; inasmuch as, not merely at the beginning and end, but throughout, it is a relation of what was actually done and said;

* Introd. Dissert. page 20.

† Blair.

every address being introduced in the narrative style of—"Job, or Eliphaz, or Zophar, or Bildad, or Elihu, answered and said;" and those of Jehovah himself in the same manner.—In whatever department, however, we choose to class the Poem, all must be agreed, who are not insensible to the charms of poetry altogether, that, in addition to the highest of all recommendations to attentive study, arising from the paramount value of the truth of God designed to be conveyed by it, the Book possesses powerful attractions to the taste as well as to the devotion of every intelligent mind; being, throughout, as was formerly observed, in the very highest order of beauty and sublimity,—characterized by diversified elegance of diction, richness of imagery, elevation

and boldness of conception, burning vehemence, and melting tenderness of emotion, and admirable adaptation of language to variations of character.

I have already hinted at the main design, or principal lesson of the Book, and consequently, at the purpose of its introduction into the sacred canon; for the latter must of course be determined by the former.—This, however, forms our last subject of inquiry:—and, as we purpose, in answering it, to give a rapid sketch or analysis of the Poem, with the view of bringing out, with clearness and effect, its special design,—and as this cannot be done now, without extending this article to quite an undue length, we leave it to form the contents of No. III.

THOUGHTS ON PUBLIC PRAYER.

BY THE LATE REV. DR PAYSON OF AMERICA.

We make no apology for presenting to the notice of our readers, especially those in the ministry, the following admirable paper. The Biographer of Dr Payson introduces it by an interesting statement, part of which we quote:—

"You would greatly oblige me by lending me a copy of your prayer to-day," said a distinguished lady to Dr Payson, as he was retiring from the house of worship on a memorable occasion. She was surprised on being told that it had vanished with the breath which gave it utterance. This lady was not an attendant on his ministry, but had come at this time with the expectation of seeing La Fayette in the assembly, and, in common with many others, was filled with admiration of the intercessory part of the exercises, as differing from all she had ever heard, in richness and appropriateness of matter, as well as in fervour of utterance. Few, it is believed, ever heard him, for the first time, even in the family or on the most common occasion, without experiencing kindred emotions. The wonder, too, was enhanced rather than diminished, by every repetition of the exercise. To those whose devotions he led for twenty years in the sanctuary, in the conference room, by the sick bed, at festivals and funerals, every prayer seemed to have all the freshness of originality. His resources for this duty appeared to be absolutely inexhaustible. There was something in his prayers powerful to arrest and fix attention—something which seized and absorbed the faculties of the soul, and separated, for the time being, at least, from its connections with 'this present evil world.' The full, deep, reverent, flexible, suppliant tones of his voice, as far removed from the cant of the fanatic as they were from the levity of the willing, contributed something to the effect of his public devotions."

"WHAT ARE THE PRINCIPAL EXCELLENCES WHICH SHOULD BE CULTIVATED, AND THE DEFECTS WHICH SHOULD BE AVOIDED, BY MINISTERS OF THE GOSPEL, IN THE PERFORMANCE OF THEIR PUBLIC DEVOTIONAL EXERCISES?"

"THE excellence of any performance consists in its being adapted to answer the end for which it is

designed. So far as it is not adapted to answer that end, it must be considered defective. The design

of public prayer, considered as a part of ministerial duty, is to honour the Being to whom it is addressed, and to excite and direct the devotional feelings of his worshippers. These two objects, though distinct, are inseparably connected, and are to be attained by the same means; for it will ever be found, that that mode of performing the duty of public prayer, which is best adapted to promote the honour of God, is best calculated to excite and direct the devotional feelings of the hearers. That our devotional performances may secure the attainment of these united objects, they must be the echo of a fervently pious heart, guided by a judicious and enlightened mind, to the voice of God, as uttered in his works and his word. An expression of the psalmist will illustrate my meaning: — ‘When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.’ In a similar manner should our public addresses to God be the echo of his language to us. Our adorations and ascriptions of praise should thus respond to what he has revealed of his natural and moral perfections; our confessions, to the charges which he has preferred against us, and to the punishments with which he threatens us; our petitions and intercessions, to his commands, his promises, and the description he has given of our own wants, and those of our fellow-creatures; and our thanksgivings, to the favours which he has bestowed on ourselves, our countrymen, and our race. When our devotional performances thus echo back the voice of God, we cannot fail to promote both his glory and the edification of our people. We then follow a guide which cannot mislead us; we express the very feelings which his language to us is designed and calculated to excite; we set our seal to the truth of his

declarations, say Amen to all that he has seen fit to reveal to us, and teach our hearers to do the same. Thus, while we avoid the too common fault of *preaching* in prayer, our prayers will preach, and prove no less instructive than our sermons. We shall, at the same time, excite them to pray, and teach them how to pray. While we speak as the mouth of our people to God, we shall, in an indirect but most impressive manner, be the mouth of God to our people, and set before them their duty, as it respects both faith and practice, in a way least calculated to offend, and in those solemn moments when the exhibition of truth is most likely to affect them.

“If the preceding remarks be just, it will be easy to infer from them what are the principal faults which should be avoided by us in leading the devotions of our hearers.

“In the first place, I conceive that our devotional performances are too often the language of the understanding, rather than of the heart. It has been observed that they should be the echo of a fervently pious heart, guided by an enlightened understanding, to the voice of God. It is not, perhaps, uncandid to remark, that our expressions, in public prayer, are not always guided by an enlightened understanding; but still less frequently, probably, are they the echo of a fervently pious heart to the voice of God. They too often consist almost entirely of passages of Scripture—not always judiciously chosen or well arranged—and common-place phrases, which have been transmitted down, for ages, from one generation of ministers to another, selected and put together, just as we would compose a sermon or essay, while the heart is allowed no share in the performance; so that we may more properly be said

to make a prayer than to pray. The consequence is, that our devotional performances are too often cold and spiritless: as the heart did not assist in composing, it disdains to aid in uttering them. They have almost as much of a form as if we made use of a liturgy; while the peculiar excellencies of a liturgy are wanting. Our hearts soon become familiarized to our expressions, and not unfrequently learn to anticipate them; and, though they may possibly be instructed, their devotional feelings are not excited.

"That public prayer may produce its proper and designed effects upon their hearts, it should be, if I may so express it, a kind of devout poetry. As in poetry, so in prayer, the whole subject matter should be furnished by the heart; and the understanding should be allowed only to shape and arrange the effusions of the heart in the manner best adapted to answer the end designed. From the fullness of a heart overflowing with holy affections, as from a copious fountain, we should pour forth a torrent of pious, humble, and ardently-affectionate feelings; while our understandings only shape the channel, and teach the gushing streams of devotion where to flow, and when to stop. In such a prayer, every pious heart among our hearers will join. They will hear a voice and utterance given to their own feelings. They will hear their own desires and emotions expressed more fully and perspicuously than they could express them themselves. Their hearts will spring forward to meet and unite with the heart of the speaker. The well of water, which our Saviour assures us is in all who drink of his Spirit, will rise, and burst its way through the rubbish of worldly cares and affections, which too often choke it; and the stream of devotion, from many hearts, will unite, and flow on, in one broad

tide, to the throne of Jehovah; while, with one mind and one mouth, minister and people glorify God. Such was the prayer of Ezra, and such its effects:—'And Ezra blessed the Lord, the great God. And all the people answered, Amen, amen, with lifting up of their hands; and they bowed their heads, and worshipped the Lord with their faces toward the ground.'

"Leading the devotion of our people in this manner will preserve us from another fault, less important, indeed, but not less common than that which has just been mentioned, and which, in part, is occasioned by it. It consists in uttering the different parts of prayer in the same tone. When our prayers are the language of the understanding only, this will always be done; but not so when they flow from the heart. No person need be informed, that, in our intercourse with each other, a different modification of the voice is employed to express every different emotion of the heart. No one would expect to hear a condemned malefactor plead for his life, and return thanks for a pardon, in the same tone. And why is it not equally unnatural for sinful beings, condemned to eternal death, to plead for pardon, and return thanks for its bestowal, in the same tone? Yet how often is this done! How often do we hear prayers flow on, from the commencement to the close, in the same uniform tone, with scarcely a perceptible inflection of the voice! Yet no two things can differ more widely than the feelings which are expressed in different parts of the same prayer. Surely, then, a corresponding difference ought to be perceived in the modifications of the voice. In every other public expression of our feelings, such a difference is expected, and required. The effect of the most eloquent composition would be

greatly impaired, not to say wholly destroyed, by a delivery perfectly monotonous. The effects of the same cause upon devotional performances will be similar. Where no fervency of feeling is indicated, it will usually be found that none is excited; and, since one principal design of public prayer is to excite the devotional feelings of the hearers, it is evident that a fault which so powerfully tends to defeat this design cannot be a fault of trifling consequence. I am, however, aware, that in attempting to avoid this fault, the exercise of great care, and of much judgment and good taste, is requisite to preserve us from an affected or theatrical manner, which is a fault much more to be deprecated. Still, I conceive that when we feel as we ought, we shall find no difficulty or danger in this respect. Our hearts will then, without any effort on our part, insensibly teach us to express its emotions in a corresponding tone, and in the manner best adapted to excite similar feelings in the breasts of our hearers. But, if our devotional feelings are habitually languid, if our hearts do not teach our lips, it is, perhaps, advisable to aim at nothing beyond a monotonous solemnity, rather than, by affecting what we do not feel, to incur the certain displeasure of our Master, and the probable contempt of our most judicious hearers. If we have no thoughts or feelings that glow, it is worse than useless to affect "words that burn."

"Another fault, which is not unfrequently found in our devotional performances, I know not how to describe better than by saying that it consists in praying more like an awakened, but still impenitent, sinner, or more as such a character might be supposed to pray, than like a real Christian. Different causes, probably, tend to the adoption of this method. Some are ap-

parently led to it by doubts respecting their own character. They often suspect that they are not truly pious, and therefore fear to utter the language of a pious heart. Others seem to adopt it in consequence of false humility. They fear it would be thought indicative of pride, should they use expressions which intimate that they think themselves to be the real disciples of Christ. A third class probably adopt this method with a view to offer prayers in which awakened, but still impenitent, sinners may join. But, whatever may be the motives which lead to the adoption of such a method, it is, I conceive, a fault which ought to be avoided. It is, indeed, a common, and, with some limitation, a just remark, that a minister is the mouth of his people to God. It is, however, of the pious part of his congregation, only, that he is the mouth. His prayer, then, should be the echo, not of an impenitent, but of a pious heart, to the voice of God. He should pray *with* those who are pious, and *for* those who are not so. Instead of praying that himself, and those who unite with him, may exercise the feelings of a Christian, he should explicitly express those feelings. This is necessary for his own sake, if he be truly pious; for, if he be so, he cannot sincerely utter the language of an impenitent heart. It is necessary for the sake of his pious hearers; for, while he is attempting to form a prayer in which all may join, he will utter many expressions in which they cannot unite. It is also necessary even for the sake of his impenitent hearers; for it is highly important for them to be convinced that they do not, and, with their present feelings, cannot pray; and nothing will tend more effectually to convince them of this important truth, than listening to prayers in which truly pious feelings and holy exercises are dis-

tinently expressed. For similar reasons, it is desirable that we should not always pray in a manner suited only to inexperienced, weak, or declining Christians. Instead of descending to their standard, we must endeavour to raise them to ours. If we wish our people to feel dissatisfied with their present attainments, and to become eminent Christians, we must accustom them to hear the devotional language of eminent Christians, by uttering such language in our prayers, if, indeed, we can do it without uttering what we do not feel. As an eagle tempts her young to soar higher than they would dare to do were they not encouraged by her example, so the minister of Christ should occasionally at least, allure his people to the higher region of devotion, by taking a bolder flight than usual, and uttering the language of strong faith, ardent love, unshaken confidence, assured hope, and rapturous gratitude, admiration and joy. Some of his hearers can, probably, at all times, follow him, and many others who at first tremble and hesitate; many, who would scarcely dare adopt the same language in their closets, will gradually catch the sacred flame; their hearts will burn within them. While their pastor leads the way, they will mount up, as on eagles' wings, toward heaven, and return from the house of prayer, not cold and languid, as they entered, but glowing with the fires of devotion. In this, as well as in other respects, it will, in some measure, be, 'like people, like priest.' If we thus strike the golden harp of devotion, we shall soon find our pious hearers able to accompany us through its whole compass of sound, from the low notes of humble, penitential sorrow, up to the high, heart-thrilling tones of rapturous joy, admiration, love, and praise, which are in union

with the harps of the redeemed before the throne.

"Another fault, sometimes found in devotional performances which are otherwise unexceptionable, is the want of sufficient particularity. Indeed, most of our public prayers are too general. They bring so much into view, that nothing is seen distinctly. It is well known, that, if we except sublime and terrible objects, nothing affects the mind, unless it be clearly and distinctly perceived. If the most admired and descriptive poems, and those which produce the greatest effect upon our feelings, be carefully examined, it will be found that they derive their power to affect us almost entirely from a minute and striking description of a few judiciously-selected particulars. It is the same with our devotional performances. We may praise God, or confess sin, or pray for mercy, or return thanks for divine favour, in a general way, without being ourselves affected, and without exciting the affections of our hearers. But when we descend to particulars, the effect is different. The mind receives, drop after drop, till it is full. We should, therefore, aim at as great a degree of particularity, as the time allotted to us, and the variety of topics on which we must touch, will allow. Especially is it important, that we enter deeply and particularly into every part of Christian experience, and lay open all the minute ramifications, and almost imperceptible workings of the pious heart, in its various situations, and thus show our hearers to themselves in every point of view. In a word, our public prayers should resemble, as nearly as propriety will allow, the breathings of an humble, judicious, and fervently pious Christian, in his private devotions. The prayer of

the pulpit differs too much—it should differ as little as possible—from the prayer of the closet. A neglect, in this particular, often renders our performances uninteresting and unacceptable to those whom we should most desire to gratify.

“Such, I conceive, are the principal defects, which are most frequently found in our devotional performances. It is obvious, that they are all occasioned, either wholly or in part, by a languid state of devotional feeling; and that the only effectual remedy is to be sought in the diligent cultivation of a frame of temper habitually devout. That a minister may lead the devotions of his people in the most suitable and edifying manner, it seems indispensable that he should possess a mind deeply imbued with divine truth; a mind, into the very frame and texture of which the doctrines of revelation are wrought; and a heart thoroughly broken and humbled for sin, and tremblingly alive to the voice of God, and ever glowing with celestial fire. He, who, with such a mind and such a heart, lives much in his closet, praying, as the apostle expresses it, in the Holy Ghost, and habitually imploring his assistance to help his infirmities, will always lead the devo-

tions of his people in a judicious, edifying, and acceptable manner; nor will he need the aid of a pre-composed form. In prayers, as well as in his sermons, he will constantly bring out of his treasury things new and old. But if our hearts will not pray, or teach us in what manner to cry to our heavenly Father and Redeemer, our understandings must; and we must either compose or borrow forms for that purpose. How far, in this case, we can be considered as called to the work of the ministry, or fitted for it, is not for me to say; but, surely, he who can contemplate the wonders of creation, and yet find nothing to say to his Maker; still more, he who can meditate on the mysteries of redeeming love, and behold the glory of God in the face of Jesus Christ, without feeling praises ready to burst spontaneously from his lips, has some reason to fear that he possesses little of the spirit of heaven, and that he has never learned that new song, which none can learn but those who are redeemed from the earth; for, with reference to this subject, it may be emphatically said, in the words of inspiration, ‘the heart of the wise teacheth his mouth, and addeth learning to his lips.’”

REMARKS ON DR HANCOCK'S DEFENCE.*

Our readers, we are persuaded, cannot have forgotten the review of the “Beacon” which appeared in our number for March, and the terms of high and merited commendation bestowed on it by Dr Wardlaw. The “Defence” is meant to be an answer to the “Beacon,” but the argument has been so ingen-

ously conducted by Dr Hancock, as to leave the reasonings of the Beacon unharmed and mostly untouched. We confidently refer our readers to the pages of the “Beacon” for an answer to the “Defence.” Still the ground taken up by both writers is a very wide and important one, and we merely step

* “A Defence of the doctrines of Immediate Revelation and Universal and Saving Light, in reply to some remarks contained in a work entitled the Beacon. By Thomas Hancock, M. D.” Liverpool, Thomas Hodgson. London, Darton & Harvey. pp. 92.

in as humble auxiliaries in contending earnestly, yet meekly, for the faith once delivered to the saints.

We beg, however, to assure our readers of the Society of Friends, that we purpose to examine only those doctrines which we and they believe to be fundamental and saving—with peculiarities we do not at present meddle.

We feel the greatest respect for the author of the Defence, as much so as we can for a gentleman of whom we have no more knowledge than what we derive from his work. We are persuaded that amidst all his aberrations from what we esteem to be sound reasoning and sound doctrine, he is nevertheless a respectable, well-meaning, serious man: but just because we do respect him, we must express our unfeigned sorrow that he should have so miserably committed himself in undertaking a task for which he shows that he does not possess the requisite ability. It is true he argues on the wrong side, and this circumstance would have embarrassed a much abler man. Still we are constrained to say that the amount of his labours is soon told. He takes for granted what he ought to have proved, and endeavours to prove what he ought to have taken for granted. There is, moreover, a haze or fog, which clouds some of his sentences, and a confusion which attends the current of his thoughts and argument, which not only fret and distress the mind, but sometimes defy ordinary penetration to make out what he really means to be at. We are sure that the intelligent portion of the Society of Friends, who hold Dr Hancock's views, must feel quite ashamed and grieved for such an exposition of their sentiments. But there is a still more serious fault which we have to find with the Defence than all this. We complain of the lamentable want of charity and fair-

ness exhibited in it towards Mr Crewdson. Dr Hancock says, p. 1.

"For if I am not mistaken, there is a covert attack upon the fundamental principles of the Society in the Beacon."

And this accusation he repeats again and again in the course of his work. Now the motives of Mr Crewdson are distinctly avowed in the address prefixed to his work, and we are bound, in Christian charity and candour, to believe his own declaration, until it be proved that he is altogether unworthy of credence or of confidence. There is no covert attack in the Beacon on any principles; what he assails, he assails openly in open field. There is no attack in the Beacon on the fundamental principles of the Bible. Not one statement does he advance without appealing to the infallible testimony and paramount authority of the Scriptures. And that system must surely have a very narrow foundation, a very rickety superstructure, which cannot bear to be examined and proved by the word of God. "The prophet that hath a dream let him tell a dream, and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat?" saith the Lord." Jer. xxiii. 28.

Dr Hancock expresses considerable fears of the unhappy consequences of making known the errors of the American heresiarch, Elias Hicks, in this country, even although accompanied with a suitable antidote. No doubt, could it have been possible to have buried the heresies along with the heretic, it would have been the wisest method to have suffered his errors to have slept with him in the grave; but errors do not thus sicken and die with their authors. The press scatters and perpetuates the evil. The followers of the heretic give life and activity to his errors after he is dead. But Dr Hancock's

fears are occasioned, not by the plausibility of the heresies mooted, for he considers them to be so empty and so absurd, so vain and so vapid, as to make them perfectly harmless in themselves, but he says,

"My persuasion, on the contrary, is, that the great danger lies with some in this country going to the very opposite extreme."—p. 3.

We cannot advance anything more calculated to assuage these painful apprehensions, than what Mr Crowdon has said in the following passage.

"The truths of the gospel invite the most careful investigation, the most diligent search: but bigotry and mysticism have ever been ready to suppress inquiry, because by investigation their dominion is overthrown."—Beacon, p. 11.

What means, then, does Dr Hancock recommend as the best fitted to arrest this dangerous spirit of inquiry and innovation? What bulwarks would he erect around the sacred city? Why, just the old oft-used expedient of crushing all honest investigation within the unbending iron work of a *fixed* creed—of levelling all audacious gainsayers by an appeal to the paramount authority of the *fathers* of the church.

"I put it," he says, "to the conviction of the author of the Beacon, as an honest man, to determine the question in his own mind, whether he is united in doctrine with us or not."—p. 7.

Again he says,

"I leave the author of the Beacon to draw his own inference as to my opinion of the doctrine contained in those words above quoted, for they seem to me to be diametrically opposed to the words of Barclay."—p. 10.

And to what authority is Barclay entitled, even according to Dr Hancock? are his writings inspired? is he infallible? By no means: for says the Dr—

"And when I state that it is not my disposition to put implicit faith in the authority of any man, I may perhaps have some credit for independance of judgment, therefore neither the opinion of Barclay nor that of any other man would weigh with me, if I did not consider it was founded on a correct and enlarged view of Scripture."—p. 22.

Yet, strange to say, after such an explicit acknowledgment of the fallibility of Barclay, and the infallibility of the Bible, he holds it to be tantamount to giving up all connexion with the Society of Friends, if one but ask the question, "Are the doctrines of Barclay the doctrines of the Bible?" If Dr Hancock holds it lawful to try all things by the word of God, and hold fast that which is good, why does he denounce the man who acts on his own principles? But there is a reason why the creed should not be touched by the finger of serious examination—a reason why the authority of Barclay should not be called in question—a reason why neither the one nor the other should be brought to the bar of Scripture. Dr Hancock says,

"Because we believe that the standard we have adopted is a *fixed* one, and that as it is we apprehend not of our own but of divine appointment, therefore we cannot change it."—p. 79.

Our readers may have heard or read of a figure in logic, vulgarly called "begging the question:" if perchance any one be ignorant of its nature, we beg to refer to the above extract for an illustration. "Our standard is *fixed*." Why? "Because it is of divine appointment." But this is the very thing which requires to be proved. You bar inquiry where you ought to challenge it. The creed is fixed because it is of divine appointment—it is of divine appointment, therefore it is fixed. Sound and good reasoning if the premises be granted: but it remains yet to be

proved that the standard is of divine appointment. It may be fixed, and after all present to the eye of the impartial observer one of those incongruous hardened mixtures which are seen in a frozen ditch, an ice-bound mass of sticks and stones, of mud and garbage, which derives all its cohesion and duration from the intensity of the frost; but which softens, separates, and rots, when the warm beams of the summer sun play around it. "The religious and academical institutions in some parts of Europe," says Dugald Stewart, "are not without their use to the historian of the human mind. Immovably moored to the same station by the strength of their cables, and the weight of their anchors, they enable him to measure the rapidity of the current by which the rest of the world are borne along." A fixed creed we hold to be not less foolish than it is presumptuous. It is foolish, because it never yet has served the purpose of its framers. "The celebrated Beza, in his life of Calvin, informs us that that great reformer considered nothing so important as to prescribe to Geneva laws of ecclesiastical polity consistent with the word of God, and sanctioned by consent of the Senate, from which neither citizens nor ministers would be allowed afterwards to depart. He succeeded, attaining, we are told, the unanimous consent of the people, and yet in a few ages, while his policy remained unchanged, the clergy and citizens of Geneva fell away from his standard of faith, and they gradually sunk so low as to be celebrated by the philosophers of France for having nearly rid themselves of the superstition of Christianity."* It the Society of Friends in America had a fixed standard, what has it done for them? Has it pre-

vented Socinianism and infidelity from growing up under its shade, and striking their roots deep and wide, and spreading their pestiferous branches, to the grief of Christians and the triumph of infidels? A fixed creed is a presumptuous interference between man and his God. It is a vain attempt to imprison the mind of untold generations within the limited knowledge or gross errors of a former age. It is a profane endeavour to chain the judgment to the fallible dogmas of erring mortals, and exclude the unerring testimony of the Scriptures of truth. Do we not possess the same Bible, with augmented means of understanding it? Do we not possess the same promises of heavenly influence to guide us into all truth which the framers of creeds and standards enjoyed in a by-gone age? Why then should not we as well as they search the Scriptures, that in them, under the divine teaching of God the Spirit, we may find eternal life? "To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them." We propose, then, as a most reasonable alternative in this controversy:—Either prove that the creed is inspired, or suffer it to be tried by the inspired writings. An appeal to uninspired authority for settling the questions at issue, we hold to be totally irrelevant. But we must remember that our limits are small, and that brevity is indispensable. On two subjects only can we venture to make a passing remark or two,—"Immediate Revelation," and "Universal Saving Light."

In vain do we examine the Defence for a distinct account of what is meant by immediate revelation. Either the work was meant only for the eye of the initiated, or the author was somewhat doubtful

* Dissertation on Church Polity, by A. C. Dick, Esq.

whether it were safe or creditable to expound the doctrine to a British public in the nineteenth century. We must turn, therefore, to Barclay who at least lets you see what he means, whether you agree with, or differ from him.

"Seeing no man knoweth the Father, but the Son, and he to whom the Son revealeth him; and seeing the revelation of the Son is in and by the Spirit; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he disposed the chaos of this world into that wonderful order in which it was in the beginning, and created man a living soul, to rule and govern it, so by the revelation of the same Spirit he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since the object of the saints faith is the same in all ages, though held forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone; for this divine revelation, and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent: as, that the whole is greater than its part; that two contradictories can neither be both true, nor both false."—Barclay's Apology, 8th Ed. London. pp. 18, 19.

Now to us it appears as clear as can be, that immediate revelation, according to this statement, is neither more nor less than immediate inspiration; the same degree of inspiration which patriarchs, prophets, and apostles enjoyed. Moreover the

authority is the same: 'For these divine revelations are not to be subjected to the test of either the outward testimony of the Scriptures, or of the natural reason of man.' Now does not this place immediate revelation not only on a level with, but actually above the inspired writings? Holding this view of the doctrine, Dr Hancock says, quite consistently we acknowledge:

"If I were compelled to choose between two dogmatical assertions, I should prefer the former, viz. that men are converted without the knowledge of the gospel by outward means."—p. 13.

One of two things we conceive to be absolutely necessary for the conversion of a sinner—either the Spirit of God must reveal saving truth to the mind without the Bible by inspiration,—or saving truth must be learned from the words of Scripture. If then men can be saved without the outward means, they must be taught by inspiration. Immediate revelation then, as held by Dr Hancock, is just immediate inspiration, as the words indeed very clearly express. Now either the canon of Scripture is closed, or it is not. If it is closed, then inspiration has ceased, and those who pretend to it are egregious fanatics, or lamentable instances of self-deception and delusion. If the canon of Scripture be not closed, and inspiration be not ceased,—what shall we say of the completeness of Scripture, and the solemn prohibitions to add to it; and where are the proofs of modern inspiration adduced by Barclay or Dr Hancock? Most seriously and affectionately do we entreat those who entertain this doctrine to consider well this view of it, and then read such passages as the following: Deut. iv. 2. Prov. xxx. 6. Rev. xxii. 18, 19.

What, then, is inspiration, and what are its legitimate evidences? Inspiration is a supernatural communication of God's mind or will by God himself, without the aid or intervention of outward means, 2

Peter i. 21. This definition rejects of course as absurd and unscriptural, the ordinary theory of different degrees of inspiration; it holds what we conceive to be the only safe and tenable theory,—the plenary and verbal inspiration of the whole Bible. “All Scripture”—all Scripture writings—“is given by inspiration of God.” This inspiration must be supernatural in the mode of its communication, and in the evidences by which it is attested. It is supernatural in the mode of its communication, Heb. i. 1; and miracles alone are competent vouchers of its divine origin, Heb. ii. 3, 4. What next are the saving ordinary influences of the Holy Spirit? The saving influences of the Holy Spirit consist of “a spiritual illumination of the understanding, in order to the conversion of the heart” by means of the word of God, James i. 18. 1 Peter i. 23. The legitimate evidence of possessing these saving influences is just the conversion of the heart as exhibited in the saving change wrought upon the whole man. “If any man be in Christ, he is a new creature.” It is then easy to distinguish inspiration from saving grace: the first always communicates divine knowledge without means; the second always by the use of means. The first is a miraculous communication: the second is a spiritual operation. The first is always attested by miracles: the second is proved by the change wrought on the heart and conduct. Now we engage to prove in some future number, that all the passages adduced by Dr Hancock, or others, in favour of immediate revelation have nothing to do with it, or that they merely apply to the commonly received doctrine of divine influence. In the meantime our limits do not permit us to perform this duty.

Barclay founds the doctrine of universal saving light on that of

universal redemption. Christ died for all, therefore all receive saving light. Now most gladly and gratefully do we avow our convictions that the atonement of Christ is sufficient for all, proclaimed to all, offered to all who enjoy the means of grace; but only applied to such as hear and believe the gospel, Rom. x. 10—17. The only universal saving light, then, of which the Bible speaks is the word of God, accompanied by the influences of the Holy Spirit; wherever these precious blessings are enjoyed, “the true light shineth.” It is really a most vexatious business to follow Dr Hancock in his scriptural proofs and illustrations; he commits more blunders, and creates more confusion in six lines, than can well be mended in as many folio pages. We can remark on two passages only at present; the first is Acts xiv. 17. The witness here spoken of is neither inward nor saving, but outward, and so far as salvation is concerned, inefficacious. It is the witness afforded by rain and fruitful seasons,—a witness of the goodness and forbearance of that God whom the heathen had forsaken: “Can any of the gods of the Gentiles give rain?” The second passage is that much controverted text, Rom. ii. 14, 15. Those who are curious about the critical import of this text, would do well to consult Tholuck and Moses Stewart on the Romans: the translation of Stewart is as follows: “For when the Gentiles who have no law, do in a natural state such things as the law requireth, these being destitute of the law are a law to themselves, who shew that the work which the law requireth is written upon their hearts, their conscience bearing witness, and their thoughts alternately accusing or excusing them.” He adds in his notes,—“that is the evidence, that what the law of God

requires is inscribed on the minds of the heathen, is the *testimony of conscience* to such moral precepts." And in our text, "written in their hearts or minds," is explained by adding "the conscience bearing testimony."—So that the law written on the mind is just the testimony of the natural conscience, to the equity and authority of moral precepts. Those who have read the Greek tragic poets, may remember a fine illustration of all this in *Œdipus Tyr. v. 845.*, to which Tholuck refers as an illustration.

Now all this may be accounted for by three things in general.

First, it is very probable that gleams of revelation have penetrated and shone amidst prevailing idolatry and ignorance.

Second, God, even in the absence of such intimations of his will, bore witness to his eternal power and godhead by the works of his hands, —and to the general benevolence of his character, by giving rain and fruitful seasons.

Third, the natural faculties of man are depraved but not annihilated: he still retains the moral and intellectual faculties with which the Creator originally endowed him. Man naturally loves sin and hates God; but nevertheless he has affections, however prostituted and degraded. The conscience, we believe, is so depraved and ill informed that it frequently calls good evil, and evil good; but still there is a conscience, and that faculty is capable of being illuminated,—capable of discerning and feeling the difference between right and wrong; and although in wicked men it prove insufficient as a regenerator of the heart, it may, it *will* prove a terrible tormentor to a guilty soul. Man is possessed of reflecting powers, and however abused or enfeebled by a godless and graceless heart, still they are capable of assenting

to well attested facts and of feeling the force of sound reasoning. Yea, in addition to all this, there is in man an original something, call it what you will, which moves him to worship some kind of a deity or other. The all but universal prevalence of religious worship—either true or false, proves the fact; and the absurd, abominable nature of idol worship shows that man is constitutionally gifted by his Creator with an aptitude for religious worship, that yet this aptitude is just as completely alienated from himself, as totally depraved and godless, as all his other faculties. The strength and prevalence of this something appears from the fact, that man can stoop to all the obscenity of idol worship,—to all the falsehood and blood of idolatry, to gratify it.

If, then, universal saving light be those natural faculties and propensities, what does it amount to, but just to this, that mankind are not rendered brutes by the fall; that still they possess, depraved though they be, moral and intellectual powers, and on this ground, coupled with the means of information afforded by God, they are responsible beings. Even the ruins of human nature, the stones and the rubbish, discover that man was built at first to be a temple of the living God. And from a contemplation of man's nature, fallen and miserable, we may gather evidence how fitted the gospel is, when accompanied by the mighty energy of the Spirit, to prove the power of God unto salvation, to every one that believeth.

One word upon Dr Hancock's criticism on Heb. xi. 3., and we have done. We aver, then, that the author of the Beacon is perfectly right in his criticism on the words *ενημα* and *λογος*, and Dr Hancock is totally wrong. The word *ενημα* occurs 69 times in the New Testa-

ment, and there is not one undisputed passage in which it is applied to the Son of God. The only passage in which there is the shadow of a doubt, is Heb. xi. 3; and here there are sixty-eight, to one that it means what it does elsewhere—a word—a saying, promise, prediction, prophecy,—a something uttered by the mouth, or a thing, a matter, &c. And we would just add in reference to the passage in the Hebrews, that, while Whitby wavers in his opinion,—that eminent critic Moses Stewart, and that eminently sagacious Bible scholar M'Lean, translate the passage, “by the command of God.”* Dr Hancock has evidently been misled in this matter by an over anxious desire to uphold a system, by confounding the meaning of two

distinct enunciations of Scripture, Heb. i. 2; xi. 3; and last of all, by a very slender knowledge of Greek literature. Only think of such blunders as the following, regarding the Greek preposition, *en*: “preached *in* the Gentiles,” instead of among,—“name, under heaven *in* men,” instead of among men: “preached *in* every creature,” instead of to every creature. Now the man who could write such glaring absurdities as these must either be deplorably ignorant of the rudiments of Greek, or deplorably disingenuous.

One topic we have altogether omitted, although very important—*justification*. This, however, we must postpone to a future opportunity.

* See also MacKnight, Thomas Scott's Com., and Middleton on the Greek article.

RELIGIOUS STATISTICS OF IRELAND.

THERE are few men in this country at all accustomed to take an interest in public matters, whose eyes are not, at the present crisis, frequently and anxiously turned towards Ireland. The state and prospects of that unhappy country present a series of the most complicated and difficult problems which statesmen were ever, perhaps, called upon to solve. Not only are there the evil results of ages of oppression and injury to be removed, but even the very schemes which benevolent legislators have devised for her benefit have in many instances been so unwisely arranged, or so absurdly administered, that out of them have grown a multitude of evils which now call imperatively for redress. The circumstance, however, which gives to these problems their greatest peculiarity is the fact of their having all, in some way or other, to do with religion. Either the evils to which

they relate here grown out of the attempts that have been made to establish Protestant Episcopacy in Ireland, or they have been directly fostered by the spirit which such attempts have produced; so that in point of fact the one grand problem which the legislature have to solve is: Given an Ecclesiastical Establishment, to devise the means by which such an institution may be maintained in a country of which its adherents constitute only about two-eighths of the entire population, consistently with the peace and well-being of the whole. It will be a happy day for the cause of truth when honest and conscientious Statesmen seriously apply their minds to the solution of this problem; for they will not proceed very far without finding that it is totally incapable of being solved. Whether they look to the *justice* or to the *expediency* of the matter, they

will find themselves shut up to one of two schemes: either they must endow the ministers of all denominations in Ireland, or they must leave the church which has hitherto been supported by the State to stand up on the same footing with the rest, and look for its sustenance to the liberality of its adherents. Every scheme short of these will prove merely palliative; the evil will still remain, and the Legislature will still be harassed by complaints, and pestered with the expedients of every political quack who thinks he has found out a nostrum for the cure of the disease. It is easy, however, to see, that different as these two modes of procedure are, and vastly superior as the latter is to the former both in moral and political wisdom, both agree in this, that their adoption would be equivalent to a dissolution of that kind of connection which has hitherto subsisted between Church and State in the sister isle. When this fact comes to be fairly placed before the minds of pious churchmen in this country, it is not too much to expect that it will have a beneficial effect in leading them seriously to ponder, whether it be not their duty rather to throw the entire weight of their influence into the scale in favour of the latter of the two schemes above mentioned, as that which is at once the most simple and the least dangerous. The question will then come to be—Shall we sit calmly by and see new energies and power given to that system with which despotism, darkness and delusion have ever been inseparably linked; or shall we advocate a system to the excellency of which both Scripture and experience testify, and make an experiment, at least, of the Voluntary Principle? Impelled by the necessity of circumstances to come to a decision upon this question, it is on-

ly reasonable to expect, that piety, prudence and common-sense will vindicate their authority, and sweep from the minds of our brethren in the Establishment that cloud of prejudice which has hitherto had the effect of obscuring from their view the light of truth in regard to the administration of the Christian church.

If, then, the final struggle in this "war of opinion" is to take place on the plains of Ireland, it will be of advantage, while the troops are silently mustering, and amid the hush that precedes the storm, calmly to take a survey of the field of the impending contest. For this purpose, a few statements respecting the condition, numbers, &c. of the different religious bodies in Ireland are here presented to the readers of the Scottish Congregational Magazine, compiled from a work recently published under the title of "*The Irish Church and Ireland*." In this pamphlet (which, though published anonymously, is pretty generally known, I believe, to be the production of the Rev. Mr Massie of Dublin, whose lectures on the Irish church have recently excited so much notice in this city) there is comprised a vast quantity of most valuable information regarding the religious and moral state of the country of which it treats, presented in a clear, forcible and impressive style. It is a work, which, if I may be permitted to say so, every man should read who wishes to speak either intelligently or usefully about Ireland. Of its contents I can, of course, present my readers with only a very partial summary; but I shall be happy if by that they shall be led to purchase and peruse the work for themselves.

In Ireland there are to be found representatives of almost all the different sects into which the professed followers of Christianity have been divided; but those which de-

mand most particular mention, and to which I shall principally confine myself at present, are the Roman Catholics, the Protestant Episcopalians, the Presbyterians and the Congregationalists.

I. *The Roman Catholics.* To this class belongs, as already hinted, by far the largest portion of the Irish people; upwards of six millions being nominally adherent to it. The number of clergymen actively engaged in one way or another, in connection with this body, is computed at 6134. Of these, 4 are archbishops—24 bishops—28 Deans—28 Vicars general—50 professors in colleges, &c.—1000 regular clergy—and 5000 secular clergy. The secular clergy are composed of the parish priests and their curates, who are regularly resident upon their parishes, and regularly engaged in discharging their official functions. Of these functions a chief part consists in ceremonial performances; the presentation of masses in the Latin tongue; the celebration of marriage, baptism and confirmation; and the administration of absolution to the penitent, extreme unction to the dying, and the eucharist. The regular clergy, again, are composed of the various orders of monks and friars of which detachments have been sent into Ireland—the Augustinians, the Capuchins, the Carmelites (calced and discalced, *i. e.* shod and barefooted,) the Dominicans, the Franciscans and the Jesuits. The great majority of these spend their time in begging throughout the country, and the money which they collect, after deducting a scanty pittance for their own support, is sent to the head of their order on the Continent. They are held in the very highest estimation by the people; so that, as it is commonly expressed, “a friar’s blessing is better than a priest’s mass.” Their influence with the people is shown by

Mr Massie to be one among several other reasons, why, on merely political grounds, the endowment of the secular clergy would be an unwise and useless expedient; inasmuch as such an attempt, though it might paralyze the influence of the present agitators, would augment a thousand-fold the far more dangerous and ruinous influence of the friars. The State would then, it is true, “bribe the indolence” of the priests, but then it would have to contend with the activity of a set of men even more deeply interested in deluding the people, and who, from having no settled place of abode, no family connections, and no attachments but to a foreign establishment, are far more rapacious and selfish than those whose minds have been brought under the beneficial influence of localization in a particular spot.

The education of the secular clergy is provided for in the different colleges, of which, besides the government college at Maynooth, there are five: Carlow, Kilkenny, Tuam, Waterford and Wexford. Of these latter, the most famous at present is that at Carlow, over which the celebrated Dr Doyle presides; this with the four others, contains about 200 students preparing for the church. Maynooth is by far the largest establishment of the kind in Ireland, the number of offices filled in connection with it, amounting to 19, among which are professorships of dogmatic theology, moral theology, biblical literature, logic, rhetoric, the languages, &c. The number of students is somewhat above 400. Before admission, they are examined as to their proficiency in the common Latin and Greek classics. For the first two years they attend lectures on humanity, rhetoric, and Belles Lettres, accompanied by catechetical instruction in a work called *Christian Doctrine*; in the third year they proceed to Logic,

Metaphysics and Ethics ; the fourth is devoted to the mathematics and natural philosophy, for which they use the Cambridge course, geometry and trigonometry excepted ; and the three years following are spent in the study of theology, for which they use the treatises of Delahogue on dogmatic theology, and Bailly on moral theology.

The revenues of the Romish church in Ireland are very considerable, and are derived entirely from the contributions of the people. The income of a curate averages £150 per annum ; that of a rector £360 ; and that of a Bishop £1000. The sources from which their emoluments are drawn, and the different sums yielded by each, as nearly as they can be ascertained, will be seen from the following table.

For annual Confessions	£300,000
For Christenings, per ann.	33,333
Uncions and Burials	60,000
Marriages	360,000
Purgatory Prayers	100,000
Collections at Chapels	541,632
Curate's Collections	22,500
Government Grant to Maynooth	
College	9,000
	<hr/>
	£1,426,465

Estimating the number of Roman Catholics in Ireland at six millions, and the number of clergy at 6131, we have somewhat less than a thousand of a flock to each official.

II. *The Anglo-Hibernian Church.* The number of persons nominally belonging to this establishment, is estimated at 600,000. There are in connection with it 1,556 benefices, the clergymen serving which are estimated at 1811, besides extra curates, supposed to amount to 1000. There are 4 archbishops, 18 bishops, 180 prebendaries, 34 archdeacons, 33 deans, 26 precentors, 22 chancellors, 22 treasurers, 2 provosts, and 1215 parochial clergy merely. Of the 341 dignitaries, 219 have also the cure of souls, and 122 hold

sinécures. The eighteen episcopal dioceses were originally twenty-seven, but three were more recently subject to the bishop of Limerick, and two each have been held by the bishops of Clonfert, Cork, Down, Ferns, Killala, Kilaloe and Waterford. To the junction of these benefices, Mr Massie remarks, no objections seem to have been uttered ; it is only against unions proposed in the present day that hostility is manifested. Certainly there is a difference between a union which doubles a man's income without adding materially to his labour, and one which adds to his labour, without in any degree augmenting his income. The prebendaries, chancellors, treasurers, precentors and provosts, are persons holding merely titles of office ; that is, consenting to append to their names one or more of the above titles, and receiving for their compliance in this matter a large annual revenue. I should except the prebendaries, who have each one sermon in the year to deliver.—To the deans is committed the important office of confirming by their signatures leases and appointments to office ; and the venerable the arch-deacons make themselves useful by attending at ordinations to examine candidates, and at the consecration of churches to swell the train of the bishop.

The revenue of the Anglo-Hibernian Church is estimated at above £1,125,000 per annum. The value of the livings varies from £2800, to £30 per annum. The sum total is derived chiefly from the rent of landed property, tithes, and surplice fees. The latter is the only portion that is to any extent voluntary.

Dividing the number of persons attached to this communion by the number of their clergy, we have as the result, 1 clergyman to every 213.447, or nearly 213½ persons.

III. *Presbyterians*. Under this head are included a variety of different bodies, all of whom agree, however, in regard to the propriety of Presbyterian church government. They are the *Cameronians*, consisting of 25 ministers, 30 congregations (probably,) and about 16,000 nominal adherents; the *Scottish Seceders* and *Primitive Burghers*, 12 ministers, 12 congregations, and 4000 adherents; the *Arian Presbytery of Antrim*, *Synod of Munster*, *Remonstrant Synod*, 60 ministers, 40 congregations, 16,000 adherents; the *Seceders*, *Presbyterian Synod of Ireland*, 123 ministers, 140 congregations (probably,) adherents 85,000; *Synod of Ulster* or *Scottish Church in Ireland*, 237 ministers, 50 licentiates, 250 congregations, 400,000 adherents. Total, 507 ministers and licentiates, 472 congregations, 521,000 nominal adherents.

With the exception of the first two, all these bodies receive *Regium Donum* for the support of their ministers. The sums appropriated by Government to this purpose are variable, but at the close of the session of Parliament for 1833, nearly £24,500 were voted for the Irish *Regium Donum*. The sums given to each minister vary from £50 to £100 per annum. The operation of this system is shewn by Mr Massie to be exceedingly prejudicial to the interests of religion in connection with the Presbyterian body in Ireland. The sums given by Government, while they have the effect of drying up the sources of liberality on the part of the people, are nevertheless much too small to furnish anything like adequate support to the ministers. The consequence is, that the latter are induced, or rather I should say compelled to occupy much of their time in secular pursuits. "In many instances the *Regium Donum* is applied as the rent of a farm—

the minister becomes a farming gentleman; or holding from the head landlord, he sub-lets portions of his lease at rack-rents to the neighbouring peasantry for potatoe-fields. It is not an uncommon sight, in country towns, in fairs and markets, to witness the Presbyterian minister selling his pigs, his corn or his sheep." The effect of such a state of things, in lowering the clerical character, and secularising the minds of the people, may easily be conceived. It has also tended much to foster Arian and Socinian sentiments.

The number of persons professedly adherent to the Presbyterian body in Ireland, divided by the number of ministers, gives rather more than 1027 persons to each minister.

IV. *The Congregationalists*. This body has had a kind of existence in Ireland ever since the times of the Commonwealth, but it has not as yet made much progress, in so far at least as numbers are concerned. There are about 5000 persons nominally adherent to it; the number of churches connected with it is 30, ministers 30, agents of the Irish Evangelical Society 40, members in church fellowship, 1250.

The ministers are supported entirely by the voluntary donations of the people. The proportion of stated ministers to the people is that of 1 to 167 nearly.

V. *Other Bodies*.—1. *Wesleyan Methodists*. Travelling preachers 90; missions 24; supernumeraries 35; besides local preachers; members 25,000; community altogether, say 55,000.

2. *Primitive Methodists*. Circuit preachers 40; missions 19, besides local preachers; members 16,000; community altogether, say 40,000.

3. *Society of Friends*. Community 5000.

4. *Moravians*. Ministers 9;

members in congregation 500; total community 1500.

5. *Antipædobaptists*. Itinerant ministers 6; congregations 12; Scripture readers 53; total community 1000.

6. *Separatists of all classes*, say 5000.

Such is a compendious view of the religious supply of Ireland, not, indeed, professing to be strictly and unexceptionably accurate, yet not very far from the truth. Taking the gross population at eight millions, and the number of clergymen of all denominations and classes at 9800, the result will be a clergyman for every 801 persons. Such an abundant supply is there of ministers in this priest-ridden country! Such a state of things is clearly unnatural, and could only have been brought about by the use of unnatural means. The ordinary operation of supply and demand never could have effected such a superabundance of the former over the latter. It is to the influence of State-pay, fostering and increasing one class directly, and another class indirectly, that this is to be attributed. The church, as by law established, and the churches that receive the *Regium Donum*, are kept up as mere engines of State-policy, without any respect to the wants of the people; and they, on the other hand, seeing in Protestantism only the religion of dragoons and despotism, recoil from it with horror, and yield themselves with a more implicit submission to the Romish priesthood. Hence the multitude of priests that like locusts eat up the land, and the fearful, the appalling spectacle of two rival churches flourishing in bloated luxuriance amid the agonies, and tears, and groans of a famished and perishing people.

It is fabled in eastern mythology,

that when man lived in the upper plain in the bloom and freshness of his primordial state, there flowed through the place of his habitation two mighty rivers. The one was a stream from the ocean of milk, which furnished man with food; and the other flowed with the pure crystalline waters of immortality, of which those who drank never died. Together, yet apart, these rivers flowed, and the generations of man lived upon their banks, and drank of their streams, and were happy and lived for ever. But it came to pass that, in process of time, men were advised by an evil genius to cut through the embankment that separated these streams from each other, and to cause the river of milk to pour its bounties into the river of immortality, thereby vainly imagining that by one draught the blessings of both streams might be secured. No sooner, however, had the streams mingled together, than the nature of both was changed: instead of nourishing they poisoned, and those who drank of their mingled stream drooped upon the bank and died.—Even thus hath it fared with thee, O unhappy Ireland! Plenteous were thy streams of milk, and beautifully in early times flowed the river of immortality through thy emerald plains. But since man turned thy fatness into the channel of the church, thou hast drooped in thy beauty and thy sons have died upon thy breast. And now, even amid the light of advancing knowledge, thou art still dark, benighted and unhappy Ireland. Strange, portentous, unnatural spectacle!—a country blessed with the richest bounties of liberal nature, but blighted, blasted and cursed by Institutions, claiming to themselves the title of the CHURCH OF CHRIST!

W. L. A.

REVIEW:

Lectures on Civil Establishments of Religion. By Messrs CUNNINGHAM, BRUCE, LEWIS and BROWN. Edinburgh, 1835.

WE now pass on to the Lecture of Mr Lewis, to which we have no hesitation in according the merit of being decidedly the best of those now under consideration. It is not, indeed, altogether free from faults: there is not quite that tone of sober and ingenuous inquiry which, on so solemn and important a theme, we desiderate; nor is there anything of that respect paid to the conscientious difficulties of Dissenters, which a fair and generous opponent would have rejoiced to exhibit; but really, with all its faults, it is refreshing to turn to it from such productions as those of Messrs Cunningham and Bruce. There is a kind of pert and sparkling cleverness about it that pleases, even when it fails to convince, and as some attention seems to have been rendered to the matter of style and order in the getting up of the whole, it is really a relief to escape to it from the clumsy and shapeless performances we have been already engaged in considering. It possesses also the merit of displaying something like an acquaintance with the subject discussed, and with the arguments of Dissenters which bear upon it; and though, in speaking of his opponents, the author seems to look down upon them with an affectation of ineffable contempt, yet it must, in fairness, be allowed that he has not travestied our opinions, nor set up objections of his own, for the mere pleasure of confuting them, as his brethren already mentioned have so frequently done. With all this, however, we are little afraid of any injury his Lecture is

likely to do to the cause of Truth. The sophistry of his argument is ingenious, but it will be easily exposed by any who will take the trouble to think for themselves.

The grand point which he sets himself to establish is the right of the State to endow the Church. Assuming, as proved by his predecessors, that "there is nothing unlawful in some connection subsisting between the State and the Church, or in the Church receiving pecuniary aid from the State," he proceeds to rest the validity of the magistrate's right to endow the Church on the general principle, that "the State has a right to expend the public money for that which will advance the public good." From this he draws the obvious conclusion, that granting the endowment of religion to be a good thing, the State has a perfect right to expend the public money for this purpose. As regards the general maxim which forms one of the premises of this argument, it appears to us to be by far too unqualified in the form in which Mr L. has given it, to be safely admitted. There are surely many things, the existence of which would tend to the public good, on which the State has no right to expend the public funds. One class of these things must at once suggest itself to the mind, viz. that class which comprehends all those duties of imperfect obligation as they have been styled by ethical writers, on the exercise of which so much of the happiness of society depends, but which no expenditure of public money can secure. A State which should lavish large sums in order, for instance, to promote filial affection, generosity, or candour, would be justly ridiculed and condemned. These are matters which it lies be-

yond the power of money to purchase ; and for the purchase of which, therefore, no State can have a right to expend the public funds. To this class it may be contended that religion belongs. Piety to God is a duty of imperfect obligation, (in the only sense in which any virtue can be such, viz. in the sense of its being incapable of production by human force) and therefore it may be argued that to expend money in seeking to produce religion is not a part of the duty of a State in dispensing the public funds. But waving this, let us turn to the other premiss in Mr Lewis's argument, viz. that the endowment of Christianity, has a tendency to advance the public good.

And here let it be observed that the question is not respecting the benefit resulting to a community from the diffusion among its members of religious principle and conduct ; on this head no controversy can exist among the friends of Christianity, and we most cheerfully accord with all that Mr L. has said, and so well said, regarding it. But the question is, is it for the good of the community that the Church should be endowed by the State, instead of being left to prosecute its beneficial exertions by the force of its own inherent energy? This, the real question, Mr L. very cautiously avoids ; or at least he only looks at it with a kind of side-long glance, as if he had some doubts of the wisdom of laying his fingers upon it. He contents himself with shewing the great advantage accruing to the State from the diffusion throughout the land of the Christian religion ; and then he quietly draws the conclusion, *therefore* the teachers of that religion should be endowed. Thus the real question is lost sight of, and the thing is assumed as true which ought to have been proved.

There is nothing in Mr Lewis's lecture that renders it at all incumbent upon us to spend much time in shewing, that the assumption he has made respecting the beneficial tendency of an Endowment is one which cannot be admitted. Granting at once the importance to the well-being of a nation of religious instruction, it would still remain competent for us to deny the propriety of an Endowed church, on the principle, that while such an institution furnishes no *security* for the religious instruction of the people,—seeing it provides only places of worship, manses, glebes, salaries and ministers, without securing that the churches shall be filled, or that the ministers shall be faithful:—it is also in itself the source of the most grievous corruptions which have ever been introduced into Christianity, and one of the strongest bulwarks that have been raised against its unlimited and triumphant progress.—Besides, no good case has ever yet been made out as to the utility of such an arrangement. Could it be shown that no country can be evangelized till Christianity has been established in it by Endowment, the case of our opponents would present a much better aspect ; but this, we hope, is a proposition from supporting which, in spite of their silly and thoughtless cry as to the danger that would result to religion from a dissolution of the connection between Church and State, good men in general would shrink. It is a statement essentially infidel, and fraught with insult and injury to our most holy faith. Surely a religion so true, so powerful, so benignant, can live and spread and bless without the aid of any earthly power.—And finally, it is the testimony of universal experience, that an Endowment of Christianity by the State, instead of being the source of unmixed and certain good to the nation, has ever

been the fruitful parent of bitterness, envyings, contentions and tumults. These appear to us to be fatal and insuperable objections in the way of the conclusion to which Mr L. so quietly and cunningly slips. According to his own doctrine, the only object for which the funds of the public may be lawfully expended, is one which shall be decidedly calculated to produce public good. An Endowment, however, to say the least of it, is a project the good results of which are very doubtful, and one, therefore, which even on Mr L.'s own shewing, a wise and conscientious Magistrate would not adopt.

If Mr L. however, have failed in proving the grand point on which his argument in favour of an Endowment rests, he has fully conceded and firmly established one very important point on our side of the question, viz. that all such Endowments stand upon no other basis than the will of the civil Magistrate. He is one of the most determined opponents of the *de jure divino* system that has ever appeared; for he not only tells us that Endowments are to be tried by the test of their utility, but he insists that this is the only thing to which the Magistrate has to look in setting them up, and that if it were found that a musician would be of more use in "controuling the lawless and wayward propensities of men than a clergyman, no principle of political justice would stand in the way of a Government's establishing a musician in each parish to charm its inhabitants into good citizenship." In another part of his lecture, he places clergymen as civil servants upon the same level as "the soldier with his bayonet—and the lawyer with his bills of pains and penalties, and beside him the jailor and executioner as his auxiliaries." This is fully to justify all the opinions

of Dissenters respecting Establishments being the mere creatures of man; and after this no man surely will blame us for seeking to convince the public, that the same power which made may unmake such Institutions. We claim Mr Lewis, therefore, as a Voluntary in spite of himself. His whole reasoning implies that if Endowments can be shown to be useless or pernicious they ought to be given up; that they can, and that he feels they can, is shown by the shyness which is manifested in putting forth any attempts to prove the contrary, and therefore we hail him as a new Advocate of what his Brethren are calling Spoliation and Robbery, but what all sound-thinking and unprejudiced men see to be a return to the good old ways of justice, scripture and common-sense.

In the second part of his lecture Mr L. proceeds to argue against the conduct of those who refuse to pay church-taxes upon the plea that to do so violates the dictates of conscience. Into this part of his subject we shall not follow him; for we are free to confess, that in regard to the point mentioned our opinion does not greatly differ from his, though we might be disposed to support it upon somewhat different grounds. Were our advice asked, we should strenuously recommend to all our friends a peaceable acquiescence in the law so long as it is law, combined with a most determined effort to use every constitutional means to get it abrogated. We cannot, however, allow Mr L. to charge those who refuse to pay the tax with sin. The tax proposes an alternative: it says to each, pay the tax or have your property pined; and if any one feels that by paying the tax his conscience is aggrieved, it is perfectly legal for him to refuse, and no man has a right to condemn him for so doing, inas-

much as he only makes a choice between two things equally appointed by the law.

Mr Lewis has a most magnanimous contempt of economy and economical legislators, and he concludes his lecture as he begins it, with a most vehement philippic against the "economical, money-saving, tax-aborring mania" which he says has "infected and diseased the national understanding." Oh! it does well for those that sit at their ease, and suck the very life-blood of the country, to sneer at her shivering and impoverished frame! It sounds well to hear the gaping and greedy myrmidons of a tyrannical church, scoff at and ridicule the men to whose laborious exertions it is alone owing that an oppressed and indignant nation has not long ago flung from off its breast that hideous incubus by which its strength has been bowed down and its best energies so fearfully impaired! But what else can be expected of the adherents of a system which is founded in injustice and which lives by oppression? The language of Mr Lewis, absurd and disgraceful though it be, is nevertheless the language of consistency. The cry of his party is "give, give," and it is nothing strange that those who live by extortion should ridicule those who are desirous of economy. It is comforting, however, to reflect, that such outbreaks of the real spirit of churchmen will only tend more speedily to bring about that most desirable consummation—the utter overthrow of their ungenerous, impolitic and unscriptural system.

We now proceed to that most harmless of controversialists, the Rev. C. J. Brown. From Mr Lewis to him is somewhat of a descent; but as we are under no obligation to retrace our steps, the prospect before us is less appalling than it would

have otherwise been. With as little of solid argument as his friend Mr Bruce, but without any thing of his pompous oratory, Mr Brown is likely to produce very little impression on the minds of his readers. Indeed, he seems to have had unspeakable difficulty in getting as many ideas put together as would furnish forth a pamphlet of even tolerable length; the same things are reiterated again and again in nearly the same words, and yet his lecture, after all, is the shortest of the whole—shorter than Mr Lewis's by 12 pages, and than Mr Cunningham's by no less than 32 pages! From beginning to end he is like a man fighting in a dream; he would fain hit his opponent (or supposed opponent) some deadly blows, but some strange, mysterious influence thwarts and controls his efforts; so that he struggles on in a sort of perplexed valour, ever aiming at something decisive, yet ever failing of his aim. We fear his study of Vattel, who seems to be his *magnus Apollo*, and from whose book he draws nearly all the principles of his lecture and a great part of the words, has done him no good. Without catching any thing of Vattel's acuteness or ingenuity, he seems to have imbibed a full portion of his taste for dubious and fanciful theorising, and all his incapacity for thinking out an hypothesis, and applying it to any useful end. A very brief space will be all we can afford to devote to his lecture.

"The duty of the State to endow the Church" Mr B. proposes to argue from the position, "that the State lies under this obligation, *first* for the sake of the church, and *secondly* for its own sake,—in connection with both for the honour of God." With regard to the former of these points, Mr B. commences by a quotation from Vattel, from which it appears that that ingenious

writer, for the sake, no doubt, of facilitating and simplifying his arguments, proposes to regard the State as "a moral person, who possesses an understanding and will peculiar to herself, and is susceptible of obligations and rights." From this Mr B. argues the divine origin of civil government. "Now," says he, "from this principle [with Vattel it is only a *supposition*] so very simple and obvious, [simple enough in all truth, but as to the *obviousness* of it, we must say it would have been nothing the worse of a little more elucidation] it follows undeniably, that the State—this same moral person—derives its existence, like all other persons, ultimately from God, is dependant on his providence for its preservation, is bound in all its proceedings to serve him and consult his honour, and is responsible to him chiefly and ultimately for all its actions." p. 4. This is excessively ingenious. A writer on the Law of Nations proposes for the sake of accommodation to personify the State—and Mr Brown, catching up the brilliant idea, transforms it from a supposition to a reality, and then builds upon it a whole series of conclusions, relating to an important Theological controversy! There is something delightfully new in such a way of settling disputes. We only regret, however, that Mr B. has made so little use of his powers of fancy in this matter. Having introduced the State to us as a moral and respectable and responsible Lady, why not bring forward the Church as an equally moral and well-behaved "creature" of the other sex? To be sure the Bible speaks of the church as personified in the likeness of a chaste virgin; but what of this? In abstract reasoning Mr Cunningham tells us we may suppose any thing; and then what is the Bible to Vattel—"the

great Vattel, whose work on the Law of Nations stands so high all over Europe?" What a pity, then, Mr B. did not get up a match between the two "persons," proclaim the banns, perform the ceremony, and settle the question for ever!

Mr Brown unfortunately has not done this; but let us see what he has done. "Well," he exclaims, "the State being thus bound to acknowledge, to serve, and to honour God, has in its hands a revelation of his will." In this revelation mention is made of a church—that church is declared to be dear to God;—and the State learning this, and feeling all the weight of her moral responsibility as a creature of God, concludes, "that in no way can it (she) better discharge the great duty of gratitude, honour and service which it (she) owes to God, as the author of its (her) own existence and well-being," than "by countenance, pledge of protection against enemies, or any other means," to "propagate the welfare of a society so dear in the sight of God." Thus far the parable proceeds without touching, except in a very gentle way, upon the question of Endowment; but to this Mr B. steadily advances. No sooner, we are assured, has this intelligent, and moral and responsible Lady, the State, considered these things respecting the Church, than she enquires how she may best advance its interests. And she concludes, 1st, that she must not persecute it, and 2dly, that she must not interfere with its management or internal economy; [Oh! what a sweet kind Lady this Brunonian State must be! how strangely unlike the supposititious Dame that commonly bears her title!]; but she finds that the ministers of the church are so apt to be injured, and from being spiritual men are little likely to receive redress for their injuries, that

unless she take them into her fostering bosom they must assuredly perish; and accordingly she "so incorporates the Christian faith with the statutes of the realm, as to afford its ministers a title to protection, in proclaiming openly and fearlessly even its most exclusive and offensive doctrines." And at last, finding that these same ministers would be much the better of some "pecuniary supplies," she completes her work by endowing the Church.

Now, says Mr B. triumphantly, who shall dare to say that in so acting the State does wrong, or "oversteps the limits of its duty?" For our own parts, we are exceedingly loath to say a single word against a "creature" so amiable as the one Mr B. has pictured forth; but as we shrewdly suspect the whole description is a mere fiction, and has existence nowhere save in the Vattelised brain of Mr Brown, we shall take the liberty of dropping the parable; and viewing the subject as one to be treated in a common-sense way and upon common-sense principles, we have no hesitation in accepting the challenge above given. We do affirm that the State in endowing the Church has overstepped its proper limits. To protect the ministers of religion from insult and injustice, and Christian people from outrage or injury in the observance of religious worship, is a part of the State's duty which no one ever called in question: but when the State goes beyond this, and provides for the ministers of a particular sect pecuniary supplies, it does *more* for these ministers than it does for the rest of the community, or than it is required to do for any member of the community, and consequently acts unjustly, *i. e.* unequally, and at the same time oversteps its proper limit, by doing what it has no call to do. On this latter point we strenuously recommend

Mr Brown to ponder the maxim of his friend Mr Lewis, that "the end of civil government is the securing the peace and good order of society;" and then ask himself, if it be essential to that end to provide "pecuniary supplies" for a limited portion of the ministers of religion, and so to excite feelings of indignation and hatred in the breasts of those who are thereby depressed in the scale of society, and loaded with unjust and unnecessary burdens?—We would further request him to ponder Gal. vi. 6: "Let him that is taught in the word communicate to him that teacheth in all good things;" and then ask himself, if he as a Christian minister is prepared to say, that it is the duty of a State to do, what Jesus Christ has expressly ordained should be done by other means?

Mr B. having thus endeavoured to argue in support of an Endowment from the supposed obligation lying on the State to take care of the Church, now proceeds to argue the same point from the obligation lying on the State to take care of itself. His argument on this head is so exceedingly confused, that we cannot pretend to give any connected account of it; but he seems to rest his plea for an Endowment on the two following grounds.

"The one is, that however liberal the members of the Church may be, and however great things may through their liberality be capable of being accomplished, yet, viewing the object to be attained as nothing less than the christian instruction of the whole population of the country, it were preposterous to expect the accomplishment of this, by means of mere private contributions. But the *second* thing is this, that it were the most palpable injustice on the part of the State, to calculate on the Church rendering it this greatest of all possible services, without furnishing her at least in part with the means for this purpose." p. 15.

The former of these statements,

when divested of its panoply of words, amounts to nothing more than an assertion of the inadequacy of the church of Christ to maintain her own institutions and spread her own triumphs. Whether this be exactly the charge which a Christian minister should be found adducing, we shall not stop to enquire; but it is surely an assertion which is not quite so self-evident as to admit of being stated without a single sentence urged in its support. In vain, however, do we look in Mr Brown's lecture for any proof, or attempt at proof, of what he has affirmed. He talks, indeed, of its being "ridiculous to expect" that the Church will evangelize a country without aid from the State; but why it should be so he does not condescend to inform us. He assures us that not to think so is quite preposterous; and we suppose he expects that the whole country will quietly submit to his *ipse dixit*! We will ask him only one question: By what means were the Islands of the South Seas evangelized? by the resources of Government, or by means of mere private contributions?

With regard to the second of the above points, it is enough to remark that the Church is not the servant of the State to have its work appointed by the State and its agents remunerated from the public funds. The members of the Church are bound by the most solemn obligations to go every where preaching the gospel, and when a State facilitates the progress of its ministers through a country, it does all that a State ought to do for the Church. The idea of ministers of Jesus Christ having by merely obeying his command and diffusing his glory acquired a right to pecuniary compensation from an earthly Government, is so utterly absurd that we wonder it should have been advanced even by Mr Brown. We fear

"the great Vattel," were he now alive, would almost renounce his admirer and disciple.

Mr B. seems to have had some suspicion of a lurking flaw in his argument, and therefore he seeks to confirm his conclusion by an appeal to the "only civil polity ever established by God"—to the instances mentioned in the Old Testament of the rulers of heathen States having contributed towards the support and extension of the Church—to the prophetic descriptions of the condition of the Church, when Kings should be her nursing fathers, and pour silver and gold into her treasures—and lastly, and most emphatically, to the fact, that in the New Testament we find no prohibition of an Ecclesiastical endowment. On all these points Mr B. writes as if he for the first time had brought them forward, and never so much as hints at the arguments of Dissenters against their force as bearing upon this controversy. With respect to the first three we shall say nothing, but content ourselves with referring our readers to the masterly lectures of Dr Wardlaw recently published, and to the pamphlet of our friend Mr Spence. As to the last, we would simply ask Mr Brown, if he means to affirm, that every thing not expressly and by name prohibited in the New Testament, is *ipso facto* lawful? If so, then the invocation of saints, and the mass, and nearly all the other absurdities of Popery, are lawful. Then Episcopacy, and Prelacy, and Erastianism, are lawful, and the opposition of the Covenanters to the establishment of these in Scotland, was only a piece of factious intemperance! Will Mr B. affirm all this? We suppose not. He will naturally say, These things may not be positively denounced in the New Testament, but principles are in-

culcated, and practices enjoined, with which they are utterly incompatible, and therefore we infer that they are not lawful. Very true; but, then, what comes of Mr B.'s confirmatory argument in favour of an Endowment, drawn from the want of any express prohibition of such a thing? Gone to the limbo of forgotten vanities, and sent thither by his own hand!

To the same or nearly the same destiny, we firmly believe, not only all these Lectures are hastening, but also the Institutions themselves on behalf of which they were written, delivered and published. If nothing more can be said for the lawfulness of such Institutions than has been said by Messrs Cunningham, Bruce, Lewis and Brown, their day of doom cannot be long delayed. Never did sophistry put forth its efforts more strenuously on behalf of a sinking cause; never was a cause less likely to be benefited by the sophistry put forth. Let any one compare the crafty cunning, and we will say disingenuous tone of these Lectures, with the manly, honest and straightforward cast of those on the other side, and he will at once perceive the vast, the incalculable difference between a man who has error and one who has truth to defend. In the present excited state of public feeling, party-pride may blind the minds of many to the glaring defects, we do not say in intellectual grasp, but in moral uprightness and decorum, which the Lectures before us exhibit; but when the heavings of the storm have passed away, and amid the stillness that succeeds, the judgment shall begin to exercise itself in calm deliberation, a verdict awaits many, who are now lauded as the defenders and friends of the church, which we would not for all the ecclesiastical revenues of Britain have passed against us. Better to have strug-

gled and suffered for truth, than to have been extolled to the skies by the friends of a system of error and injustice, only to sink into a deeper gulf when the system itself has been abolished for ever!

Memoir of the Rev. Gordon Hall, A. M., one of the first Missionaries of the American Board of Commissioners for Foreign Missions, at Bombay. By HORATIO BARDWELL, formerly Missionary at Bombay, now General Agent of the A. B. C. F. M. for the N. E. States. Glasgow, 1834. 12mo. pp. 246.

THIS is another of those valuable Missionary Biographies of which we have of late received so many from America; and though inferior to many of its predecessors—such for instance as the Memoirs of Fisk and Parsons—in variety of incident, novelty of scenery, and general attractiveness of style, it nevertheless possesses much that is calculated to excite a deep interest in those who peruse it. It was the honour of Mr Hall to be among the first, if not himself the very first, to bring the subject of foreign missions before the Christian public of America; and when he had succeeded in stirring up the minds of others to the importance of the subject, he was the first to offer himself to go forth to make the experiment for the Christians of the West, of the success of which so noble an example had been furnished by the Missionaries sent from this country into different parts of the world. It was whilst a student at Andover College that his mind became first impressed with the deep importance of the missionary work. The strong hold which the subject had taken of his mind may be seen from the following extract from one of his let-

ters to a friend who was, at the time it was written, examining the subject of Foreign Missions with a reference to engaging personally in the work.

"Andover, Nov. 10, 1810.

"My dear L——,

"—— If, after all your meditations and prayers on the subject of missions, the love of Jesus persuade you, that it is your duty and happiness to take up the cross and go to India, for the purpose of bearing the tidings of pardon and peace to dying sinners, will any one dare to raise a forbidding voice—or stretch out a restraining hand?—Ah! it is possible. I have seen the throbbing hearts of my own dear parents. But the momentary sighs and tears of parents and friends are a poor trifle, when compared with the eternal weeping of those miserable souls, who are sinking into eternity, ignorant of a Saviour's blood. Why should parents and sisters and brothers object? Can it be because they have so much love to Christ, and the souls of men? Can it be because they have so much love to God, acquiescence in his will, and confidence in his righteous dispensations, that they can cheerfully give themselves and their dear friends to him, and commit them to his care and disposal? Or, is it because they think, that if their friends are near them they can preserve their health or their lives, and for a long time enjoy their society and render them happy? Oh! why this opposition?—The Lord judge between such opposers and the poor perishing heathen.

"If, after examining your own feelings on this subject, you are fully inclined to go and bear a part in this great work, I cannot think that your parents and friends will presume to forbid, or even object. Their regard for your happiness, and their reverence for so great and good an object, will, I trust, dispose them to give their consent.—Blessed be God! there are some parents, who rejoice that they have children willing to forsake them and their country, for Christ."

Mr Hall was sent out with Messrs Newell, Judson, Nott and Rice to India, where he arrived in August, 1812. Many were the difficulties he and his brethren had to encounter from the jealousy of the East India Company, and of the British government, and it was

VOL. I.

not until they had been kept almost as state prisoners for nearly three years, during which time they were in daily expectation of being sent to England, that they were permitted to commence their labours in Bombay. Of his letters and journals during this period many valuable extracts are given in this memoir; we select the following as breathing much of the missionary spirit, and as at the same time not a little characteristic of the peculiar style and temperament of its writer.

"TO DEACON ——, WOODBURY,
(CONN.)

"Bombay, June 10, 1814.

"My dear brother,

"I often think of you and my dear Christian friends in Woodbury, with tender affection and much solicitude. Woodbury is a place, in some respects, dearer to me than the spot that gave me birth. O how unlike this land of pagan darkness! When will this region of the shadow of death be illuminated with the Sun of righteousness?—When will the true church of Christ be planted through these vast regions of idolatry? When shall our blessed Saviour have all these nations as a seed to serve him?—Blessed be God! the set time will come—the mouth of Jehovah hath spoken it, the zeal of the Lord of hosts will do it. Well may we rejoice in hope, and give glory to God.

"When I compare, as I frequently do, this dry and thirsty land, with my native country, that goodly heritage, where so many cooling streams are continually flowing to refresh the weary pilgrim, I cannot but think of my privations; still, I by no means regret that I am here and not in Woodbury. I verily thought it was the will of my Master, that I should leave you, and as yet I see no reason for changing my views. No, I believe that the American church ought to multiply her missionaries to the heathen an hundred fold. Shall we not all think so at the judgment day? O what different views shall we then have of what we ought to do! But, one thing I regret, and that is, my unfaithfulness while among you. When, through God's infinite condescension, I had an opportunity to labour for the precious souls of the people—to invite and entreat them to come to Christ, and to warn them to flee from the

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wrath to come. And though I verily believe I did tell them what they must do to be saved, yet alas ! how cold, stupid, and indolent !—How many souls may be eternally lost, through my unfaithfulness ! I might have spent more strength in labouring for the glory of Christ and the salvation of souls. But that precious season, like many others, has passed away, and I am many thousand miles from you; the most I can now do, is to remember Woodbury in my poor, feeble prayers. I am ready to think, that were I now with you, I would incessantly plead with every poor sinner, young and old, to seek the Lord without delay. But oh, the deceitfulness of the human heart ! How ready to imagine, that if again placed in former circumstances, we should do better ! On the same principle, the impenitent sinner imagines, that, at some future time and under different circumstances, it will be more convenient for him to repent, than now. Thus he goes on deceiving himself till death snatches him away, and he is lost for ever. "Whatever thy hand findeth to do, do it with thy might."—How important this, both to the saint and the sinner !

"O ye followers of Christ ! who have been taught by the Spirit of God to value the redemption of your own souls, lift up your eyes and look upon the fields—are they not white already to the harvest ? But alas, how few the labourers ! Pray ye the Lord of the harvest, that he would send forth labourers. When pious young men offer this prayer, they ought most solemnly to inquire, each one for himself, 'Lord, what wilt thou have me to do?' and so should all Christians ask ; for what can pious young men do, if they are not encouraged and aided !

"I long to hear how religion flourishes among you, and how it is with those youth who seemed to be setting out in the way of life, a little before I left you. O why cannot all the dear youth be persuaded to choose Christ !

"I would greet, in Christian love, all my dear friends in Woodbury, though at present far asunder, yet as many as love our Lord Jesus Christ, shall soon be gathered together in the presence of God and the Lamb. Blessed hope ! let it be as an anchor to our souls."

Imbued with the spirit so strongly expressed in this letter, Mr Hall was, as might have been expected, very zealous in the discharge of his

duty as a missionary to the heathen. For nearly eleven years his labours seem to have been crowned, if not with splendid, yet with most animating success. The details furnished in the volume before us will be perused with deep interest ; but our limits will not permit us to make any further extracts from them. We cannot, however, dismiss the volume without presenting our readers with the following account of the death of this devoted servant of Christ.

"Mr Hall's last tour, and the one on which he died, was commenced on the 2d of March, 1826.—His object on this tour was to visit Treembukeshwur, and Nasseek, two populous and celebrated places on the continent,—distant from Bombay something more than 100 miles. He took with him as attendants two Christians lads, who had been for some time in the families of the mission at Bombay.

"Mr Hall reached Treembukeshwur on the 11th of March. He found the people in great consternation on account of the cholera, that had made its appearance three days before his arrival. In this place he staid three or four days, preaching the gospel, administering medicine to the sick, and distributing books.

"He arrived at Nasseek on the evening of the 15th, and commenced preaching and distributing books. The cholera was there making dreadful ravages. Two hundred or more died on the day after his arrival.—He laboured among the distressed population of Nasseek, till he had nearly exhausted his supply of books and medicine. On the morning of the 18th, he left that city and set his face towards Bombay. On the 19th, at 10 o'clock P. M. he arrived at Doorlee-D'hapoor, about 30 miles on his way homeward, and put up at a heathen temple, for the night. He spread his mat in the viranda of the temple and lay down to sleep ; but finding himself cold, he removed to a warmer place ; which however he found occupied by two sick men, one of whom died soon after. Here he staid but a short time, for want of accommodation, and then resumed his former position in the viranda. About 4 o'clock in the morning, he called the lads, who were with him, and was making preparation for proceeding on his journey, when he was suddenly seized with the cholera. The

spasms were so immediate and violent; that he fell helpless to the ground. Being laid upon his mat, he attempted to take the small quantity of medicine which remained in his possession, but it was immediately rejected. He then told his attendants, that he should not recover.

"After giving directions to the lads, concerning his watch, clothes, &c. and the manner in which they should dispose of his body, after his decease, he assured them and the natives who stood around him, that he should soon be with Christ. He exhorted them to repent of their sins and forsake their idols, that they too might go to heaven;—he repeatedly prayed with earnestness for his dear wife and children, for his missionary brethren and for the heathen around him.—With his soul filled with pious consolation, he three times repeated "GLORY TO THEE, O GOD,"—then yielded up his spirit.

"The lads immediately addressed themselves to the mournful duty assigned them.

With much difficulty they succeeded in procuring a grave.—Having first shrouded him in his blanket, they laid him coffinless in his humble bed.

"Thus died and thus was buried one of the first missionaries of the American Board, in the forty-second year of his age, after an illness only of about eight hours.—A stone monument has been erected by the mission to mark the lonely spot of his interment, bearing, both in English and Mahratta, the name, age, and office of their beloved fellow-labourer."

The extracts we have given will, we think, speak for themselves, so that we need not to add anything by way of recommendation of the volume from which they are taken. We may only say that the Glasgow reprint is exceedingly well got up, and very cheap.

BRIEF NOTICES OF BOOKS.

Christianity not responsible for the evils inseparable from National Church Establishments: the substance of an Address by Alexander Fraser. 12mo. pp. 31. Glasgow, 1835.

THIS pamphlet contains a forcible and eloquent *expose* of the evils attendant upon the union of Church and State; and an effective vindication of the church of the Bible from the reproach due to such evils. The author displays much acquaintance with his subject, and exhibits no small power of expressing his ideas in a clear and impressive manner. We have understood that his opportunities of acquiring knowledge have been as yet only very limited, but we should not have suspected this from the production before us. We cordially recommend it to our readers.

The Trial of the Kirk.—A Question answered by Questions.—The King's Dream.—The Doom of National Churches. Glasgow, 1835.

THESE tracts upon the great question of Church Establishments are well worthy an attentive perusal. After all that has been written upon the subject, they contain much that has struck us as at once true

and original, especially in relation to the bearing of prophecy upon the question. They are at the same time exceedingly cheap; and as they are contained each in a single sheet, and have a blank leaf outside, so as to be capable of being sent by post, we know not that our wealthy friends could show their zeal for the cause more efficiently than by purchasing a few and distributing them throughout the country.

The Church its own Enemy, being an answer to the pamphlets of the Rev. Dr Chalmers, particularly to his aspersions on the Town Council of Edinburgh. By ADAM BLACK. pp. 60. Edin. 1835.

IT is no uncommon thing for very clever men to do very foolish things; and never did any man commit a more unwise act than did Dr Chalmers, when he attacked Mr Black and the Town Council of Edinburgh. In the pamphlet before us, the Divinity Professor is made to occupy a very unenviable position. Without uttering a single disrespectful or even censorious word, Mr Black has, by a simple statement of facts, completely upset the whole of his aggressor's charges, in spite of all the eloquence and energy with which they were urged, and exposed the utter

folly of which he has been guilty in making them. Mr Black makes no pretensions to cope with the Doctor in eloquence, but he entrenches himself behind such a citadel of facts, and has cast up such a bristling *chevaux de frise* of figures, that he may be regarded as quite invulnerable, even in case his opponent should be unwise enough to renew the attack. Dr Chalmers is an eloquent man, but it will take a great deal more eloquence than he is possessed of to make men believe that two and two come to anything else than four.

opportunity of perusing them, but hope soon to be able to say we have done so, and to furnish our readers with a full account of their contents.

Mr Josiah Conder has in the press a work entitled, *The Choir and the Oratory, or Praise and Prayer*. One volume, foolscap, 8vo.

Preparing for publication, *The History of Protestant Nonconformity in England, from the reformation under Henry VIII. to the accession of the House of Hanover*. In two vols. 8vo. By THOMAS PRICE. This work will be founded on an extensive and careful investigation of original authorities, and will be designed to exhibit the progress of opinion, as well as the course of events.

LITERARY INTELLIGENCE.

The long expected volumes of Drs Reed and Matheson, relating to their visit to America, have at length made their appearance. We have not yet had an op-

POETRY.

HEAVEN IN PROSPECT.

From Montgomery's "Poet's Portfolio."

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests, and kings, and conq'rors they.

Yet the conq'rors bring their palms
To the Lamb amidst the throne,
And proclaim in joyful psalms,
Victory through his cross alone.

Kings for harps their crowns resign,
Crying, as they strike the chords,
Take the kingdom, it is thine,
King of Kings, and Lord of Lords!"

Round the altar priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness,
And his blood that made them so.

Who are these?—On earth they dwell
Sinners once of Adam's race,
Guilt and fear and suffering felt,
But were saved by sov'reign grace.

They were mortal, too, like us;
—Ah! when we, like them, shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

RELIGIOUS INTELLIGENCE.

FOREIGN.

GERMANY.

We have received the first three numbers, for 1835, of Dr Hengstenberg's *Evange-*

ische Kirchen-Zeitung, or Evangelical Church Journal; but they do not contain much of the nature of intelligence. A large space is devoted to remarks upon the agitated separation of the Lutheran and Reformed churches,—a measure ardently

desired by the former, and warmly opposed by the latter of these bodies. Much space is also devoted to a review of the most recent ecclesiastical events in Great Britain and Ireland, in which an almost incredibly extensive and correct acquaintance with the most minute particulars in the recent religious history of this country is manifested. It is not a little amusing to find the speeches not only of Lord Moncrieff, at the last meeting of the General Assembly, against patronage, and of Sir John Campbell, on the occasion of his first election for Edinburgh, respecting the excellencies of the Scottish church, but also of some of our own brethren at the last meeting of the Union, respecting the destitute state of the Highlands, appearing in a High Dutch version, and in a periodical widely circulated through every part of the German Empire. The author, however, has got a very wrong notion of the object of the Union, for he tells his readers that "the most zealous efforts of the Congregational Unions of England and Scotland are devoted to the diffusion of what the English call 'The Voluntary Principle.'" For this precious piece of information he is indebted, we suppose, to the Rev. Mr Gathercole, or the Church of Scotland Magazine. As might be expected from a Berlin professor, he is very little in love with this same voluntary principle; upon the whole, however, he states facts pretty accurately, and that is more than can be said of some who are of the same way of thinking in this country.—From the articles of *Intelligence* we translate the following, which will, we think, prove interesting to our readers.

Stettin, Jan. 6. 1835.

This day being the feast of Epiphany, we held our missionary anniversary. The meeting having been announced both in the newspapers, and by some ministers from the pulpit, the attendance of such as take part in this divine work was large. All the ministers in this place were present, and also others from the neighbourhood, as well as from a greater distance, who deem it their duty, so long as such festivals are not general in our church, and every dorf has its missionary anniversary, to meet with those who are like-minded,

in one place, for this great work. The service began with singing. The hymn selected was that commencing

"Hosianna! David's sohn,
Der du kommst aus des Himmel's Thron
Zu allen armen Suendern:
Zeuch ein! zeuch ein! dir stehet hier
Ganz aufgeschlössen. Thor and Thuer
Bei deinen armen Kindern."*

After singing, the Rev. Mr Succo engaged in prayer; and then the congregation again joined in singing the hymn beginning,

"Nun, liebe seel, nun ist es zeit
Wach auf, erwach! mit Lust und Freud,
Was Gott an uns gewendet
Sein'n lieben sohn
Von's Himmel's Thron
Ins Jammertal gesendet."†

The Rev. Mr Lengerich then ascended the pulpit and preached from these words, Matt. ix. 36, 38, "But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he to his disciples, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." In introducing his subject the preacher showed clearly the need there was for our being stirred up and confirmed in an operative love for the heathen, and reminded us of what had been illustrated on a former anniversary, viz. the obstacles to a general and hearty participation in the missionary work. He then proceeded to point out the obligation resting upon those who had experienced the power of faith in their hearts, to occupy themselves in benevolent exertions for the heathen, and showed from the words of the text, 1st, whence this obligation arises to us; and 2ndly, how we are to fulfil the same according to the will of the Lord.

After the concluding prayer, the congregation sang two verses of a hymn, which closed the business of the day. Many a wish was uttered that some arrangement could be made whereby we

* Hosannah! Son of David, who comest from the throne of heaven to all poor sinners, enter, enter: here stands quite open for thee gate and door among thy poor children.

† Now, moved soul, now is the time; awake, ponder with delight and joy, what God hath bestowed upon us: his own hallowed Son from his heavenly throne, hath he sent into this vale of sorrow.

might be enabled to meet monthly for prayer on behalf of this cause of the Lord. In the meantime we live in the assurance that he who hath hitherto helped us and sent a glorious light into our hearts, will cause to arise every where the light of the knowledge of the glory of God in the face of Jesus Christ.

We extract also the following notice respecting GENEVA.

The following piece of intelligence will serve to shew the spirit by which the *Venerable compagnie des pasteurs* of Geneva are actuated, and what preparations they have made for the celebration of the anniversary of the Reformation for 1836.

In the month of November Mr Zaremba arrived at Geneva. This individual, the descendant of a noble family in Poland, had laid aside his rank, and left his property, in order that he might preach the gospel in Armenia, and whilst so engaged his health had failed. For the sake of recovering it, he had visited Switzerland, and during his convalescence had occupied himself in making short journeys in order that he might in that country excite an interest towards the very important mission in which he had been engaged. For this purpose he visited Geneva, and sought an opportunity of delivering some public lectures there. One minister, a member of the *Venerable compagnie*, granted the use of a church, upon this condition that he should keep himself strictly to missionary intelligence, and carefully abstain from polemics. Scarcely a day had passed before a political paper (*Le Fédéral*) published a declaration by the *compagnie des pasteurs*, affirming that the meeting had been held without their permission, and formally disavowing it. The next number of the *Protestant de Genève* (a paper conducted by the most eminent professors and clergymen) contained an explanation of the whole affair. The missionary, it seems, in referring to the numerous obstacles he had to encounter, mentioned that the main difficulty with Mahometans, as he had often experienced, lay in their spirit of rationalism, and their determined opposition to the doc-

trine of the Deity of Christ. This single statement so enraged the *Compagnie*, that they not only inserted the disavowal in the *Fédéral*, but in their own paper charged the excellent Zaremba with a breach of faith, (towards the minister) and held him up as a jesuitical liar.*

The following notice from a Paris newspaper is also worthy of notice. The *Compagnie des Pasteurs* have written to the Unitarians in Boston, (U. S.) to request that they will send a deputation to attend the celebration of the festival of the Reformation at Geneva, and to this they have acceded!! *Ex ungue*.† W. L. A.

DOMESTIC.

ORDINATION.

ON Thursday, the 16th April, Mr JOHN MOIR, late of the Glasgow Theological Academy, was ordained to the pastoral office over the Congregational church in Hamilton.

Mr McLachlan of Paisley commenced the services by prayer and reading the Scriptures. Mr Arthur of Helensburg preached from Acts xx. 24. Mr Ewing asked the questions, and offered the ordination prayer. Mr Moir was addressed by his former pastor Mr Machray of Dumfries, from 1 Corinthians iv. 1. Dr Wardlaw addressed the church from Hebrews xiii. 17, and Mr Ward of Kilmarnock concluded by prayer.

Mr Struthers of the Secession, and Mr Barr of the Relief, were present during the services, and afterwards expressed their cordial approval, and their willingness at all times to co-operate with Mr Moir in efforts for promoting the local or more general interests of the Redeemer's Kingdom.

A goodly number of friends from Glasgow were present, which must have been encouraging to the church. The services throughout were deeply interesting. The appearance of the young pastor was such as indicated that his feelings accorded with his peculiar circumstances, and his answers to the questions put by his much-loved and venerable tutor, were clear, sound, and satisfactory. He has entered

* Such conduct is by no means peculiar to the Unitarians of Geneva. It is astonishing how sensitively afraid of the mere approach of truth a man is made by the consciousness of holding error.—Tr.

† *Ex ungue leonem*; from a part you may judge of the whole.—Latin Proverb.—Tr.

upon a most interesting field of labour, and under the most auspicious circumstances. May he go on and prosper!

IRELAND.

It is gratifying for us to be able to inform our readers, that the Congregational body of Ireland are advancing towards a state of great efficiency in Home Missionary labours. Their general Union was held in Dublin, on the 14th, 15th, and 16th of April, when the majority of its pastors, with a number of lay friends, attended and took part in the proceedings. Mr Cullen of Leith, and Dr Morison of London, as representatives of the Congregational Unions of Scotland and England, were present at the anniversary, delivered discourses, and addressed the public meetings. It is our deliberate opinion, from personal inquiry, that the Congregational system, conducted upon liberal principles, is eminently fitted to produce impression upon the Catholic population of Ireland.—*Evang. Mag.*

BRITISH AND FOREIGN BIBLE SOCIETY.

WE are happy in being able to present our readers with the following abstract of the deeply interesting Report read at the late Meeting of this Society, May 6. 1835, taken from the Patriot newspaper.

THE Secretary then proceeded to read the Report, which gave statements and extracts from the communications of correspondents in various parts of the world, describing the progress of Bible distribution in those places during the year. Of these we must limit our report to a few of the most important particulars. The distribution by the Paris Bible Society had, in the year just closed, amounted to 62,194 Bibles and Testaments; the distribution of the previous year had not exceeded 55,666. The accounts from Paris contained also most gratifying intelligence of the progress of the Society in Switzerland, in some parts of which a distribution to the amount of 27,000 copies had been effected by two of the Society's colporteurs. It appeared from extracts from Dr Pinkerton's report of the distribution of Bibles and Testaments in the North of Europe, that 27,935 copies had been distributed last year in the Hebrew, Greek, Latin,

German, Polish, and other languages, and that a considerable number of these had found their way into the hands of Roman Catholics. After adverting to the satisfactory progress of Bible distribution in other parts of Germany, in Sweden and Russia, the principal Bible Society of which latter place had already distributed 717,977 copies of the sacred Scriptures, the Report adverted to the state of Portugal and Spain. In the former country there was now no persecution for religious opinion, but every man was allowed to choose which religion he pleased, and to worship God according to the dictates of his own conscience. (Applause.) In the islands of the Mediterranean and in Greece, the distribution of the Holy Scriptures had gone on favourably, and the prospect as equally favourable in Moldavia, Wallachia, Bucharest, and Part of Persia. In Calcutta, and other parts of the East Indies, there had been a much greater than ordinary distribution of Bibles and Testaments, and larger collections had been made to forward the objects of the Society. The accounts from New South Wales, and the islands of the Pacific, were also most satisfactory. Two translations of the New Testament into the language of the different islands of the Pacific had been brought to this country by the Rev Mr Yate and the Rev Mr Williams, and were now being printed by the Society. After going into some details from the accounts from Africa, which were on the whole favourable, the Report observed that they were the reverse in the States of South America. The attention of the Society had, during the last year, been greatly directed to the West Indies, with the view of an extensive distribution of the Scriptures to such of the newly emancipated negroes as could read. An extra subscription of £15,000 had been raised for the purpose of promoting that object without interfering with the general funds of the Society. (Applause.) The Report proceeded to give extracts from the communications from several islands, showing the earnest desire of the negroes to avail themselves of every opportunity to obtain religious instruction. It added that the first shipment made by the Society to that part of the world consisted of 73,695 copies of the Scriptures, the conveyance of which was given by the owners of the vessels without any expense to the Society. From returns from the Isle of France, it appeared that 60,000 negroes had received civil freedom, not one in ten of whom knew how to read; and

the ignorance was, of course, great in proportion. Adverting to the progress made by the North American Bible Society, the Report stated that its receipts in the last year were 88,600 dollars; that its issue of Bibles and Testaments exceeded 110,000 copies, bringing up the whole distribution, since the commencement, to 1,113,000. The receipts of the past year amounted to £107,926, 1s., being the largest amount ever received in one year since the Society's first commencement. (Applause.) In that amount there were two items, which could not be included in the permanent income of the Society. The first was a legacy of 11,695*l.* 12*s.* 9*d.* (less by the legacy duty), being a bequest of the late Horatio Cock, Esq.; and the other a sum of 15,000*l.* voted exclusively for the negro fund. But when these were taken into account, the general subscriptions of the Society would be found to be little less than those of the previous year. In these were included a sum of 29,104*l.* 13*s.* 7*d.*, being the amount of free donations from auxiliaries to the Parent Society. The expenditure within the year was 84,249*l.* 13*s.* 4*d.*, leaving a balance exceeding 23,000*l.*; but the engagements of the Society amount to above 69,000*l.* The distribution by the Society in the past year amounted to 653,604 Bibles and Testaments, and portions of the Holy Scriptures, including those sent to the West Indies, &c.; but even after deducting the latter, it would be found that there had been a considerable increase of the issues in the last year as compared with the previous years. The Report, after again adverting to the exertions made for the West Indies, and the prospect held out that those exertions would, under the

Divine blessing, be attended with complete success in the religious instruction of the negro, proceeded to state that the present year, 1835, was the third centenary anniversary of the first printing of an English Bible. It then contrasted the state of Society, and of England generally, of that day with those of the present, and deduced the moral greatness of England now, compared with what it was then, to its exertions to promote the free circulation of the Holy Scriptures. At that time the number of copies in circulation was very small; the extent of the demand in the present day, as contrasted with that, might be judged of from this fact, that in one day last month orders had been given for 365,000 copies of new editions. (Hear, Hear.) The circumstances under which the Bible was first printed in England, afforded as striking a contrast as any he had mentioned. The first English copy of the Bible had not been sent forth to the public under the auspices of any body of men. It was not even printed in England, but made its appearance at Zurich, where it was printed under the care of one who was in exile on account of his religion, the venerable Coverdale. (Applause.) Now, however, the highest and most distinguished nobles of the land, and the highest dignitaries of the Church, deemed it an honour to be associated for the purpose of ushering multiplied copies of it to the world. The Report concluded by an eloquent exhortation to the members of the Society to persevere in promoting the great work in which they were engaged, in faith, in confidence, and in brotherly love. (Applause.)

L' ENVOI.

The Meetings in London this year seem to have been peculiarly interesting and impressive. We shall endeavour, in our next, to furnish our readers with an abstract of the proceedings at the most important of them.

THE
SCOTTISH
CONGREGATIONAL MAGAZINE.

JULY, 1835.

ON THE DISTINCTION BETWEEN COMMON AND
SPECIAL GRACE.

"If any one were required, without premeditation," says a distinguished living writer, "to give a reply to the question, What is the most prominent circumstance in the present state of the church?—he would, if sufficiently informed on the subject, almost certainly answer,—The honour done to the Scriptures." "This, by eminence, is the bright omen of the times." The existence of this "prominent circumstance," in which we unfeignedly rejoice as a truly "bright omen," will, we hope, shield us from the charge of presumption, should we attempt, by bringing the subject to the test of Scripture, to shew that the distinction so generally maintained between common and special grace is more than questionable. An examination of this sort may be effectual, by the divine blessing, not only in dispelling from some minds the obscurity in which this department of revealed truth is in their apprehension involved, but also in leading inquirers among the Society of Friends and the Wesleyan Methodists, to re-examine the foundation of the theory with regard to divine influence, which, in its leading features, those societies

hold in common. It can scarcely be affirmed that they maintain the *distinction* between common and special grace; for they seem to resolve the whole of divine influence as exerted upon man, very much into what theologians of another school term *common grace*. Of this they assign a portion "to every man to profit withal," imagining that his conversion will depend mainly on *his improvement* of this divinely communicated influence. Such, if we mistake not, is substantially the theory held by a large number in both the Christian bodies alluded to, and by many others;—a theory which we believe to be erroneous, and which, if we succeed in showing that the above distinction is unfounded, and that divine influence, as exerted in the ordinary operations of the Holy Spirit, is uniformly of the nature usually termed special grace, will be *proved* erroneous. An investigation of this nature will be acceptable, we trust, also to the general reader, whose views of this subject may more nearly harmonize with our own.

Divine revelation is the only source from which knowledge can be derived of the person, character

and work of the Eternal Spirit. From thence we learn that he was the efficient agent in arranging the materials of the newly born creation. When "in the beginning" its simple elements, having been called into existence by the word of God, lay in chaos—when dense and rare, solid and fluid, cold and hot, light and darkness, reposed in mingled confusion, "*the Spirit of God brooded over the face of the abyss*," and the beauty and order of the heavens and earth were the result.*

- More especially, however, do the Scriptures assign a prominent place to the work of the Spirit, and render him exalted praise, in the great scheme of human redemption. The plan emanated from Deity. The infinite love from which it sprang, the wisdom by which it was devised, and the almighty power by which it was accomplished, are ascribed to the Godhead—to the Father, Son and Holy Spirit, the triune Jehovah. Yet in its accomplishment an appropriate part was voluntarily assumed by each person in the Godhead. Hence the Father is represented as loving the world, and giving His Son for its redemp-

tion; the Son is described as voluntarily laying down his life as a sacrifice to Divine justice for human guilt, and thus at once vindicating the rectitude of God's moral administration, and providing for the eternal salvation of sinners; and the Holy Spirit is declared to be sent forth, in virtue of this atonement, by the Father and the Son, to carry into effect among the degenerate sons of men, the divine purposes of mercy.

It is in this department of his work that the Divine Spirit is brought into contact with the human mind, and effects a change in its moral condition. Other operations upon humanity are, indeed, ascribed to him in Scripture, but their effects are rather intellectual than moral, and they have no immediate connexion with the plan of mercy. Thus Bezaleel in the days of Moses was fitted by the Spirit of God for executing the ingenious work in the tabernacle. "I have filled him," said the God of Israel, "with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."† The universality

* Dr John Pye Smith, in his masterly discourse "on the Personality and Divinity of the Holy Spirit," places the passage in Genesis here referred to, among a numerous class in the Old Testament of which he says, "they make a very explicit mention of the Spirit of God," referring, we do not doubt, to divine power and agency; but in which the adjuncts of phrase or circumstance appear to involve so much of *individuality* and *personal properties* as to distinguish them from the class" which he had described before, as only denoting some remarkable *exertion* or *influence* of the divine power. Upon the passage itself he remarks as follows:—"The formative and vivifying operation of the Almighty Creator, upon the dark and all-confused fluid mass which covered our globe, is expressed in the beautiful simplicity of the inspired narration—*The Spirit of God moved upon the face of the waters*." The ancient Jewish Rabbis, and some modern expositors, refer this to the action of a mighty wind; as we find the greatness of objects, such as mountains, trees, and cities, is sometimes marked by the addition of the Divine name. But the nature of the subject, and the brevity and majesty of the style, appear to require the more usual mode of explanation; and the relics of antiquity, which embody, though with much depravation, many important parts of the primordial revelation, have preserved, with a remarkable peculiarity, this very circumstance of the divine narrative. (See Grotius's note in his *Ver. Rel. Chr.* I. xvi.)

† Exodus xxxi. 3. See also Gen. xli. 38.; Num. xi. 16—29.; Jud. iii. 10.; vi. 34. et al. Dr Pye Smith, in the sermon before alluded to, remarks regarding the meaning of the term SPIRIT OF GOD in this class of passages as follows.—

"Sometimes it denotes any extraordinary *talent* of mind, or even of body; thus admonishing us that all the endowments of men are gifts of God. So Bezaleel was filled

of the divine control over the passions and volitions of men, must also be carefully distinguished from the operations of the Spirit as the regenerator and sanctifier. By this mysterious governance of mind, in a manner perfectly consistent with its moral freedom, the Almighty Ruler makes the wrath of man to praise him, and the remainder of wrath he restrains. This, however, is obviously a work widely different from that which claims our present consideration. In the one case it is the operation of the moral Governor of the universe while pursuing the purposes of his administration; in the other, that of the efficient agent in carrying into effect the scheme of redemption. The former affects chiefly the *intellectual*, the latter chiefly the *moral* condition of men.

The work of the Holy Spirit in connexion with the plan of salvation is a *result* of the atonement. "Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John xvi. 7. From this declaration of the adorable Redeemer it is evident that it was necessary he should complete his work before the Holy Spirit could be given.—"If I go not away the Comforter *will not come* unto you." It is also plain, that to him as Mediator it was committed to dispense the sacred influences.—"If I depart, I *will send him* unto you." Hence when the Spirit was poured forth on the day of Pentecost, the blessing was ascribed by Peter di-

rectly to Jesus. "*He* hath shed forth this which ye now see and hear." Acts ii. 32, 33.

It would be an extremely inadequate view of the extent and glory of the Spirit's work, however, were we to suppose it confined to the Christian economy. The propitiatory work of the Messiah had a *retrospective* as well as *prospective* efficacy. He was the Saviour of the justified and glorified who lived and died prior to his advent. They relied upon his atonement as prefigured in their sacrificial rites, and afterwards "through faith and patience inherited the promises." Their song will ever be one with all the redeemed, "Worthy is the Lamb that was slain." In like manner, as the atonement had a retrospective efficacy, and its blessings were enjoyed by the remotest generations,—so the applicatory energy of the Holy Spirit was put forth as necessarily its contemporary, and the sacred influences were enjoyed by all the faithful. To the Divine Spirit must be ascribed all the holy *moral* effects of the atonement among mankind. While, therefore, the last dispensation is emphatically denominated "the ministration of the Spirit," and the risen and exalted Saviour is represented as pouring down divine influence in copious abundance, yet such statements are to be understood as *relative* only to the previous economy. They merely affirm, that so manifold and abounding were the gifts subsequently to the ascension of the Redeemer, that those previously enjoyed were, in point of number and glory, cast into the shade;

with the *Spirit* of God, in wisdom, and understanding, and science, and all workmanship.' The king of Egypt said concerning Joseph, 'Can we find a man like this, in whom is the *Spirit* of God?' And in the same way the astonished Babylonian despot bore testimony to Daniel, that in him was the *spirit* of the holy gods.' So Othniel, Gideon, Jephtha, Samson, Saul, and others, endowed with corporal strength, military skill, courage, admirable sagacity, and political prudence, were so, by 'the *Spirit* of God' being upon them."

—as Solomon's temple which, although it exhibited a majestic splendour unrivalled in terrestrial architecture, yet sank into insignificance when compared with that nobler spiritual structure, of which Jesus is the foundation, and his redeemed ones the polished and prepared materials — “the living stones.”

The present inquiry, then, embraces the work of the Spirit in all ages of the church. But before stating the commonly received doctrine alluded to at the head of this article, it may facilitate our investigation, if we distinguish between two departments of the Spirit's operations connected with the plan of mercy. The reader of the Scriptures requires no proof that a part of the work of the Spirit was *His testimony to the Messiah*. This was afforded to the antediluvians by primeval revelations, and also, as will more fully appear afterwards, by the preaching of Noah. It was afforded to the post-diluvians by the inspiration of poets and prophets, “who spake as they were moved by the Holy Ghost,” and through whom the divine will was made known in a series of announcements, the burden of which was a testimony concerning Jesus; “for the testimony of Jesus is the spirit of prophecy.” It was, moreover, afforded at the baptism of the Saviour*—by his miracles†—by his resurrection‡—by the gifts conferred upon his apostles—by all the miracles which they wrought in his name,|| and by their inspired completion of the sacred canon.§ This part of the Spirit's work we propose, for the sake of distinction, to call the *attestatory department*.—Again, another part of the work of

the Spirit comprises that energy which he exerts upon the human mind and heart, by which the sinner is awakened to view his true condition in the sight of God, conviction of sin is produced, faith in Christ is induced, repentance in all its changing influence is effected, and the principle of new spiritual life is imparted. In these operations the remedy of the gospel is applied to the morally diseased, and a pure and healthful principle is lodged in the heart. Without this, salvation is impossible. “*Except a man be born again, he cannot see the kingdom of God.*” The work thus auspiciously begun, is by the same divine agent carried forward, until sanctification, commenced and advanced upon earth,—is finally, and for ever, consummated in the realms of endless day.—This part of the Spirit's work we propose to denominate the *applicatory department*. And lest we should be charged with a *petitio principii*, let the phrase be added, “*general internal operation* ;” for if there be influences of the Spirit called common grace, they must be ranked with this class, and yet as they do not really apply the atonement, an exception may be taken against the term *applicatory*.

Let not this distinction be looked upon with suspicion, because the terms used are not in the Bible. With the utmost possible aversion to the endlessly diversified divisions and distinctions of scholastic theology, it were still folly to refuse those which tend to a lucid exposition of truth. Physical science, composed as it is of arrangements of facts, and of demonstrable truths, is yet much indebted for its clearness to those important

* Matt. iii. 16, 17.

† Matt. xii. 28.

‡ Rom. i. 4 ; 1 Peter iii. 18.

|| Compare 1 Cor. xii., where all the gifts are ascribed to the Holy Spirit, with Heb. ii. 4.

§ John xv. 26, 27 ; xvi. 13, 14 ; xiv. 26. et al.

distinctions which have been made by acute and well informed minds. Besides, what intelligible conception could we form of the love of God exercised in consistency with his justice and purity, without the distinction between *omnipotency* and *benevolence*? Yet these terms are not found in Scripture in such connexion, nor do what they signify appear in juxtaposition as a distinction. The two branches of the Spirit's work that have been described are unquestionably treated in the sacred writings as distinguishable from each other; for the former is a work entirely external from man and forms a testimony independent of him, to the existence of which he is not necessary, but which is presented for his reception;—while the latter is a direct operation within him, involving immediate access to his mind and heart, to the action of which he is strictly necessary, and which, from its very nature, must produce effects upon his moral condition. It is true, they are both requisite to effect the conversion of a sinner, although even in this matter they are clearly distinguishable. The truth concerning Jesus exists before the sinner hears of it or understands it. But this is the *attestatory* work of the Spirit. This is enjoyed wherever the Scriptures are read, or the gospel is preached. Of itself, however, it produces no moral transformation. There are required in connexion with it some mysteriously conducted operations directly upon the mind and heart in order to produce the change which is termed “a new creation.” And this is the *applicatory* work of the Spirit.

What, let us now proceed to inquire, is the generally received doctrine? It is as follows:—In the *general internal operations* of the

Divine Spirit, there is a distinction between those influences which are *common* to nearly all, and those which are the *special* privilege of the ultimately saved. To the former are referred those convictions of sin and dread of its consequences, those meltings of heart, those compunctions of conscience, and those half-formed resolutions to choose the Lord as their God, of which many are the subjects who sit under the preaching of the gospel, and enjoy the advantages of divine revelation and Christian institutions; but who, nevertheless, harden their hearts, reject the gospel, *provoke the withdrawal of the Spirit*, and finally perish. To the latter are ascribed whatever results in the regeneration and sanctification of the sinner. That this is the commonly received doctrine, a few quotations from standard authors will suffice to shew.

The eminently pious and learned Dr Owen, in his admirable treatise on the Work of the Spirit, after describing the illumination of mind, the conviction of sin, the dread of its consequences, the desires for deliverance, and the reformation of life, as effected in many by the instrumentality of the word, remarks,—“All these things may be wrought in the minds of men by the dispensation of the word, and yet the work of grace be never perfected in them.” This is unquestionable; but he proceeds to observe—“all things mentioned as wrought instrumentally by the word, are effects of the *power of the Spirit of God*. The word itself under a bare proposal to the minds of men, will not so affect them.”* In support of this assertion the complaints to this effect of the prophets and of our Lord are adduced.† Isa. xlix. 11. Ezek. xxxiii. 31, 32. John viii. 59. Acts xiii. 41. 45, 46. Again, “No more is required

* Book iii. chap. ii. sec. 9.

† Ibid. sec. 11.

in the Holy Spirit's operations than that in themselves they be good and holy, and that they be effectual unto the ends whereunto by Him they were designed." He then proves that they have a holy moral tendency, and continues: "What he worketh in any of these, effectually and infallibly accomplish the end aimed at, *which is no more, but that men be enlightened, convinced, humbled, and reformed, wherein he faileth not.*"* These quotations from Dr Owen contain not only a statement of the ordinary doctrine; but they adduce the supposed fact, that it is impossible that the word without the superadded influence of the Spirit can produce the effects supposed, as a proof of that doctrine; and the *limited design* of the Divine Agent as sufficient to account for it.

The excellent Howe in his second sermon on the Work of the Spirit,† after remarking the impossibility of so resisting the heavenly influences as to frustrate the designs of the Spirit, observes in reply to a supposed objection: "To this it may be said, and it ought to be seriously considered, that though there is no possibility of such resistance to that influence by which this work is done, which could have prevented the doing of it, yet there are many previous workings in order to it, wherein the Spirit of God is frequently resisted; that is, the workings and operations of *common grace*, which lead and tend to this *special* work of grace. And here lies the great danger, when in these *common precursory* works of the Holy Spirit, which have a tendency in them to this work, and by which it is gradually moving on; they may resist and oppose themselves to a total,

utter, eternal miscarriage." He subsequently observes that the Eternal Spirit, as a free agent, chooses not only the object upon which his energy shall be exerted, but also *its degree* of power and efficacy. "My Spirit shall not always strive with men,"‡ and Stephen's accusation, "Ye do *always* resist the Holy Ghost,"|| addressed to his judges, are adduced in support and illustration of these statements.

The 68th question in the Catechism of the Assembly of Divines at Westminster is, "Are the elect effectually called?" To which is given the following reply,—“All the elect, and they only, are effectually called; although others may be, and often are outwardly called by the ministry of the Word, and have some common operations of the Spirit; who for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.” Ridgely§ maintains the correctness of this answer, and ascribes to these *common operations*, the serious impressions, the abstinence from many enormous crimes, and practice of many duties of religion, which may be predicated of a large number of the finally impenitent. He accounts in this way for Ahab's humility,¶ Nineveh's repentance,** the conduct of Herod,†† and that of the Gentiles.‡‡

The last author whom we shall at present quote, is the Rev. Thomas Scott the Commentator; who states the doctrine in question very explicitly:—"It has been generally allowed by orthodox divines that there are other influences of the Spirit on the mind which do not always issue in its sanctification.

* Book iii. sec. 14.

|| Acts vii. 51.

¶ 1 Kings xxi. 29.

†† Rom. ii. 14.

† Works, vol. v. p. 23.

§ Body of Divinity, folio ed. pp. 358—360.

** Jonah iii. 5.

‡ Gen. vi. 3.

†† Mark vi. 20.

'To resist the Holy Ghost' seems to mean something more than merely to reject the word of inspiration; and to 'quench the Spirit,' is not exclusively the sin of believers, when on some occasions they stifle his holy suggestions. He strives with, and powerfully stirs up the minds of many, who are not born again: new principles are not implanted, but natural powers are excited; conscience is influenced in part to perform its office, notwithstanding the opposition of the carnal heart; convincing views are given of many important truths," &c.* The trembling of Felix, the conduct of Herod, and the confession of Agrippa are explained upon this principle. "But on the other hand," he continues, "these strivings are often preparatory to those things which accompany salvation; nor can we always exactly distinguish them, except by the effect; for they resemble two small seeds, which are so much alike, though of distinct species, that our eyes cannot distinguish between them, till having been sown, they spring up, and produce their respective plants, and then they are easily and perfectly known from each other."

There appears to us a difficulty in determining what this excellent writer means in the above passage. In the first quotation, and in other parts of his essay, he seems to be of opinion that the operations of the Spirit called *common*, to which the effects in question ought to be referred, differ in *degree* only, and not in *kind*, from those termed *special*. Such is evidently the sentiment of Owen, Howe, Ridgely and other writers upon this subject; for although Dr Owen *limits the design* of the Spirit in the operations of common grace to the effects actually produced, he does

not suppose the limited work of a *different nature* from that which results in regeneration. But Mr Scott appears to intimate a difference in *kind*, in the second quotation above. The common strivings of the Spirit are represented as *preparatory* to the special work, and as frequently undistinguishable from it except by the effect produced,—like two small seeds of *distinct species*, but so nearly resembling each other, that until their respective plants have sprung up they cannot be distinguished. Now if the illustration accurately represents the idea of the writer; we must take leave to ask, if it be at all conceivable that the Divine Spirit ever commences in different individuals a series of operations, so distinct from each other in *their nature*, as naturally to lead to different results? If both seeds, to use the above figure, are sown by the same hand, must not their respective plants be ascribed to the same agency? And if two kinds of work are commenced naturally leading to opposite moral results—are not the evil and the good equally ascribable to the same agent? The necessary inference from these ~~marks~~ marks is obvious; and we are persuaded it is an inference from which the excellent writer would have shrunk back with holy displeasure. At the same time, the inadvertency so manifest in the passage, has laid his sentiments open to such a deduction, and we have dwelt upon it, because it is to be feared that the notion of a difference in *kind*, with respect to the Spirit's operations, is frequently included in the distinction between common and special grace.—And if this be ever supposed, it is plain that the evil and the good are both ascribed to the same glorious agent.

It now devolves upon us—1st, to

consider the passages of Scripture adduced in support of the ordinarily acknowledged doctrine,—2nd, to examine the phenomena for which it is supposed necessary to account, and any general considerations that

have been urged in its support,—and 3rd, to offer some direct arguments in favour of the opinion that the distinction is unfounded and improper. But these must be the topics of future articles.

H. W.

THE PERUSAL OF A TRACT ACCOMPANIED WITH A SIGNAL BLESSING.

From Innes's "Church in the Army."

- Having heard some years ago from an esteemed Christian friend, now in extensive practice in the medical profession, an account of a remarkable effect produced by reading a tract, on the mind of a young officer, I requested of him to give it to me in writing. To this request, I received the following reply:—

Of my old respected friend, Lieut. R., I cannot tell you much, so many years having elapsed since he entered into glory, and I never having committed to paper any memoranda of his short, though most satisfactory, passage from the kingdom of darkness to that of light and immortality. It was about the year 1812, that in the discharge of my professional duties, I was requested to attend on Lieut. R., who was the subject of severe, but transient, disease. I had been struck by the personal appearance and honourable conduct of this young officer. I think I never knew a handsomer man of 25, one of more pleasing manners, or more gentlemanly feelings. He was universally beloved and respected, and for these circumstances his company was so generally sought after, that he became devoted to all the follies and unsatisfying pursuits of pleasure, falsely so called. On recovering his usual degree of health he called on me to request that I would report him off the sick list, and at the same time, tendered me some pecuniary acknowledgment for my professional services, stating that he had been accustomed to remunerate my predecessor. My answer was, of course, that which Christian principle and

integrity would suggest to any honest man paid by the country.

This seemed to strike Lieut. R., and he exclaimed, "By G—d, Dr, there must be something more than I thought in you methodists!" I give you his own words.

Early in the afternoon of that day, he called at my apartments with a ticket for the theatre, and which, I know, he could only have obtained by paying an exorbitant price, there being two celebrated performers from London that night, which for some days previously had raised the box tickets to four times their ordinary value. On his presenting it to me, I expressed my sense of obligation for his intended favour, but told him that neither my principles nor inclination would permit me to use it. Being in the act of arranging some tracts, I put into his hand "The Death of Altamont," a tract published by the Religious Tract Society, with merely observing to him; "as you seem so anxious to confer an obligation on me, put this little book into your pocket and read it to oblige me."

He left me to dress for the theatre, to which place he went early to secure a seat. He sat in a corner box, and as he afterwards

told me, merely to pass away some part of the previous time before the play began, he took the tract from his pocket and began to read it. So signal and mighty were the operations of the Spirit of God on his mind, that he became wholly and exclusively absorbed in the contents of the tract, and at the termination of the play, after midnight, he left the theatre without having felt the slightest interest in the performances. To use his own words, "conscience was the only performer before me that night."

It was about three o'clock in the morning, that, after having on his return from the theatre, thrown himself undressed on his bed, and in vain attempted to drown the voice of God in oblivion, he came over to my apartments and loudly knocking at the door, requested to be admitted. As long as my memory retains her seat, I can never forget his haggard looks and his tremulous voice. With a look of despair, and in a manner, which seemed to carry with it a conviction of irretrievable ruin, he exclaimed, "Tell me, Oh! tell me, is it possible that *I* can obtain mercy and forgiveness from the offended God of Altamont? Tell me, Oh! tell me, if you really think I possibly can?" Hastily dressing myself, we sat together on the sofa, he in a state of restless agony, which expressed itself in incessant weeping and wringing of the hands, reiterating again and again the question he had just put to me. I at once led him to the throne of grace—wrestled along with him, that *He* would reveal himself in all his mighty, enlightening, and consolatory power, who ever lives to save to the uttermost all who come to God by him. Whilst on our knees, I brought before him the boundless mercy of Jehovah, and the freeness and ful-

ness of that salvation which, whosoever will may receive without money, and without price, and it was worth living for to witness the eagerness with which he listened to the simple tale of redeeming love, and the glad tidings of free and full salvation by faith in the atoning blood of Jesus. The same day and night he scarcely tasted food or took any rest, and no drowning man could more vehemently call for assistance, nor any famishing man more greedily devour the means of support, than he sought for warrant in the promises of the Gospel, to lay hold of the hope there set before him.

In a few days it pleased God to enable him to cast himself as a ruined, helpless, sinner into the arms of Jesus, and I can never forget the expression of his countenance, pale and languid as it was with groaning and cries, which had been his meat day and night, when on entering his room early on the fourth morning, it became almost illuminated with tears of sacred joy, and he exclaimed, I have found him whom my soul loveth, the Friend of sinners, who his own self says, "him that cometh to me, I will in no wise cast out." Look at it, do look at it, in this precious book which you gave me, at the same moment holding up a New Testament, which was to him the pearl of great price. I had, on the preceding day, directed his attention to the following passages of Scripture, among several others. Luke ii. 10; John iii. 14—17; vi. 37; Rom. x. 4; 1 Tim. i. 15; Heb. vii. 25; 1 John i. 9, ii. 1; 2. He had committed these and many other passages of holy writ to memory, and dwelt on them with indescribable satisfaction.

From this hour, having credited the simple declarations of truth, he went on his way rejoicing, knowing in whom he had believed, and that

he would keep that which he had committed to his trust, to the solemn hour when he should be called to appear at the dread tribunal of a righteous God, where inflexible justice would be satisfied with nothing short of that robe which hides and cancels all our sins.

Within a month he was called to embark with his regiment for the West Indies, and scarcely had he reached that unhealthy climate, even before disembarking, when it pleased God, in his mysterious providence, to arrest him by yellow fever, and in a few days to call him to the realms of perfect purity and bliss. On the day preceding his embarkation, he supplied himself liberally with Bibles and tracts for distribution to all on board, and his separation from me was one which may be imagined, but which I dare not trust myself to describe. I was to hear from him on his arrival at Jamaica, but the first account of him was an official report of his death, and this was soon followed by the return of his faithful confi-

dential servant-man, who told me, with the deepest sorrow, that after a sudden attack of fever, which deprived him of his reason, he recovered his consciousness and requested the presence of all his brother officers, to whom in his expiring moments he preached Christ crucified as the only refuge from the wrath to come, and the only source of solid happiness. During this time he held in his quivering hand the identical tract that he had received from me before going to the theatre, and with this messenger of mercy, grasped more firmly as life fled, he expired amid the lamentations of those who esteemed him as a man and an officer, and was buried with the tract pressed to his heart.

I have thus supplied you with the mere outline of this, to me deeply interesting tale; from which many reflections may be drawn. You asked me for the skeleton, and promised to clothe it with flesh. By doing so you will confer an obligation on your sincere friend.

REASONS FOR WITHDRAWING FROM THE SOCIETY OF FRIENDS.

BY A LADY.

The following Letter was written some months since to "a Meeting" of the Society of Friends, in the west of England. It is interesting in itself, and worthy the attention of Inquirers in that body.

THE Monthly Meeting of Friends in Bristol having returned, unopened, a letter containing the following reasons for a resignation of membership; some individuals who feel deeply interested in the welfare of the Society, have thought that its publication in the present form might induce an impartial investigation, and tend to a more general discovery of the causes of the prevailing deadness, and lamentable scattering of those who are

strongly attached to it, and who, being members of Christ, the living head, might, by their continuance, have added to its vitality and strength.

"To the Monthly Meeting of men and women, friends in Bristol. Dear friends,—Believing I could not give to the friends who might be appointed to visit me, my reasons for resigning my membership, in any form they could be expected to remember, however sincerely de-

sirous to do so, I have adopted this mode of endeavouring to convey them to the dear friends I leave. When the cholera brought terror and dismay among us, I was struck with the singular feature in our Society, that no vocal supplication was offered respecting it, nor any notice taken of the visitation; but that many other places of worship were constantly open for prayer, morning and evening. I was on a spot surrounded by the sick, most of whose cases were alarming, and death seemed just at the door, I wanted strength: I attended some prayer meetings, I was strengthened. I was afterwards drawn, I fully believe by the Holy Spirit, to sit occasionally under the ministry of two exemplary and faithful men, (who, I believe, truly seek for the mind of the Spirit in all they do and teach) when I found that stay to my mind, and that soul-sustaining faith which I had long panted after. Deeply convinced that religion is an internal work, wrought by the Holy Spirit in the heart, I believe I was when I joined your Society, a friend in principle; but I have powerfully felt in your meetings, the want of that living ministry which sets forth Christ to our view, as having "himself borne our sins, in his own body on the tree," bringing peace to the repentant sinner, through the blood of the cross, and the full and complete salvation by Christ. He having not only procured our pardon, but wrought out an everlasting righteousness for all believers; obeying the law for them in all its requirements; and thus put them in a state of entire justification before God; not only as pardoned rebels, but as obedient children, through that living faith, which, uniting them to Christ, makes them members of Him the living Head. The reception of these simple truths in-

to the heart, thus believing what God has said of his Son in the Scriptures, fills the soul with joy and peace, and is that faith which purifies the heart by love, producing and making manifest, in the life and conversation, the precious fruits of the Spirit. I am unwilling to take up too much of your time, my dear friends, but I should like to say further, that it appears to me that your preaching does not accord with what our Saviour said of the office of the Holy Spirit,—not that the Spirit should be put in the place of Christ, as I have sometimes lamented to hear, but that after reproving or convincing of sin he should glorify Christ by taking of his, and showing it unto us, and also, that he should become our Comforter, by bringing all things to our remembrance. The Holy Spirit has said by the inspired apostle, "We preach Christ crucified; for the preaching of the cross is to them who perish foolishness, but to us who are saved, it is the power of God." "We pray you in Christ's stead, be ye reconciled to God; for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." It is true Christ, as an atonement, and justification through faith in his merits, are doctrines sometimes heard among you; but they do not appear to me to be in general brought forward with that prominence which their great importance requires; so that the precious testimonies borne to them at times by some, may be considered as deviations from the usual line of your ministry. I am fully assured that no outward teaching can profit, which has not the unction of the Holy Spirit; but as it has pleased Divine wisdom to make it his chief agent, and through its instrumentality, not only to convince sinners, but to warn, edify and comfort his

churches, let us beware of despising it, and so fighting against God, but remember that his command remains in force, "Feed my sheep." I have adverted to the justification of the believer by the obedience of Christ; but such as have not fled for refuge unto him, are bound to fulfil the law. Now it is declared that "whosoever offendeth in one point, is guilty of all." Can any one among us say, that they have always loved God supremely? The breach of this one law involves entire condemnation; however correct and irreproachable among men, if out of Christ they lie under the sentence of death. Is it not, therefore, incumbent, since we are no less sinners than were those in the Apostle's days, that great plainness of speech should be used to warn those who hear you of their danger, and to press on them the acceptance of the remedy provided by God? "Jesus is (still) the Lamb slain," "the Word made flesh," "by whose stripes we are healed." It is not enough to say that through the death and mediation of Christ the fallen children of Adam are put in a capacity to be saved. Too many, it may be feared, have thus sought

to save themselves instead of going in the appointed way by Christ. Their return must be by individually casting themselves with entire reliance on the sacrifice of the cross, and by an appropriation of the blood and merit of the atonement, finding, each one for himself, peace of conscience, and reconciliation with God. It is thus, as says the evangelical prophet Isaiah, "In the Lord shall all the seed of Israel be justified and glory." The necessity of pointing to the sacrifice or Lamb which taketh away sin, does not cease even to believers. A continual coming is mentioned by the apostle Peter, and who that is encompassed with human infirmities does not need often to recur to the peace-speaking blood of a crucified Saviour. The scriptural testimonies of the Society I highly value; but through the grace, the unmerited love of my Saviour, who gave himself for my sins, and who ever lives to intercede in the presence of God for me, is dearer to me than all things. Desiring for you, dear friends, every spiritual blessing, I am, your affectionate friend,

M. MULGROVE.*

Bristol, 12th Mo. 1834.

PASTORAL RECOLLECTIONS.—No. 2.*

THE recollections of a pastor, when they extend over the largest part of half a century, must be of a very mingled character. In the review he will experience, what has been finely termed, "the joy of grief," pleasing yet mournful; for it places before the retrospective glance the countenances, words and deeds of warm-hearted friends, true and trusted helpers in the Lord, who cheered and supported him in the

days of his inexperience and despondency, but who have been summoned from the church below, to join the society of happier regions. Yet notwithstanding the delightful influence of the persuasion that the change has been for their infinite advantage, we cannot help being deeply affected by the perception of the blank their removal has left in a small society, and the effect their absence has produced on their particular cir-

* We shall be glad to receive such sketches as this from any of our brethren in the ministry, whose experience, if of considerable length, must have furnished much that would interest and instruct our readers.—EDS.

cle. Such a review has often been to me emphatically painful, and but for the prospect of the land of reunion, and the belief that an all-directing power ever makes all things work together for good to His people, would have produced paralyzing and overwhelming depression.

Of the individuals who invited me to take the oversight of them in the Lord, only one remains,—the others are all gone! In looking back upon the past, emotions are excited somewhat akin to those to which a sacred writer has given expression in the brief memorial:—“And Joseph died, and all his brethren, and all that generation.” Yet memory recalls beloved friends now with God, and places them before the eyes of the mind, as they once appeared in their accustomed places in the house of prayer. Their varied excellencies; their regular attendance, till prevented by age and disease; their pleasure in hearing the joyful sound, marked in the glistening eye, all recur impressively to my mind. I seem to see them among their families, evincing by looks and gestures their earnest desire that their God might be the God of their succeeding race. But how changed is the appearance of those seats! *There* are found the families grown up to manhood, and professing their parents’ faith, while the parents have passed from time to eternity; *here*, the former occupants, father, mother and children, have all passed away, and have been replaced by strangers; in another place, the widowed wife and bereaved mother sits alone; and in another, the parent’s seat is vacated, because the last enemy has been there, but the children, where are they? The eye engaged in this interesting survey of the past, falls upon a little band of aged pilgrims seated around the base of the pulpit, who held up

the pastor’s hand, and encouraged his heart, especially when the wisdom derived from experience was most needed. Among them was one old and steady friend, whose religious history it is my purpose at present to lay before my readers. It illustrates a state of mind, if I mistake not, which was very common among serious persons in Scotland, when the principles of Congregational churches were first brought prominently before the public.

J. M. was about 50 years of age when I became personally acquainted with him. He had received a sort of religious education, had been brought up among the strictest sect in my neighbourhood, and had from childhood been accustomed to attend upon the preachings at the sacraments of that denomination for many miles around. He was endowed with a strong and inquisitive mind, and a retentive memory, which was stored with passages of Scripture, notes of sermons, and extracts from old writers. In consequence of mingling these together, without much discrimination, his sentiments regarding the ever-momentous subject of religion were dark and perplexing. Such had been his condition for many years, he was borne down by a sense of personal guilt, and alarmed by anticipations regarding the future.—He had indeed been anxiously looking around for an all-sufficient shelter in which his soul might take refuge, but he had found none to which he deemed himself cordially welcome to repair. He searched the Scriptures for spiritual consolation, but from previous misconceptions, there was a veil over their testimony. He did not discern that Jesus died for the sin of the world—that every living sinner is invited, urged, besought, to believe in him for the salvation of the soul. He read the Scriptures, as he afterwards

owned, not to derive his religious creed from their infallible dictates, but that he might mould the Bible into accordance with the system he had been taught, and which he dared not to question. • With a firm persuasion of the doctrines concerning the person and work of Christ, he combined narrow and disheartening views of the sufficiency of the Saviour's atonement, which kept him at a trembling distance from the only source of relief, and led him to question his warrant to trust in One who had only died for a portion of the self-ruined,—while unscriptural apprehensions of the doctrine of election, as necessarily including that of reprobation, irrespective of personal conduct, presented the Divine character rather in a repulsive than in an attractive light. Hence, though he dared not abandon religion, it was not to him the path of pleasantness and peace. Along with this chief source of internal disquietude, my old friend had for years experienced another ;—a growing dissatisfaction with the manner in which religious ordinances were administered, and the improper characters admitted to the participation of them. On this account he had not for a considerable time joined with any religious body. Such was the state of J. M.—restless in himself as the dove of Noah, and viewed by others on account of expressed doubt and dissatisfaction as a speckled bird, he felt he wanted something, but where, or how to find it, he knew not. There is reason to believe his was no uncommon case when the fathers of our denomination first went forth to the highways to proclaim free and full salvation to all, without exception or qualification, who would receive the Divine testimony, and when churches were planted, in attempted accordance with primitive simplicity and purity. Those, who are on-

ly now entering on the field of gospel labour, or have but lately joined in Christian fellowship, cannot estimate so accurately as those who compare the present time with the close of the last century, how much the religious people in our fatherland are indebted to these holy men for the dissemination of certain important principles, and the diffusion of their hallowed influence. J. M. was one of many, who will have to praise the Head of the church for them for ever. Having been persuaded to hear sermon in a barn in the village where he resided, he was at once surprised and delighted, and yet shocked, with, what appeared to him, some startling observations then made.

He afterwards sought an interview with the preacher, and anxiously inquired what were the grounds of his averment that the death of Immanuel had laid a broad foundation upon which any child of fallen Adam might build his hopes of salvation,—that every sinner was equally invited to the Saviour, and would be equally welcome,—and that no decree of the Eternal barred any from heaven but those who refused to fall in with his method of mercy. He was referred to the divine standard of truth ;—the passages adduced to support the system he had been taught, were shown to have been narrowed in their application by human interpretations, and he was affectionately urged to search the Scriptures for himself with prayerful attention. The interview was deeply interesting : it was touching to witness the old man's child-like candour, yet sensitive apprehension lest he should be led astray. His streaming eyes, earnest gestures, fervent exclamations, all betokened a mind panting after peace derived from truth. The result was gracious. The perception in God's own word, of

the all-sufficiency of the finished work of the Lord's Christ,—of its precise adaptation to the circumstances of every case,—of the unobstructed path to the throne of heavenly grace, to which the sinner is entreated to approach,—and of the unqualified welcome given by the Mediator to all who come just as they are; the believing perception of these glorious truths burst on his hitherto darkened and perplexed mind, as breaks on the faint and straying traveller the bright and sweet effulgence of morn. Then, as he was wont to say, his long-borne burden, like that of Bunyan's pilgrim, fell off at the cross. From that time he went on his way rejoicing in the precious hope of acceptance in the Beloved. With how much delight have I heard him, many years afterwards, at the meetings of the church, pour forth his whole soul in prayer and praise, in rapturous adoration and exulting joy! He loved to expatiate on the freeness and fullness of the Saviour's grace, the entire suitableness and trust-worthiness of the work of Christ; and he did so, as one who obviously felt what he uttered, and in terms so heart-melting that almost all present were sensibly touched, and not many eyes were dry. The discovery, by the perusal of the Scriptures, of his educational errors concerning doctrines, made him more willing to bring to the same infallible test his previous views of Christ's kingdom and ordinances; and the result was, he became a member of the church under my care, and afterwards an office-bearer. His favourite maxims were, "universal infirmity requires universal forbearance;" "we are praying for forgiveness, ought we not to be forgiving?" Having a good deal of leisure, and a well-stored mind, and being aware from experience how much the posses-

sion of spiritual comfort depends on the extent of scriptural knowledge, he frequently visited the families of members and hearers, and introduced conversation on religious subjects. From his shrewd and memorable remarks, and engaging, yet instructive stories, our departed friend was a peculiar favourite with the young members of the congregation. It was affecting to see, at the close of the meetings, the youth crowd around the old man, and accompany him home, that on the way, they might listen to the wisdom of experience. Remembering the bitter cup he had drank, while confounding privilege with duty, and *vice versa*, he was especially solicitous to impress them with a sense of the importance of keeping them distinct, and observing their due order. The simple mode he adopted imparted light to some minds on this important subject, whom public discourses had left in comparative darkness. Would to God that thus all the Lord's people were prophets! But at length the period arrived, when, worn out by the infirmities of years, the aged disciple must die. And then were strikingly manifested the divine resources of the religion of the crucified Redeemer. Sleep fled from his eyelids during many days and nights; his body was weak and its functions were breaking down; but his mind was tranquil and happy, and the immortal spirit, waxing stronger in faith, was evidently preparing for its flight "to mansions in the skies." Week after week he lingered, with no expressed desire to live, but with the single concern to be useful when he could to perishing men. He was not one of those selfish professors, who, if they suppose themselves safe in the life-boat, care not for the drowning multitudes around, but shut their ears to the cry of despair, and re-

fuse to move a finger to help a dying sinner into the only place of safety. No; while he was able to speak, he ceased not to press their duty upon sinners, and to recommend his unparalleled Friend. He would refer to himself, and ask his auditors what would have been his situation had he not in actual possession a good hope through grace. I visited him repeatedly, and found him generally thus engaged, for seldom, in the evenings at least, was his dying chamber without visitors. I well remember my visit on the afternoon before he died—Approaching his humble cottage, I observed the door standing open for the admission of air, as the room was crowded. I entered unperceived, and what a scene did I witness! There was the aged dying saint supported by pillows,—the hand of death visible in his changing countenance, but glory beaming from his exulting eye. Mortification of the throat, rendered it difficult for him to articulate, and yet there he was, preaching Jesus and the resurrection, and recommending to their confidence the gracious Saviour, whom his soul loved. He was imparting consola-

tion, not craving it. Oh, thought I, can the religion which produces these effects, under such circumstances, be a cunningly devised fable? Can it, when rightly understood, be a source of gloom and despondency? Who could look on such a scene, and not with the whole heart join in the appropriate wish, “Let me die the death of the righteous, let my last end be like his?” After mingling prayers, praises, and farewells, we parted, and I saw him no more.

I have seen many death-bed scenes—witnessed varied effects produced by the perceived approach of the last enemy; but seldom have I seen manifested the same fulness of hope, love and joy, derived from faith in the divine sufficiency of the Redeemer’s atoning blood, as in the words, and prayers, and thanks, and anticipations of J. M. And comparing my first and my last interviews with him, seldom have I been more powerfully impressed with the importance of bringing forward in every sermon, the gospel in all its unfettered freedom and impartiality.

ABJAH.

DR CHALMERS, AND THE INDEPENDENT CHAPEL, NORTH COLLEGE STREET, EDINBURGH.

To the Editors of the Scottish Congregational Magazine.

GENTLEMEN,—Had the following observations referred merely to the state of North College Street Chapel, I should not have deemed it proper to trouble you or your readers with them. But as they have an important bearing upon the great question of the comparative efficiency of Endowed and Voluntary Churches, and exhibit, I think, some curious results as to the state

of matters on a spot which Dr Chalmers and his party have selected as peculiarly illustrative of the importance of their schemes, I hope they will not be found out of place in your pages.

In his latest publication, “The Cause of Church Extension, &c.,” the Doctor makes the following statement:

"We have not met with a more instructive piece of information, than that the *Independent Chapel* in North College Street should have one-third of its sittings free, and yet that these are the least occupied. It is only a few months ago that we obtained the survey of a district, every house of which is within a stone-throw of this chapel. It consists of that part of the Cowgate, on its south side, which lies between the Horse Wynd and the College Wynd, and of the west side of the College Wynd. There are 226 individuals in this locality, of whom 9 only are seat-holders in all places of worship, or 1 in 29 of the population. Of these 9 not one has rented a sitting among the Independents. But on being made to understand that there were so many free sittings in the Independent chapel so near to them, I conceived it possible that some may have availed themselves of such a tempting opportunity. I accordingly have looked anew over the report of this district, and find that of its 74 families, all of them, whether seat-holders or not, with the exception of 11, profess that they belong to a particular denomination; and accordingly, we are presented with families belonging to the Relief, and the Roman Catholics, and the Establishment, and the Episcopalians, and the Anti-burghers, and the Seceders, and the Methodists, and lastly with one family of Independents, who, at the same time, have no seats taken in any chapel of their own persuasion, or any where else. They may or they may not be occupiers in the Independent chapel of College Street,* but such a state of the population, in the immediate

vicinity of so many churches and meeting-houses, is to me one of the most impressive proofs which can be given for the utter inefficacy, either of a voluntary system which refuses the parochial economy, or of an establishment which has abandoned it, to provide for the Christian education of the families of the land."

In the Appendix, the Doctor gives on the authority of the Rev. W. B. Clark, (who is he?) the following details of the statistics of the above district. "11. South side of the Cowgate from the Horse Wynd to the College Wynd and west side of the College Wynd; *p*opulation, 268; *s*ittings, 9; *p*roportion, less than 1 in 29." p. 42.

When I read these I felt satisfied that the statement was unfair and unfounded, and the statistics worthless, and immediately instituted a survey of the same locality, but including the Horse Wynd, which is still nearer the chapel, and to which the Doctor alludes in another pamphlet, although for good and sufficient reasons, he takes no notice of it in the one upon part of which I am now commenting. That survey was undertaken by a friend, who was accompanied by the resident police commissioner for the district,—and their report is as follows:

Established churches attended.		Adults or Heads of Families.	Children from infancy and up.	Members of the Church.	Having Sittings.	Total.	General Total of Population.
Lady Yeater's Church	-	7	12	2	1	19	
Tolbooth	...	6	8	7	2	14	
High	...	4	8	4	3	12	
West	...	3	10	1	1	13	
Tron	...	2	1	...	...	3	
Canongate	...	2	7	2	5	9	
Old Greyfriars	...	4	1	...	...	5	
New do.	...	7	6	...	1	13	
Gaelic	...	11	9	5	6	20	
Roxburgh Place	...	3	6	1	3	9	
Hope Park	...	1	1	2	2	2	
Lady Glenorchy's	...	1	...	1	1	1	
Carry over		51	69	25	25	120	

"* I have since learned of this family, that none of them is either a church member of, or habitual attender in the Independent Chapel in North College Street, though one of the household states that he sometimes goes to it."

Established Churches attended.	Adults or Heads of Families.	Children from infancy and up.	Members of the Church.	Having Sit-tings.	Total.	General Total of Population.
Carried over	51	69	25	25	120	165
College	1	5	...	...	6
New Street Canongate	3	10	1	2	13	
Magdalene Chapel, Cowgate	12	14	...	...	26
	67	98	26	27		37
Number of persons and their families who do not go to church	13	18	...	...	31
Number of those unascertained	4	2	...	...	6
Dissenters who attend						245
Dr Paxton	6	9	2	4	15	
Rev. Mr Kirkwood	6	8	6	5	14	
Mr French	14	16	7	6	30	
Mr Logan	5	1	4	5	6	
Mr Turnbull	4	5	3	3	9	
Mr Scott	4	3	4	2	7	
Dr Peddie	2	3	2	1	5	
Dr Brown	3	3	5	5	6	
Mr Robertson	5	11	4	8	16	
Mr Johnston	2	7	...	1	9	
Dr Ritchie	2	3	2	2	5	
Independent Chapel, Argyle Square	20	28	5	8	48	
Baptists, Freemason's Hall	1	4	...	...	5
Rev. C. Anderson	2	1	...	...	3
Tabernacle, Leith Walk	2	5	1	...	7	
Methodists, Nicolson Square	3	3	...	...	6
Heriot's Bridge Chapel	1	...	...	1	1
Episcopal Chapel, York Place	2	...	...	...	2
Rowites—Mr Tait	2	...	...	...	2
Roman Catholics, 2 chapels	17	32	...	...	49
	103	142	45	51		447

Here we have 20 heads of families with 28 children, in all 48 individuals, who attend the Independent chapel, North College Street, 5 of whom are members of the church, and 8 have rented sittings in it. Now the Doctor had a survey made of the locality as we have taken it, for he alludes to it as I have already said. Yet he only gives a portion of it here, when pretending to show the inefficiency of that chapel for district good. If, then, his survey gave him results similar to ours, (and if correct, it

cannot have given any other) what shall be said of his honesty or fair-dealing in thus mutilating it, and only giving that portion of it which he thought would serve him in sneering at the chapel, while he kept back the remainder, which would have shown that several of the old town parish churches have not an equal number of parishioners attending them, although holding out all the attractions which belong peculiarly to the churches of a fully ripened and matured establishment.

But in order to test the Doctor's

* Commonly called North College Street Chapel.

statistics fairly, the friend already mentioned divided the district, taking the Horse Wynd for one section, and the south side of the Cowgate, from it to the College Wynd, and the west side of the College

Wynd for the other, although all who know the places know that these streets form a small and compact district which ought not to be divided in such an inquiry.—The result was as follows:

Census of the Horse Wynd, both sides.

Established Churches attended.	Heads of Families.	Number of Families.	Members.	Sittings.	All ages Total.
Lady Yester's Church - - -	5	12	2	1	17
Tolbooth ... - - -	5	7	5	2	12
High ... - - -	2	3	3	2	5
West ... - - -	2	2	1	1	2
Canongate ... - - -	2	7	2	5	9
Old Greyfriars ... - - -	2	1	...	...	3
New do. ... - - -	4	2	...	1	6
Gaelic ... - - -	11	9	5	6	20
Roxburgh Place ... - - -	3	6	1	3	9
Hope Park ... - - -	1	1	2	2	2
Lady Glenorchy's ... - - -	1	...	1	1	1
New Street Chapel - - -	2	6	...	2	8
	38	56	22	26	94
Dissenters attending					
Dr Paxton - - - -	2	5	...	1	7
Rev. Mr Kirkwood - - -	3	...	3	1	3
Mr French - - - -	14	16	7	6	30
Mr Logan - - - -	2	1	2	2	3
Mr Turnbull - - - -	4	5	3	3	9
Mr Scott - - - -	4	3	4	2	7
Dr Peddie - - - -	2	3	2	1	5
Dr Brown - - - -	1	2	3	...	...
Mr Robertson - - - -	5	11	4	8	16
Dr Ritchie - - - -	2	3	2	2	5
Independent Chapel, Argyle Square	16	25	5	7	41
Baptist Chapel, Rose Street - -	2	1	...	...	3
Tabernacle, Leith Walk - - -	2	5	1	...	7
Methodist Chapel, Nicolson Square	1	2	...	...	3
Episcopal, York Place - - -	2	...	...	...	2
Catholic Chapel, Lothian Street -	2	7	...	...	9
	64	89	36	36	153

This is the section of which the Doctor has not published in this pamphlet the results of his survey; and here we find 16 heads of families, with 25 children, in all 41 individuals, attending the Independent chapel. — Our readers will readily perceive that when his aim

was to prove its miserable local attendance, it was quite natural in him to keep back what would have so damaged his proof had it been given. I now give the correct census of the district to which Dr C. has chosen to confine himself.

Census of South Side of Comgate, from the Horse Wynd to the College Wynd, and the West Side of College Wynd.

Established Church.	Adults or Heads of Families.	en young and old.	Members.	Sittings.	Total.
Lady Yester's	2	...	...	...	2
Tolbooth Church	1	1	2	...	2
High	2	5	1	1	7
West	3	8	...	...	11
Tron	2	1	...	...	3
Old Greyfriars	2	...	...	...	2
New do.	3	4	...	...	7
New Street Chapel, Canongate	1	4	1	...	5
College Church	1	5	...	...	6
Magdalene Chapel	12	14	...	...	26
Total of each class	20	42	4	1	71
Dissenters.					
Dr Paxton	4	4	2	3	8
Mr Kirkwood	3	8	3	4	11
Mr Logan	3	...	2	3	3
Dr Brown	2	1	2	2	3
Mr Johnstone	2	7	...	1	9
Independent Chapel	4	3	...	1	7
Baptist, Freemason's Hall	1	4	...	...	5
Mr Tait (Rowite)	2	...	...	...	2
Methodist, Nicolson Square	2	1	...	...	3
Heriot's Bridge	1	...	...	1	1
Roman Catholics, 2 chapels	15	25	...	...	40
	39	53	9	15	92
Persons who confess they do not go to church	13	18			31
Uncertained	4	2			6
Add those professing to attend Established Churches	-	-	-	-	71
					200

Here there are 4 heads of families, with 3 children, in all 7 individuals, attending the Independent chapel, and one of them renting a sitting.—What, then, becomes of the Doctor's paraded single family of consistent Independents, who have no sitting in it or any other Independent chapel, of which, moreover, only one individual occasionally attended the said vilified place of worship—for in order to add point to his sneer, this imaginary family is sunk to a level with his favourite heathen?—So much

for the Christian fairness of his well-weighed and pondered averments!

In the extracts from his pamphlet, given above, it is further affirmed, that only one in 20 of the population of the latter district rents a sitting in any place of worship.—Now the correct survey gives 1 in 12, and be it remembered, the gross population gives the children of all ages. It is, however, somewhat curious, that of the 29 heads of families attending the churches of the establishment, only 1 rents

a sitting in the High church. Probably it was to this orthodox class of the householders the Doctor alluded; for of the Dissenters it will be seen that one in every six of them rents a sitting, and yet this is the district of which he boldly asserts that "seven-eighths go no where." (p. 20.)

In the district embraced by the second Table, it will be seen that the seat-renting is better; for there, out of a population of 247, or of 102 heads of families, 62 have sittings, or fully 1 in every 4 of the gross population, and 2 out of every 3 householders.—I think I have therefore shown that the Doctor's statements respecting the Independent chapel, and its meagre local attendance are unfounded, and that the statistics of the Rev. W. B. Clark are as worthless as—might have been expected. And further, that there was a littleness of mind and a want of moral honesty in avoiding all mention of the Horse Wynd, when professing to give the religious state of the district of which it forms a part. Can it be truth for its own sake that the authors of such statements are seeking?

Before leaving the subject, permit me to advert to the Doctor's assumed test of the Christianity of any district, viz. that of the number of those residing in it who rent sittings in a church or chapel; for it is on this he invariably proceeds, although with characteristic inconsistency: he says, "7th. We may now see what the proper field is in which the statistics, the only available statistics of the question are to be gathered. Not, we have all along contended, by taking an inventory of the churches and their room, but by taking an inventory of the church-goers, and their number." (pp. 18, 19.) But does he do this? No, by no means. He measures invariably the Christianity of a dis-

trict, not by its habits of church-going, but by its power of seat-paying, although he knows well (for he himself has affirmed it in one of his recent publications) "that though the sittings of the four churches are not rented, yet they are generally filled." In spite of all this, however, not only does he adopt the paying test as the Christianity test, but the abettors of his parish scheme do so likewise, of which I happen to know a curious instance that occurred in a survey which was made lately, of a portion of the Cowgate, in aid of his views, by two elders of one of the town churches. They had gone well through the district, and both were astonished at finding a general church-going habit among the people, instead of that marked heathenism they were in quest of, which they were taught to expect, and which they had calculated on. This was rather provoking, but the thought occurred to them of trying the *paying test* as a surer mode of detecting the lurking heathenism, and so they began again, and soon found their census considerably improved. Yet even then they found 1 paying person, i. e., according to them, a real Christian, in every 5. So much does this sore lack of his desiderated heathen seem to have perplexed the Doctor, that by way of accounting for this amount of Christian heaven, there is added to the report of it in the table,—“a better part of the Cowgate.”

I for one certainly rejoice that the Doctor has floundered into the Horse and College Wynd districts; for to any man who can compare things together, nothing can be more evident than that it is a glaring proof of the futility of his darling parish (or parallelogram) system. Why, here is a district so compact, that the Doctor affirms that no part of it is above a stone's

throw from the Independent chapel, and yet, out of the 187 heads of families residing in it,—we have attenders on 36 different churches and chapels, and of nearly every shade of religious opinions. Yet he gravely points it out as a proper place for a poor man's church, just as if these 36 varieties of taste (to put conscience altogether aside) would melt away at the first jow of the bell, which announced the opening of this fraction of a parish church.

In conclusion, could I divest my mind of the impression that the outcry, now made about the souls of the poor by the adherents of the Establishment is a mere *ruse*, I should be happy. But when I reflect that until within these very few years the poor were left to seek spiritual instruction where they pleased, or to perish for the lack of it for aught these men or their predecessors cared, and that it was not until they began to reap the heavy harvest of what they had sowed, in the general and growing distrust with which they are regarded, that they began to affect a solicitude for the poor's spiritual well being, and bemoan and lament over what they libellously call their practical heathenism, I cannot repress certain emotions of loathing and disgust. Well aware they must be that such a state as they choose to describe does not exist; although, indeed, it would

by this time have been most fearfully realized, had the Dissenters not taken up and zealously attended to that duty, which these men and their predecessors had deserted and despised. Possessing, as I have occasion to do, some knowledge of the moral condition of our indigenous poor, I hesitate not to say, in direct contradiction of the interested assertions of endowment possessors and endowment petitioners, that if a fair and dispassionate census of the whole were taken, it would be found, that although cases of marked depravity would be discovered, (and in a city population how can it be otherwise?) yet that the general average for decency of conduct and church going habit would equal that of any other part of Scotland. My conviction is, that in Edinburgh, as elsewhere, we have a church-going poor who cannot all pay for sittings, and a sitting-paying rich who do not all go to church. Permit me to say that it would be highly desirable that some friend in each of the districts inserted in the Doctor's appendix, would follow the example set by the friend to whom I am indebted for my details, and go over each.—I know pretty well what the result would be,—and it is really high time the public were disabused. I am, yours, &c.

PHILALETHES.

Edin. 13th June 1835.

POETRY.

THE POETRY OF THE PSALMS.

[The following beautiful lines were the last ever written by the late Mrs Hemans. The *Dublin University Magazine*, from which we take them, says, they "are the last verses ever dictated by her, which she sent to us a few days previous to her death"—the last tones of the dying swan.]

"Nobly thy song, O minstrel, rushed to meet
Th' Eternal on the pathway of the blast,
With darkness round him, as a mantle cast,

And cherubim to waft his flying seat,
Amidst the hills that smoked beneath his feet.
With trumpet voice thy spirit called aloud,
And bade the trembling rocks his name repeat,
And the bent cedars, and the bursting cloud.
But far more gloriously to earth made known,
By that high strain, than by the thunder's tone,
The flashing torrents, or the ocean's roll;
Jehovah spoke through the imbreathing fire,
Nature's vast realms for ever to inspire
With the deep worship of a living soul."

Dublin, April 1835.

REVIEW.

The Church in the Army. Waugh and Innes, Edinburgh. 12mo. pp. 331.

This is a very interesting little work, and calculated, in our estimation, to be eminently useful, especially to the young, both in and out of "the service." The amiable and excellent compiler (the Rev. W. Innes) informs us in the preface, that in early life he was chaplain of Stirling Castle, where he was brought into contact, not only with the resident "old soldiers," but also with such regiments as were from time to time quartered in the garrison. A special interest in such as were exposed to the temptations of a military life, was, in such a heart, the natural effect of this situation; and that interest in their spiritual welfare has induced him to prepare this publication. It is a miscellany of facts and incidents, collected from various private and other sources, all well authenticated, and so arranged and improved, as to present, in a striking point of view, many triumphs of divine grace in the army and navy. The constituent elements of the army and navy, are generally such as to present little promise of the fruits of righteousness. Nor does the

prospect brighten by contemplating either the influence of associating these elements in familiar intercourse, or the nature of the avocations in which they are engaged. Yet He "who alone doeth wondrous works," has frequently "made bare his Holy arm" among sailors and soldiers, and now preserves throughout the service, many trophies of redeeming grace. They are found both among the officers and privates, and many of them are portrayed in this volume, in a manner highly calculated to convince the careless and profane, and to captivate and allure all. The details are lively, from the variety of incident naturally incorporated with them, and they are rich in delineations of the various phases at once of human nature and of religious experience. We have extracted, upon a former page, the first narrative, and now add, as a sample, the compiler's remarks.

What the poem referred to in the conclusion of this letter was, I do not recollect. But this very interesting narrative speaks so powerfully for itself, that any thing like lengthened remarks on it would rather tend to weaken the effect which the bare recital is fitted to produce. Besides, my object is rather to collect facts than to comment upon them. One or two general observations, however, I cannot omit.

"The first that naturally occurs is, that it contains one of the most striking illustrations of the doctrine of the influence of the Spirit of God on the human soul. This is clearly a doctrine of revelation. But here is a simple statement of facts which cannot be at all accounted for on any other principle. There was nothing in the natural disposition, no previous tendency of the mind to religion, or a religious melancholy, by which this singular, sudden, and complete change could at all be explained. Those, then, who, when they see an effect produced, naturally look for a cause, will find themselves, we are convinced, completely at a loss to account for this wonderful mental revolution, that occurred in the history of this young officer, unless they are prepared to ascribe it to that cause which is so distinctly mentioned in Scripture, as the origin of every such change,—'that mighty power wherewith the Lord works in the hearts of them that believe.' Let us reflect with gratitude, that if we need the aid of almighty power to subdue our evil propensities, and to bring our souls into a state of conformity with the will of God, in proportion to the importance of such a blessing, is the freeness with which it is promised. The promise is without limitation as to any distinction of character, 'the Father will give the Holy Spirit to them that ask him.'

"This narrative also furnishes the highest encouragement to endeavour to promote the spiritual benefit of those around us. What a signal blessing accompanied the giving of this tract. Amidst the many discouragements which those who avail themselves of this mode of usefulness may meet with, surely one such example as this would more than compensate the labours and disappointments of a life-time. How high was the honour conferred on my friend in being thus the instrument of bringing one erring fellow-mortal into the path that leads to everlasting life.

"Nor can we pass this very signal instance of the triumphs of Divine grace in the British army, without admiring the beautiful adaptation of the Gospel of Christ to the state and wants of man as a sinner. Our Divine Redeemer waits to be gracious. He is standing ready with his healing balm to pour upon the heart of the wounded sinner. While we admire the simplicity with which the writer of the above letter stated the Gospel to his friend, when feeling the alarms of an awakened conscience, he trembled under a sense of his danger, it gives us pleasure to record

such a case, as it presents at once to every reader the only ground of hope to any of our fallen race. We find a great variety in the shades of human character, but let it never be forgotten that amidst them all, it is the testimony of unerring truth on the one hand, that all have sinned and come short of the glory of God, and that it is equally so on the other that while Jesus is the way, the truth, and the life, and no man cometh to the Father but by him, we are as distinctly assured that 'him that cometh to him he will in nowise cast out.' May every reader possess that peace and joy in which Lieut. R., after he knew the gospel lived, and in which at last he died."

The principal portion of the work is composed of such facts as have been either furnished by private Christians, or extracted from publications which are out of print or little known. The editor's remarks are appropriate and judicious. It would give us pleasure to draw largely from its pages, but our space will be fully occupied with the following:

"Loss arising from the want of Christian intercourse."

"A respectable clergyman of the English Church informed me, that a short time after the battle of Waterloo, he was travelling on the Continent, when, after being disappointed of an opportunity of preaching at Paris, he was rather unexpectedly called upon to preach in a chapel, in a town where several English families resided. He on this occasion chose a text which led him to notice some of the great leading doctrines of divine truth, as the ruined state of man as a sinner, and the only way of salvation by Jesus Christ. An officer of rank happened to be one of his audience. On the Monday following he was asked to dine in company with this gentleman, along with several others. He was struck with the particular marks of attention which he received from him during dinner, and when they went to the drawing-room to tea, he thus addressed him when they got into a corner by themselves: "Allow me to say, Sir, that I was very much gratified by hearing your sermon yesterday, and you will not be surprised that I was so, when I mention the following circumstances. My attention was first directed to the Bible, by attend-

ing a meeting of a Bible Society some years ago, in a provincial town in England, where my regiment happened to be quartered at the time. The clergyman of the place was unfavourable to the society, and dissuaded the people from countenancing it. This very circumstance, perhaps, excited my curiosity to see what sort of a thing it was. But be that as it may, I went, and certainly, I heard so much said in favour of the Bible—of its excellence and utility, that I was determined to read it. I did so, and from carefully perusing it, I thought I saw in it the very doctrines in substance at least, that you preached yesterday. I never, however, from that time till this, met with one who seemed from their conversation to view things in the same light, and though from finding that the views I had been led to entertain of the doctrines of the Bible gave me support and comfort in suffering and sorrow, I was very unwilling to give them up, yet from this circumstance I was led to entertain some doubts whether I understood the Scriptures aright, of whether the opinions I entertained were fancies of my own. Having frequently felt some misgivings on this subject, you may well conceive how much satisfaction I experienced in having my views confirmed by your discourse. It may well be supposed that this discovery formed a powerful bond of union, and created a deep mutual interest in both parties. I have only to observe, that the officer referred to, has since occupied some important public situations, and has, so far as I have learned, ever acted in a manner perfectly consistent with the profession he at that time made."

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales.

By ANDREW REED, D. D. and JAMES MATHESON, D. D. Jackson & Walford, London. 1835. 2 Vols. 8vo. pp. 1024.

THE Congregational Union of England and Wales, have large claims upon the gratitude of the British churches generally, for engaging in that high and holy enterprise, some of the results of which are now before us. They have contributed to roll away the reproach of disunion

VOL. I.

and jealousy, and narrow-minded exclusiveness and bigotry, from our common Christianity; and they have exemplified their devoted attachment to the principle so beautifully brought out in our Lord's supplication, "that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me." Zeal for the advancement of science and literature has induced their votaries to undertake long journeys for the purpose of communing with their brethren in distant lands, and deputations have been sent far, at no inconsiderable expence, to communicate and receive gratulations in other countries, and in connexion therewith, to impart and acquire whatever was known upon subjects of mutual investigation. It is cause of joy and gratitude, that however far Christians may have lagged behind in point of time, they have at length excelled in the spirit and enterprise exhibited by such deputations. There is something peculiarly noble on the part of a body of churches, in sending two esteemed and revered brethren as their representatives, to churches of a distant continent—a daughter-land, on a mission of love, to express fraternal affection and sympathy, to inquire of their state and prospects, and to bear home again the expressions of reciprocal esteem and affection.

The two volumes before us contain a narrative of voyages and journeys over a space of 13,000 miles, involving no small measure of toil, fatigue, and danger. Drs Reed and Matheson were received everywhere with the most cordial affection, and they appear to have left behind them impressions regarding themselves and our country, of an eminently useful and pleasing nature. The work

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consists of a series of letters written in the easy and familiar style of epistolary correspondence. The first volume contains the *narrative*, strictly speaking, of their journeyings, with the exception of those to Canada and Pennsylvania, which form a part of the second. The latter volume is chiefly composed of the information they collected on the subjects of revivals, religious opinions and denominations, education, slavery, &c.; in short, the general statistics of the country. This is of course the most important and valuable of the two, although not the most entertaining. Our limits impose the necessity of reserving it for future attention, while we lay before our readers some account of that which precedes.

Our brethren sailed from Liverpool in the Europe, and after a pleasant voyage, landed at New York in good health. That city has been often described, with much justice, as the counterpart of Liverpool. We are not pleased with Dr Reed's remarks regarding the first inn they entered in New York, and the first meal they ordered; and we may as well take this opportunity of expressing our regret that he should have introduced several trivial incidents which he met with in the course of his journey, the notice of which appears to us beneath the dignity of a work put forth by such a deputation. Trifles like these, may with all propriety be left to Mrs Trollope, and other similar writers; with whom we hope a second edition will leave them. They were received with great kindness by Christian friends in New York, and refusing to preach on the first Sabbath after their arrival, they enjoyed a day of rest and spiritual refreshment with the churches in that city. In the early part of the week, they witnessed a great political celebration; and closed their first visit to New York, in

the enjoyment of Christian social intercourse.

"The evening of this celebration day was spent at Mr T.'s. I wish it accorded with my plan to give you a sketch of the party which we had the gratification of meeting. Suffice it to say, that though it was composed of the friends of temperance, there was no want of elegant refreshments; that though composed of religious persons, it was cheerful and refined; that though composed of the two sexes, there was no want of ease in the intercourse or variety in the conversation; and that though composed of Americans, there was no lack of good breeding or benevolent attentions. In fact, that it was the reverse of every thing lately held up to ridicule under the denomination of "domestic manners," and equal to any thing to be found, of its own grade, in the parent country."—p. 21.

We rejoice to find that our travellers have avoided the common error of their predecessors. They have not drawn all their materials from sources furnished in inns and public conveyances, which, from the very nature of American Institutions, and the prevalence of American enterprise, must be crowded with a promiscuous throng of the refined and the ill-bred, the latter class predominating; but they have entered private society, and have learned that America is not so far behind England, after all, in the proprieties, if not the elegancies of social life. Washington did not equal their expectations, nor could they avoid feeling disappointment with Congress. The speeches are long and tiresome—made rather to constituents beyond the Alleghanies than for any practical purpose in the house itself. The Senate too was engaged two days in discussing a point of order!

"The Senate is now unusually rich in distinguished men. In this, and some following discussions, we heard most of them: Clay, Webster, Calhoun, Clayton, Leigh, Ewing, Fellinghuysen, and Forsyth. I should like to give you a sketch

of these men, as they dwell in my memory, but opportunity fails me; and perhaps I might do them some injustice if I attempted any thing more than general impression, from such slight opportunities of knowing them. Suffice it to say, Clay's strength is in popular address; Webster's, in cool argument; Calhoun's in his imagination, and his weakness too; Fellinghuysen's, in his truly christian character; Lwing's, in his stout honesty, notwithstanding his bad taste and false quotations; and Forsyth's, in his vanity—certainly in my eye the very image of self-complacency.

"On the whole I was much gratified in becoming acquainted with the Congress of this great empire." Yet I must candidly admit, that it fell somewhat below my expectations. In its presence I was not impressed, as I think I should have been in the presence of the men who signed the declaration; and my eye wandered over the assembly, anxiously seeking another Washington, who, by his moral worth, mental sagacity, and unquestionable patriotism, should, in a second crisis, become the confidence and salvation of his country; but it wandered in vain. Such a one might have been there; the occasion might bring out many such; but I failed to receive such an impression. Nor do I think, on the whole, that the representation is worthy of the people. It has less of a religious character than you would expect from so religious a people; and it has also less of an independent character than should belong to so thriving a people. But, as matters stand, it is now only a sacrifice for the thriving man to be a member of Congress; while, to the needy man, it is a strong temptation. In this state of things, it is not wonderful that the less worthy person should labour hard to gain an election; or that, when it is gained, he should consider his own interests rather than those of his constituents. The good Americans must look to this, and not suffer themselves to be absorbed in the farm and merchandise; lest, on an emergency, they should be surprised to find their fine country, and all its fine prospects, in the hands of a few ambitious and ill principled demagogues."—pp. 30, 31.

They visited and dined with the President, and appear to have formed, on the whole, a favourable opinion of the chief magistrate. The following passage describes with great accuracy a national character-

istic, ignorance of which has been the origin of many false estimates.

"The President regularly attends off public worship at Mr Post's, when he is well. On the following Sabbath morning, I was engaged to preach. Himself and some fifty or sixty of the Congress were present. His manner was very attentive and serious. When the service had ended, I was a little curious to see how he would be noticed. I supposed that the people would give way, and let him pass out first, and that a few respectful inclinations of the head would be offered. But no; he was not noticed at all: he had to move out, and take his turn like any other person, and there was nothing at any time to indicate the presence of the chief magistrate. You might be disposed to refer this to the spirit of their institutions; but it has a closer connection with the character of the people. They have, in most of the States, less aptitude to give expression to their sentiments than the English. When afterwards the general was passing through Lexington, on his way home, where a strong feeling existed on the part of the merchants against him, I enquired if any marks of disapprobation were offered to him. The reply was, "O no, we merely kept out of his way, and allowed him to change horses, and go on without notice." I think it may be safely said that John Bull would have acted differently in both cases: in the one, he would have offered some decided marks of respect; and in the other, he would not have been backward to show that he was offended."—pp. 35, 36.

Returning to New York, and attending all "the May meetings," our brethren record their high gratification.

"Generally, the meetings were, in my judgment, delightful. There was more spirit and efficiency in them than I had been taught to expect; or than one might reasonably expect, in the remembrance that the platform meeting is of later date with them than with us. They are in no way inferior to our meetings at Bristol, Liverpool, or Manchester; and in some respects they are perhaps superior. They have fewer men that speak; but then they have fewer formal, inappropriate, and turgid speeches. There may be with us more play of talent, and more beauty of period; but with them there is less clapping, less trifling, and no frivolity. They

meet as men who have a serious business in hand, and who are determined to do it in a manly and serious manner; and they look with wonder and pity on the impertinence of a man who, at such a time, will seek to amuse them with pun, and humour, and prettiness. The speakers, perhaps, ask more time to prepare than in England, but they do not lean more on their notes; and if they have less action, they do not create less interest. That interest is, indeed, not expressed as with us, by strong and audible signs, till ones' head aches. I witnessed, in all the meetings, but one burst of this kind, and that was severely put down by a rigid chairman. But if the speaker has a worthy theme, and if he is worthy of it, he shall find, in commending it to the judgment and the heart, that he is addressing himself to a people who can wait on his lips with intelligent smiles, and silent tears, and with what, after all, perhaps is his highest compliment, silence itself—deep and sublime—like the silence of heaven.”—pp. 52, 53.

The deputation now proceeded to Philadelphia, to attend the meetings of the General Assembly. Our opinion of the injurious tendency of church courts is not altered by the proceedings of the American assembly. It is obvious that *even there*, devotional feeling is chilled, and spirituality of mind is diminished, by the discussions and contentions into which such bodies are naturally plunged. We have not room for their own observations.* It is delightful to find that some of the Christian merchants in New York (to which city they returned from Philadelphia) are seeking, *as merchants*, the promotion of the missionary cause.

“On the Monday morning, we left home soon after five, to attend a merchants' prayer meeting, which was held weekly at six o'clock, and passed in rotation from house to house. On this occasion it was held at Mr Oliphant's, and it was the more interesting, as he and Mr Parker, the recently ordained missionary, were about to leave for China. Though he went as a merchant, he wished rather to advance religion than to secure gain. Two friends engaged in prayer; and then the

president, as the meeting was of a special character, invited us to offer remarks. Mr Matheson referred to what Mr Angus had sought to do in this country; but with little encouragement. I expressed a wish to know if they had defined objects before them in this friendly meeting. It was stated that they had, and they were understood, to be,—to advance personal piety; to intercede for their families; and to seek, *as merchants*, the promotion of the missionary cause.—pp. 82, 83.

Proceeding thence to Boston, they were immediately pressed into some very interesting services, having relation to home missionary operations. The Baptist meeting is described, to which allusion was made in Dr Matheson's speech, reported in our Number for May. They could not avoid visiting Plymouth rock, upon which so many associations are clustered in the minds of English nonconformists, as well as New England Christians. We extract part of an address delivered to them there.

“It is with heartfelt gratification, Rev. Sirs, that we welcome you to this hallowed spot, where our forefathers first planted their feet—a spot hallowed by their sufferings and tears, their pious labours and sleeping dust.

“We welcome you as descendants of the Puritans,—that noble race of men, who, during the sixteenth century, rose as benefactors of mankind, and in the midst of surrounding darkness, hung up, in mid heaven, the lamp of civil and religious freedom; thus kindling a light, which has been glowing ever since with a constantly increasing lustre, and which is destined to blaze on until its bright beams shall have illuminated every dark spot on earth.

“Descended from the Puritans ourselves, we delight to cherish their memory, and to extend our fraternal love to those of their posterity dwelling on the other side of the water.

“Our ancestors were *your* ancestors; your forefathers our forefathers; we therefore are brethren. As such, most cordially do we welcome you.

“As delegates from more than 1600 congregational churches in our father land, we welcome you. Contending as those

churches are for religious toleration, for the faith of our common ancestors, and for that form of church polity for which *they* so nobly struggled, we cannot but feel a deep interest in your welfare. We pray for, we rejoice in your prosperity; and we will strive to be co-workers in promoting essentially the same great objects. —pp. 95, 96.

Temperance Societies have done much for Plymouth.

“The Temperance cause here has wrought most beneficially. Three-fourths of the pauperism has been destroyed by it; and last year, where so much liquor was once used, not one person applied for a license to sell it. Many might still have been glad of the profits; but none was willing to incur the infamy, for such it would have been in this community.” —p. 97.

Canada and the “far-west” were now to engage the attention of our brethren. They both visited Canada: Dr Reed journeyed to the west alone. The second volume furnishes an interesting detail of the state of matters in that British colony, and also Dr Matheson’s observations in Pennsylvania during the absence of his companion. The “Gulf road” on the way to Canada appears to have struck them as presenting some beautiful scenery.

“At length the features began to heighten and concentrate, and indicated that something greater was to come. As we ran down an inclined plane, the scene continued to thicken and rise about us, till we found ourselves in the very crevice of the gulf, shut up from every thing beside, and with only room for our carriage and a small slow stream to make their way through the surrounding brushwood. This gulf is three miles through; it is composed of precipitous hills, running twice the height of those at Clifton; they are much closer and finer clothed. At one point especially it is most striking. The sluggish water gathers life and tumbles over a rocky slope on which you stand, with sweet gushing sounds. You occupy a dell into which the sun never shines. You look up on surrounding galleries of bold and beautiful hills, clothed all over with the bursting green foliage of spring,

and mingled with the dark hues and grand forms of the primitive pine. The sun has risen in all his effulgence on the upper world; and his vivid lights shoot across the picture, so as to cover its higher parts with all his brilliancy, and to leave you in a state of distance and darkness which is felt and visible. It is, as a scene, perfect of its kind. But I know not that it is now what it was then. As we began to ascend we found the hand of man busy in indiscriminate destruction.” —pp. 108, 109.

We have read many descriptions of the falls of Niagara, and *seen* something better than description, but in our apprehension, Dr Reed’s sketch is the most finished and striking that has fallen under our notice. We commend it to the attention of our readers, as calculated to convey a most vivid conception of that magnificent scene. It is too long for insertion, and mere extract would spoil it. American steam-boats upon American lakes, are very comfortable sort of things, and you are as well off in them, as when sailing along our own coasts, or upon our own rivers, but it would seem to be no trifle to try the stage coach and the roads to the west. We must not forget, however, that the whole of this territory has been only very recently occupied.

“Having rested here over the Sabbath, I arranged to leave by coach early in the morning for Columbus. We were to start, I was told, at three o’clock; I rose, therefore, at two. Soon after I had risen, the bar-agent came, to say that the coach was ready, and would start in ten minutes, as the rain had made the roads bad. This was rather an ominous as well as untimely intimation. But there was no remedy; so I made what haste I could in dressing, and went down to take my place. I had no sooner begun to enter the coach, than splash went my foot in mud and water. I exclaimed with surprise. “Soon be dry, Sir,” was the reply; while he withdrew the light, that I might not explore the cause of complaint. The fact was, that the vehicle, like the hotel and the steam-boat, was not water-tight, and the rain had found an entrance. There was,

indeed, in this coach, as in most others, a provision in the bottom, of holes, to let off both water and dirt; but here the dirt had become mud, and thickened about the orifices so as to prevent escape. I found I was the only passenger; the morning was damp and chilly; the state of the coach added to the sensation; and I eagerly looked about for some means of protection. I drew up the wooden windows; out of five small panes of glass in the sashes, three were broken. I endeavoured to secure the curtains; two of them had most of the ties broken, and flapped in one's face. There was no help in the coach; so I looked to myself. I made the best use I could of my garments, and put myself as snugly as I could in the corner of a stage meant to accommodate nine persons. My situation was just then not amongst the most cheerful. I could see nothing; every where I could feel the wind drawn in upon me; and as for sounds, I had the calls of the driver, the screeching of the wheels, and the song of the bull-frog, for my entertainment.

"But the worst of my solitary situation was to come. All that had been intimated about bad roads now came upon me. They were not only bad; they were intolerable: they were rather like a stony ditch than a road. The horses, on the first stages, could only walk most of the way; we were frequently in to the axle-tree, uncertain whether we should ever get out; and I had no sooner recovered from a terrible pluff on one side, than there came another in the opposite direction, and confounded all my efforts to preserve a steady sitting. I was literally thrown about like a ball. How gladly should I have kept fixed possession of that corner, which I at first occupied with some degree of dissatisfaction! Let me dismiss the subject of bad roads for this journey, by stating, in illustration, that, with an empty coach, and four horses, we were seven hours in going twenty-three miles; and that we were twenty-eight hours in getting to Columbus, a distance of 110 miles. Yet this line of conveyance was advertised as a 'splendid line, equal to any in the States.'—pp. 140—142.

It must not be supposed that it was so bad as this all the way to Cincinnati. There were many pieces of very good road: besides, the admirer of nature in her primitive forms of grandeur, is not left

without enjoyment, even on such paths.

"But the most interesting sight to me was the forest. It now appeared in all its pristine state and grandeur, tall, magnificent, boundless. I had been somewhat disappointed in not finding vegetation develop itself in larger forms in New England than with us; but there was no place for disappointment here. I shall fail, however, to give you the impression it makes on one. Did it arise from height, or figure, or grouping, it might readily be conveyed to you; but it arises chiefly from combination. You must see it in all its stages of growth, decay, dissolution, and regeneration; you must see it pressing on you and overshadowing you by its silent forms, and at other times spreading itself before you like a natural park; you must see that all the clearances made by the human hand bear no higher relation to it than does a mountain to the globe; you must travel in it in solitariness, hour after hour, and day after day, frequently gazing on it with solemn delight, and occasionally casting the eye round in search of some pause, some end, without finding any; before you can fully understand the impression. Men say there is nothing in America to give you the sense of antiquity; and they mean that as there are no works of art to produce this effect, there can be nothing else. You cannot think that I would depreciate what they mean to extol; but I hope you will sympathize with me, when I say that I have met with nothing among the most venerable forms of art, which impresses you so thoroughly with the idea of indefinite distance and endless continuity; of antiquity shrouded in all its mystery of solitude, illimitable and eternal."—pp. 145, 146.

There seems to be nothing like stand-still in this new territory.

"How long have you been here?" I said to my hostess, who stood by me fanning the dishes to keep off the flies. 'Only came last fall, Sir.' 'How old is this town?' 'Twenty-three months, Sir; then the first house was built.' There are now about 500 persons settled here; and there are three good hotels. There is something very striking in these rapid movements of life and civilization in the heart of the forest.—pp. 153, 154.

Dr Reed was at Cincinnati, the metropolis of the West, on the 4th

of July, and witnessed its celebration. We are quite of his opinion that "our true wisdom, in consulting the good of the people, lies, not in excluding their secular concerns and pleasures from religion, but in diffusing religion through the whole of them."

"As the service was to be at Dr Beecher's church, he was the chaplain for the occasion. I went with him to secure a good sitting; but declined going into the pulpit, or engaging in the exercise, for obvious reasons. The spectacle was singular for a place of worship. There were in the pulpit, the chaplain, the reader of the Declaration, in a fustian jacket, and the orator. On their right and left were seated the ensigns bearing the national colours; and beyond these were resting the flags of the several trades. The companies occupied a large portion of the area, and the band possessed the gallery. The church was quite full.

"A national air was played by the band. An ode was then sung by the choir, sustained by the instruments. Dr Beecher offered prayer. Then came the Declaration. It was read by a tradesman, who looked intelligent; but he read badly, and what was worse, rather bitterly; and in trying to give those terms which hit the Father Land, a hard and angry expression, he contorted his face so as to be very ridiculous. Another ode followed. Then the Oration. It was written; but freely delivered. It showed good parts, manly thinking, and was, on the whole, composed in good taste. There was a reference to the past; a tribute to our common fathers; a eulogy on the constitution; a warning on the danger of disunion, on the one hand, and consolidation on the other; and, finally, an apostrophe to La Fayette. It was national, but not prejudiced. Dr Beecher admitted that they seldom, on these occasions, had any thing so good. The ode, 'Glory to God on high,' &c., the music by Mozart, followed, and the exercises closed by a short prayer."—pp. 160, 161.

There is much force in the following observations; they ought to be impressed upon the heart of every American.

"There is one thing, however, that may justly claim the calm consideration of a

great and generous people. Now that half a century has passed away, is it necessary to the pleasures of this day to revive feelings in the children, which, if they were found in the parent, were to be excused only by the extremities to which they were pressed? Is it generous, now that they have achieved the victory, not to forgive the adversary? Is it manly, now that they have nothing to fear from Britain, to indulge in expressions of hate and vindictiveness, which are the proper language of fear? Would there be less patriotism because there was more charity? America should feel that her destinies are high and peculiar. She should scorn the patriotism which cherishes the love of one's own country by the hatred of all others. This would be to forgo her vocation; and to follow vicious examples, which have already filled the world with war and bloodshed. She should carry out her sympathy to all men, and become the resolved and noble advocate of universal freedom and universal peace. O, how would the birthday of her own liberties be hallowed and blessed if it were devoted with wisdom and ardour to such an issue."—pp. 162, 163.

Total ignorance of the state of American society has given rise to a vast deal of clamour and misrepresentation in regard to their domestic arrangements. Who has not heard of the impudence of American servants!

"Much has been said, and with some ill-nature, on the circumstance of the servants claiming to sit at the same table with the family. It should be observed, in the first place, that this is no more true of the principal towns and cities of America, where wealth and occupation have created distinctions of classes, than it is with ourselves; and that it should occur in the newly-settled and farming districts, where all are of one class, cannot be deemed remarkable, unless we unwisely judge of it through the prejudiced medium of our own conventional habits. If a young woman engages herself to help a tradesman's wife, she is the daughter of a man who lives on his own farm in the vicinity, and who is equal to the tradesman. The only difference is, the one has land, and the other ready money; and the girl seeks to obtain some money, either to improve her education or her dress, or, as she hopes perhaps, to prepare for her wedding. If

a youth engages to work at a farm, he is, most likely, the son of a neighbouring farmer, who has more children than the one who engages him, and he is equal with the family he enters, both in rank and in employment. Would it not be absurd, in such a state of society, when equality prevails in every other particular, to create, at the social board, an invidious and artificial distinction? We all remember the time when, with real distinctions between master and man, the servants on our farms claimed their place in the common hall, and at the common table; and we may well question whether the interests or happiness of either party have been advanced since the alteration."—pp. 166, 167.

• Dr Reed is utterly mistaken when he says the Ohio "is certainly the finest river of America." The St Lawrence has unquestionably the pre-eminence,—it has not its equal either in America or Europe. Our traveller visited Louisville, and passed through an interesting part of Kentucky, to Lexington its capital. Here a revival occurred six years since, of which we have an account. 500 professed converts joined the several evangelical churches, as the happy result. Of Kentucky, we have the following brief summary. It is a slave State, and not, therefore, favourably situated. Yet it is not such a moral wilderness *for want of an establishment!!* as some would have us suppose.

"The population of Kentucky is 709,000. There are about 100 Presbyterian congregations; about 300 Methodist clergymen, including local preachers; about fifty Catholic priests; about twelve Episcopalian; a few Shakers; and some other sects which, in numbers, however, are very insignificant. Besides these, the Baptists are very numerous. They are spoken of as having the largest numbers of any in this State; but it is exceedingly difficult to ascertain their strength; and it is yet more so to determine on the number of their pastors; for the office of minister, elder and deacon, are made to run into each other, so as to confound distinction."—pp. 195, 196.

We must hasten after our traveller into Virginia. His descrip-

tion of a negro congregation at Lexington in that State, is well worthy of attention. It is manifest that "essential inequality" is but a dream of slave-holders, and the detractors of the African race. Common sense, the details of history, and the affirmation of Scripture, are all against the hypothesis.

"Much has been said, and is still said, about the essential inequality of the races. That is a question which must be settled by experiment. Here the experiment was undoubtedly in favour of the blacks. In sense and in feeling, both in prayer and address, they were equal to the whites; and in free and pointed expression, much superior. Indeed, I know not that while I was in America, I listened to a peroration of an address that was superior to the one I have briefly noted to you."—pp. 221, 222.

Weyers Cave is an extraordinary spectacle. We do not recollect having seen any description of it previously. Dr Reed's is too long for insertion, although it will repay a careful perusal. He says in conclusion—

"It is, in my judgment, one of the great natural wonders of this New World; and for its eminence in its own class, deserves to be ranked with the natural bridge and Niagara, while it is far less known than either. Its dimensions, by the most direct course, are more than 1600 feet, and by the more winding paths, twice that length; and its objects are remarkable for their variety, formation, and beauty. In both respects it will, I think, compare, without injury to itself, with the celebrated grotto of Antiparos."—p. 234.

The natural bridge in this State has been often justly described as one of the wonders of the New World. We are presented with an exceedingly well drawn sketch of its various parts, which, as it occupies several pages, we cannot insert. A sacramental meeting was held some miles from Lexington, during Dr Reed's visit. The pastor had been settled since the year 1819. It had enjoyed a revival of the Lord's work. In 1831, 104 members

were added; in 1832, 40; and in 1833, 274. There are now about 600 members of the church affording credible evidence of vital piety. It is a country station. "They contributed," says Dr R. "1000 dollars last year to foreign religious objects. The pastor's salary is, I think, 800 dollars; and this my friend considers equal to 1800 in New York." Charlottesville, the seat of Jefferson's university, lay in Dr R.'s way back. He says regarding it:

"The religious character of this place is too remarkable to be unnoticed. It will be understood that the university was promoted chiefly by Jefferson, and on avowedly sceptical and infidel principles. This gave the character to the town. It had no religious means; and the evil was increased from time to time, by the settlement of such persons only as were at least indifferent to means which it did not supply. This was the state of things till twenty-five years since, when a lady was brought, by her husband's engagements at the university, to reside in the town. She was a person of piety, and of course lamented greatly the moral and spiritual condition of the people. What she lamented, she sought to remove. She determined to commence, in her own house, a Sabbath school, for the religious instruction of the young. She persevered through many difficulties, and found reward in her work. The influence of her benevolent exertions, as well as of her excellent character, touched her husband; and he learned to honour the religion he had thoughtlessly despised. Strengthened by his concurrence, she proposed that their dwelling should be opened once on the Sabbath for divine worship, that the people might have some opportunity of separating that day from their common time. The work of faith and love was crowned with success. Various ministers gave their services; and the people attended, listened, were impressed, and converted from worldliness and ungodliness. There are now, in this town, of about 1000 in population, four places of worship—Presbyterian, Episcopalian, Baptist, and Methodist. Upwards of 600 persons habitually attend them, and there are about 150 children in the Sabbath schools. The excel-

lent lady, who made the first movement in this change, still lives—a mother in Israel; and the contrast of the former with the present times, in the history of this community, must often supply her with pleasant and grateful recollections."—pp. 253—255.

But this State is cursed with slavery; and in its capital our brother was shocked at the classification of the negro with the goods and chattels at the disposal of an auctioneer. When will America wipe away this foul stain? This subject, however, is brought more fully before us in the second volume. We have a very graphic account of a camp meeting, at which Dr R. appears to have been useful. Our readers have already been made acquainted with this interesting fact.* To the revilers of American manners, we commend, with emphasis, the character and whole procedure of Deacon Norris, found by Dr R. in the woods of Virginia, not far from the camp ground. Baltimore was visited, and Philadelphia, where our esteemed brethren were restored to each other, and from whence they completed their journey together. Still, however, Dr Reed is the historian. Princeton, the Hudson, Albany and Troy, are brought successively before us. At this point, there was a short separation, and Dr Reed proceeded to Utica, &c. On his return to Albany, we have the following notice of the President of Union College.

"Most of the professors were absent, but I was introduced to the President, Dr Nott; a person known in Britain, chiefly as the inventor of the stove, which bears his name. He is known in his own country as having been one of her most able and efficient ministers, and as having contributed mainly to found the College over which he presides. He was free to converse on the subjects to which you led the way; but it was evident to me that his mind was filled with some engrossing care.

One successful invention, like a prize in the lottery, often leads to ruin. His success with the stove may have led to other speculations; till he may find himself oppressed with the weight of worldly care, from which he would, but cannot disburden himself."—p. 344.

We deprecate the introduction of such a judgment as this, or even its formation. Strangers are not entitled to speak thus of eminent men of whom they can know nothing except by casual intercourse. And it is a cause of regret that a member of a deputation sent forth on a mission of love, should have, in this instance, and perhaps in another or two, forgotten the command, "Judge not, that ye be not judged." The fact is, Dr Nott is very highly esteemed by the judicious and pious in the State of New York. He does not preach now, *because he is disabled by an affection in his throat*. His heart is, we have reason to believe, in the work of the Lord, and *mechanics* occupy only a subordinate place there.

The following fact is amusing, and exhibits just about all the value of the argument from the prepositions.

"Dr Welch is a Baptist; and one inconvenience in having the church over the room is, that he could not sink a baptistry in the floor. To meet this difficulty, a large oval tub, like a brewer's vat, is provided; it is placed on rollers and slides, and is drawn out from beneath the pulpit when it is wanted. It stands three or four

feet high; and must, therefore, expose the persons to be baptized. Apart from this inconvenience, I know of none other, except it be that it deprives the worthy and popular minister of one argument from scriptural expressions, on which his brethren have been accustomed to lay great stress. It can no longer be said, that they go down into the water, and come up out of the water; for the fact is, they reverse the order, and go up into the water, and come down from the water. How far this may affect the validity, is a question which must be left with the hypercritics to determine."—pp. 346, 347.

It would have delighted us could we have led our readers with the deputation to many interesting scenes in New England, and elsewhere. The revival at Northampton, in the place where Edwards once ministered, and in Amherst College, are worthy the solemn and devout attention of Christians in the Fatherland; and so are many other facts with which this volume is enriched. It presents, beyond all comparison, the best account of America that we have seen, and, with its successor, should be read by all who would form a correct judgment of the New World. We hope the next edition will receive some little corrections in style, which, amid much that is accurate and beautiful, exhibits now and then marks of haste in preparation. Could it not be thrown into two smaller volumes, moreover, and sold for twelve shillings? We fear its price will retard its circulation.

RELIGIOUS INTELLIGENCE.

FOREIGN.

• SIBERIA.

Extracts from a private Letter from the Missionaries, dated Khodon, 10th March 1835.

"Since I wrote the first part of this, we have had reason to hope that the Lord has been working among us. The fruit is, as we just, the decided conversion of the first Baptist female! You can guess how our hearts have been gladdened, and what

tears of gratitude have been shed over her! Oh then, help her and us by your prayers, that the good work begun may be carried on, that she may indeed become a lamb of the flock, be carried safely in her Saviour's arms, and be enabled to endure all the temptations from within and without, with which she may be beset. The girl alluded to, is one of the elder ones who attend our school; she is, I think, in her sixteenth year, and for many years has heard the gospel, but, till lately, without any other effect on her mind, than being at times al-

armed about her state and the consequences of idolatry, should all she heard of God and Christ be true. I forget, if in a former letter, I told you of a visit we made to a neighbouring temple during what is called here the *'white month'* when the Lamas have service every day. On the day we went, a large assembly of people were collected, with many Lamas; all however, appeared to enjoy going about, or sitting in groups talking idly, round the fires of the neighbouring tents, more than the worship of their gods. Only a few of the Lamas were in the temple when we entered. These were repeating prayers amazingly fast, with a great deal of mummering of which I have not time at present to give you a description: there were only a very few worshippers present. While we were wondering when all the absurdities of the heathen would come to an end, my attention was arrested by the girl (who is now, we trust, delivered from the dominion of Satan) coming into the temple; she walked slowly up between the ranks of Lamas, knocked her head on the seat of the chief Lama, paid her devotions to Shigamony, again knocked her head on the bundles of books which are placed near the goddess, and walked out! My heart almost burst to see such contempt thrown on the true God, by one who had heard so much of Him, and of Jesus Christ his Son. I could, however, do nothing but weep, and returned home with a heavily burdened heart; little knowing how soon our gracious heavenly Father was about to bring to himself this very girl, who seemed so determined to show us, that she would not have Christ for her Saviour. Only two nights before our visit to the temple, had our hopes been raised with regard to this girl, from some conversation she had with Sarah; but now, they were all dashed to the ground; and I was beginning to lose hope of good being done to any of our girls, who have long been hearing the gospel. I spoke to them, through Sarah, as seriously and solemnly as I could, but feared that my words were of little effect. Sarah, also, said much to them, and had them with her in her own room in the evenings. The first thing we heard of Demet (that is the name of the girl) which truly pleased us, was contained in a note to Sarah, from one of the young men who have asked for baptism, in which he said, "Demet is thinking much about God and Christ, she has left off wearing her *ockeinge*." This is a piece of red or yellow cloth, (their sacred colours) which is given by the Lamas, and is sup-

posed to keep off all evil or disease; her parents got it for her when a child, and suppose it has preserved her in life to the present day. The *ockeinge*, I may add, is worn over the shoulder, or rather across the back, being thrown over the one shoulder and fastened under the other arm. We had often spoken to Demet to leave it off, but she would not listen to us, and since I came here had got a new one.—The young man goes on to say, "she has been much beaten by her mother for doing this." I told Sarah it would be better not to take any notice of this note to the girl, till she told us herself. For this we had not to wait long, as she came to Sarah and told all the state of her mind very freely; she said she had long been struggling against conviction, but now she was sure that God was the only true God, and added, "I have endeavoured to pray to Him, and I think he has heard my prayers, I have taken Christ for my Saviour, and have left all my former dependances: my mother beats me for this, and forbids me to believe in Christ, but I think I would rather be killed than deny Him now. I was this morning among the hay praying, but there she found me, and beat me very much, but I was able to pray for her, for I know that God has power to bring the greatest persecutors to himself. When I will not put on my *ockeinge* she is angry, and puts it on herself, and says she will force me to wear it." Demet however has put it off as often as it was put on her. Sarah saw the poor girl severely beaten for this, and because she would not make thread on the *Sabbath day*, so that we have good proof of her sincerity. To one person who said to her, "Demet, do come back to your own religion, and we shall be your friends again, but if you choose the religion of Christ, we shall all forsake you; what is the use of these new notions? put on your *ockeinge*, and we shall be to you as before, we shall forget all this," she said, "No, I can never have any Saviour but Christ. God has commanded that we shall have no other god before Him, and when He has so commanded, how can I trust to a piece of cloth! no, I cannot; you, perhaps, do not know these things, but I do." Her mother took her from school, and did not allow her to come to worship for a time; but you will be glad to hear that owing to a conversation *Shagdar* had with the parents, they came to the resolution to allow their girl to do as she chose. The father said, "Well, I daresay she feels as I have often done when hearing the gospel, and perhaps her heart is

not so hard as mine; I shall be glad if she believe it, it may be good for her." This man comes regularly to our daily worship. He has been engaged for many years in doing work for Mr Stallybrass; his judgment is quite in favour of the truth, and we trust he may yet be made to feel its power. The mother is her greatest enemy, being much attached to her own gods. But oh! may not the conversion of her daughter prove a blessing even to her? As Demet has now her liberty she very gladly comes back to school, and is often with us in the evenings; through Sarah, I endeavour to instruct her more perfectly; but how much do I require to be taught myself! This I daily feel and know that I have much more than the *language* to acquire to render me an efficient help to the mission! Pray for me, my dear brother, that I may have grace and strength from above."

"Mr Swan required to go to Udinsk lately, on matters connected with the mission; he was absent a fortnight, during which time the usual services were conducted by *Shagdar*! he seems to speak feelingly to his countrymen, and I much enjoy being present, although I understand little of what he says; his addresses, from what the children tell me, are very simple, and well suited to his hearers. This morning we sung a hymn, John Stallybrass read the 10th chap. of John, *Shagdar* then read the ten commandments, and various other portions of Scripture, he then prayed, after which, he chose the 26, 27 and 28 verses of the chapter read to speak from; it was indeed very delightful to hear one, who, not a year before, had been as gross an idolater as any present, not only under the power of the religion of Christ himself, but doing all in his power to persuade those of his hearers, who are yet far off, to draw nigh and become partakers of the blessings of salvation; it seems, at times, very wonderful to me, that his mind is so strengthened to oppose the very things which formerly he advocated.—Assuredly it is the grace of God only that can enable the young convert from among the heathen, to stand his ground and continue steadfast in the faith of Christ, notwithstanding all the reasonings of his numerous friends; and which, to himself, must at one time have appeared conclusive. Let us pray, not only for the conversion of the heathen, but also, that those whose hearts have been already touched, may be made burning and shining lights in the midst of surrounding darkness."

Mr Swan writes,—"My recent journey

to Udinsk, obliged me to be a sabbath-day absent from home, and to make the best of it, I drove out a few verst from Udinsk to a group of tents pitched on the banks of the river. I was accompanied by 'Tekshi' with whose name you are perhaps already familiar, as one of the converts; we met several frank people in one of the tents, and entered into conversation on the subject of the true faith. They were blind idolaters of the Lamas, whose system they adhere to without understanding it, just because others do so, and this is the case with multitudes. I had brought a copy of the gospels with me, and requested Tekshi to read the 3d chap. of John. When he had finished, I waited a minute for any remarks that might be made. One man said, "this sounds to my ears as something good and true, but how can I remember it? it will be all gone before to-morrow; if some one were here who could every day read and interpret to us, we might learn Christ's doctrine." Tekshi observed, that it was not by having the book of God in our possession, nor by merely knowing its doctrines, we could be saved; but by believing and obeying the truth. This book shews the way of salvation, and if you wish to know what it teaches you had better read it for yourself, and people who often call here as they pass, and who can read, may peruse it for themselves." I then presented the man with the book, exhorting him to believe in the Saviour it reveals. "If you believe on him, you will be saved from your sins, but not by the worship of false gods; take the book and may God bless it to your soul." I gave also, to an interesting boy, son of the person in whose tent we were, a copy of 'John Knill's memoir,' it was received with marks of satisfaction; "you must read it to us," said his mother, "and it will help to prevent your forgetting your letters." This is a little specimen of our 'tent preaching,' but sometimes the people are silent and suspicious, and as unwilling to hear as to speak of any thing beyond the concerns of the day. Pray for the spirit of light and life to come down and turn the desolation around us into the order and beauty of the place where Jehovah delights to dwell. His grace is rich and free, and we live in hopes of seeing farther displays of it even here."

FRENCH CANADIAN MISSION.

It affords us unmingled pleasure to inform our readers, that a committee has been formed in Edinburgh, whose aim is to further the interests of this

important mission. We cannot do better than insert a few extracts from the circular, put forth by the Committee, including letters from Montreal. It may be premised that we happen to have independent evidence of the truth of the statements contained in the circular, derived from recent letters from that quarter. Captain Anderson, Portobello, and R. Haldane, Jun. Esq. Edinburgh, are the Secretaries, to whom, or to Waugh and Innes, subscriptions may be forwarded.

"Among the objects which, in various parts of the world, have attracted the benevolent attention of our countrymen, it seems surprising that the religious and moral state of the French Canadians has been entirely overlooked. Three quarters of a century have glided on, since the Province of Lower Canada became subject to Great Britain, and the population has increased from sixty thousand to half a million, its present amount, exclusive of some Indian Tribes, without one effort having been made to bestow upon them the inestimable benefits of Scriptural Christianity. One generation has succeeded another, and still they remain in the same state of degraded ignorance, and deplorable superstition. As a proof of their ignorance—of two recent Grand Juries taken, from amongst the wealthiest of the rural parishes, in the district of Montreal, only one person, in each list, was found capable of writing his name; and permission is granted by *Statute*, to the Trustees of schools, to affix crosses to their school Reports! As to their superstition,—during the late appalling ravages of Cholera, many thousand copies of a pamphlet were published and circulated by the priests, containing prayers and hymns addressed to the Virgin Mary and seventeen saints, whom they specified by name, as their deliverers from the afflicting pestilence! Even the British Protestants of Lower Canada, it is to be feared, are generally but little alive to the object in view, as numbers of their youth, of both sexes, seek their education in Nunneries, and other Roman Catholic seminaries. A few there are, however, who feel the importance of the matter in all its bearings, and are anxious to co-operate with their friends here with both their exertions and their money.

"Circumstances have recently combined to stimulate and encourage the exertions of the British public in behalf of this portion of our fellow subjects. While the

Legislature of Lower Canada has been laudably turning its attention to general education, the priests finding that they can no longer retard the progress of knowledge, have become assiduous in attempting to base it upon the dogmas of their creed. Nearly about the same moment, the Missionary Society of Lausanne sent out an accomplished clergyman, and two assistants, to labour amongst the Indian Tribes. Some pious and intelligent Protestants at once perceived the importance of directing their labours to the French Canadians, to whose circumstances and prejudices they are so well adapted by speaking their native language, to which, in its purity, the inhabitants of Lower Canada are strongly attached: while they might also address themselves to those Indian Tribes, who have settled in the lower province, speak the French language, and profess the same religious creed as their neighbours.

"The REVEREND HENRI OLIVIER, so well known to many in this country, and who is superintendant of the Canadian Mission, has accordingly stationed himself, in the mean time, at Montreal; and is now preaching to the Roman Catholics with acceptance and success.

"No more than from twenty to thirty pounds can be at present expected from Lower Canada by way of assistance: it will therefore depend upon the Christian public in Great Britain, whether this important work can proceed."

EXTRACTS TRANSLATED FROM THE
REV. HENRI OLIVIER.

Montreal, Lower Canada,
19th January, 1835.

"When the Lord shewed me that it was my duty to leave my native country, and to devote myself to his service in Canada, I offered myself to the Missionary Institution of Lausanne, stating that my object was to labour among the French, either in Upper or Lower Canada; for I at that time imagined that part of the population of the Upper Province spoke French. The Committee accepted my services, and decided that two others should accompany me; but with instructions to proceed as soon as possible to Upper Canada, to labour among the Indian Tribes. We left Switzerland together, after having been recommended to the favour and protection of God, and arrived at Montreal upon the 29th of October. During the following days, I met with the most intelligent English, Scotch, and American Christians; and they unanimously reprobated the idea of my companions pro-

ceeding to the Upper Province, where they would have to learn English and some Indian language before they could be of any use; whereas, by remaining in the midst of 500,000 Roman Catholics in the Lower Province, to whom no Messenger of Righteousness had yet declared the unsearchable riches of Christ, they could at once begin to declare the message of reconciliation. I wrote immediately to the Committee at Lausanne, informing them of the opinions of the Christians at Montreal, and to entreat in their name, that Lower Canada should be considered within the Society's operations. I have not, as yet, received their answer; but, whatever that may be, I bless God for the interest which has been excited in Edinburgh on behalf of this country, for even should the Society at Lausanne consent to my proposal, they will not have funds sufficient to send out, and maintain an adequate number of faithful men. You inquire what my views and plans are for making known the gospel of the Lord Jesus Christ in Lower Canada. I reply, that I desire, (if God permit me) to remain and labour in this country, and to do all that the Master of the harvest may call me to; I have not, as yet, formed any specific plan, and I wish clearly to discern the will of the Lord. The advice of the Christians here, which is also my own, is, that Colporteurs, and readers of the word of God, going from place to place, selling, reading, and explaining the Scriptures, would be of the greatest service in the country, where they could also establish schools, and thus have access to the parents through the medium of the children, while ministers should be employed in preaching the gospel in the towns, and in making occasional short excursions in the neighbourhood of their respective stations.

"You also inquire if more missionaries could find employment? and to that is naturally joined another question, 'Does Lower Canada appear an encouraging field for missionary labour?' I have not yet seen any country where superstition, ignorance, and attachment to Popery prevail to such an extent as here; nevertheless, I believe that her hour of mercy has arrived. Several things combine to encourage the pleasing conviction.

"What has excited Christians in Switzerland, England, and Scotland, to interest themselves about Lower Canada? What had led the churches in Montreal to unite in prayer for the arrival of missionaries, which had actually taken place be-

fore my arrival? if it was not, that the Lord intended that his light should there shine forth, that so some of the children of Adam should be brought to glory. But there are more than signs,—facts speak louder. The New Testament has been circulated in several places, and is read with pleasure. Some persons who cannot read it themselves, (which is the case with nine-tenths of the people,) love to hear it read. There is a great desire for schoolmasters, of whom there are very few, and even they are papists, and consequently unable to teach the children aright. I have met with some who read the Scriptures, and they inform me, that many others would do so, if they could. The priests in the country parts, have much less influence than those in the towns, and their lives being very simple, they impose less by external things. I may also add, that many persons are all but disgusted with the doctrines of Rome. I believe, therefore, that Lower Canada is a most promising field of labour, if it is cultivated by pious and zealous men, and who know how to trust in God, amid discouragements. I further think, that nothing could be more useful than to send more labourers.

"When the Lord shewed me last year that it was my duty to carry the message of reconciliation to Canada, I explained to the Committee at Lausanne, that my wish was to labour among the Canadian population, where French is spoken. Upon my arrival at Montreal, I was much surprised to find, that French was only spoken in the Lower Provinces, and that the mass of the people were Roman Catholics.

"The Christians who greeted my arrival represented the miserable condition of the inhabitants of Lower Canada, who have no means of learning the glad tidings of salvation which is in Jesus. They stated, that it appeared to them to be of the greatest importance, that my companions and myself should remain among the French Romanists. I was therefore induced to write in the names of all the Christians in Montreal, without reference to party distinctions, to the Committee at Lausanne, that they should consider Lower Canada as the particular field of labour. In the meantime, I have detained the other missionaries in Montreal, as I had been appointed director of the Mission.

"One of the two was almost immediately placed in charge of a school, where he had twenty-six pupils. Nor only did he appear to gain the confidence of the nu-

merous peasants by whom he was surrounded, but he had also many opportunities of selling the Scriptures to them, and of speaking to them about the gospel. Last Wednesday I received the answer of the Directors of the Society at Lausanne. They cannot comply with the wishes of the Christians of Montreal, but desire that their missionaries should proceed to the field of labour among the Indian tribes in the Upper Provinces, as the institution of their Society is for the heathen, and not for a people professedly Christians.

"One of my companions will, in consequence, proceed in a few days. The other is much perplexed as to the path of duty; upon the one side, he feels that as his school has succeeded, and that he is placed in a sphere of usefulness, it would be desirable that he should remain; but, on the other hand, he hesitates how to proceed, as he was sent out at the expense of that Society, by which he had been supported for some years. With respect to myself, if I had known last year that Lower Canada was exclusively Roman Catholic, I would not have offered my services to the Institution, and it is probable that I would never have come into this country. God has brought me here in a very remarkable way, and I conclude that it was his good pleasure that I should come; but you may easily understand what my present situation is—although decided to assist, by every means in my power, the work in Upper Canada, in directing the missionaries that have been, and still may be sent out by the Society at Lausanne, I cannot go there myself; God shews me that it is in Lower Canada that I ought to labour, and consequently to remain. I came here with my dear wife at the expense of the Society of Lausanne, and our conscience obliges us to repay the expense of the voyage as soon as possible, because while we remain in Lower Canada, it is money diverted from its legitimate source.

"Further, although we are resolved to take a few boarders, to be at the least possible expense to our brethren, we will require at least for the first year to be assisted by them. As to the passage-money, we will repay that to the Committee from the price of our furniture, sold before we left our native country. But for this year, as the gain arising from our boarders will not cover our household expenses, we are obliged to accept the brotherly assistance offered by our dear friends in Edinburgh. As to the sum that may be necessary, it

is very difficult to say the exact amount, only I can promise that it will be as little as possible, and certainly not exceed that of a missionary, travelling in France. A little addition will perhaps be necessary to enable me to make occasional excursions for the purpose of preaching in the neighbouring districts. I hope that after the first year, the gain arising from our boarders, and our private resources, will enable us to support ourselves without assistance.

"But, my dear brother, I have still another request to make. As the Lausanne Society renounces Lower Canada, no labourer will be sent out by that Committee; and, nevertheless, we have here 500,000 sinners, for whom no crumbs from the Master's table ever fell. O, my brother, I entreat of God, as he has already put it into your breasts to occupy this field of labour, that he will furnish you with ample means of accomplishing your desire. I cast my eyes alternately to you, who, I trust, will find money in Great Britain for the support of the mission, and to Switzerland, where I hope to find men ready prepared for the work. In my last letter I spoke to you respecting a young minister, who I believe you will find willing to labour in this country, but now I earnestly desire that you should find others also. Some should be Catechists, others Readers of the Scriptures, and others Colporteurs. I will write without delay to my friends at Geneva and Lausanne to see what Switzerland can do for Lower Canada. The heaviest expense will be the passage-money. I do not think that they can bear that, but they may perhaps send one or two labourers. Moreover the Lord is powerful to open up some new veins of gold or of silver. I will undertake with great pleasure the direction of such labourers as may be sent by you, dear brethren, or by any other Society. We have to struggle against the powers of darkness. The influence of the priests is frightful, and the poor people respect them as apostles; nevertheless the place is not impregnable, for "the Lord of Hosts is with us." He has already made manifest some little beginning of blessing, and he gives us great confidence in his goodness, and in the power of his arm, by which he will shew forth in this country the glorious Gospel of his Son Jesus Christ. Our prayer is, 'Lord, send many labourers into this great harvest.'"

Several most encouraging letters have been received from Christians in Canada,

respecting the operations of Mr Olivier. The following extract from a highly esteemed and well known individual is the most recent.

"MONTREAL, 7th March, 1835.

"I do think the Lord is gracious to this land, and that he is disposed to be more so: wherever the gospel is preached, there the people will go, and rejoice in it. Three Swiss Missionaries have been sent out by the Lausanne Society, the principal one, a Mr Olivier, is a very superior man, and the Lord has already blessed his ministry to three or four Romanists, though he has not been here more than three or four months."

DOMESTIC.

ORDINATION AT DENHOLM.

ON Wednesday, 3d June, Mr ROBERT WILSON was ordained to the pastoral office over the Congregational church at Denholm.

After the usual introductory services, Mr Alexander of Edinburgh preached from 1 Tim. i. 15. Mr Cullen of Leith asked the questions and offered up the ordination prayer. Mr Watson of Musselburgh gave the charge to the pastor from Jer. iii. 15., and Mr Dick addressed the church from 1 Thess. v. 12, 13. The chapel was crowded during the whole of the services by a very attentive audience. The religious exercises were very simple, scriptural, and solemn, and seemed to make a deep, and, we trust, a lasting impression. Mr Wilson's statements, especially, afforded much satisfaction to all the Christian friends who were present. This settlement gives another evidence, in addition to many others, of the valuable advantages afforded at the Theological Academy in Glasgow, and the judicious selection and care exercised by the Committee of management.

Mr Nicol of Jedburgh and Mr Bradley of Lilliesleaf, Secession ministers, and Mr Ramsay of the Relief, were present at the ordination, and afterwards expressed a brotherly interest in the young pastor, and their best wishes for the success of the new cause.

The church at Denholm has arisen out

of the exertions of Mr Dick, who has laboured in that district during the summer months for about ten years back, under the direction and support of a gentleman who has been long known in the religious world. It forms a very pleasing feature in the settlement of Mr Wilson, that it has been brought about not only by the wishes of the church at Denholm, but by the spontaneous desires and liberal offers of the inhabitants who are of other denominations, under a conviction of the benefit which a settled ministry would afford to the youthful and the infirm. The field of labour is a very interesting, and for itinerating, a very extensive and important one; and we trust that by the blessing of God there will be in due time a large increase.

RECOGNITION OF THE REV. JAMES DRUMMOND.

THE recognition of the Rev. JAMES DRUMMOND as co-pastor with the Rev. Thomas Williams over the church and congregation at Queen-street Meeting, Ratcliffe, took place on Wednesday the 20th ult. The Rev. Charles Hyatt, jun. commenced the services of the day by reading the Scriptures and by prayer. The introductory discourse was preached by the Rev. Henry Wilkes, of Edinburgh. The usual questions were asked by the Rev. John Arundel, and after satisfactory answers were given both by the senior tracon and the minister, Mr. Arundel implored the Divine blessing to rest upon the union thus publicly recognised. The charge was given to the pastor by the Rev. Dr Burder, and the Rev. Dr Henderson addressed the church and congregation. The concluding prayer was offered by the Rev. Thomas Williams, who for upwards of half a century has been pastor of this church.

Mr Drummond pursued his course of study for the ministry in the Glasgow Theological Academy, under the direction of Dr Wardlaw and Mr Ewing, and in the University of that city, and was connected for a season with the Congregational Union of Scotland. We rejoice to learn that he has entered, with every prospect of comfort and success, on an interesting and important sphere of labour in London.

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AUGUST, 1835.

ON THE SUFFICIENCY OF THE SCRIPTURES.

BY DR RUSSELL.

DIVINE revelation has been communicated to mankind in a gradual manner. It has run, like a salutary rivulet, through the antediluvian and the patriarchal ages; flowed in a broader stream under the Mosaic dispensation; and has come down to us enlarged and perfected by the ministry of Christ and his apostles. It will be transmitted without any farther enlargement to the latest posterity. Its influence is destined to continue increasing and extending, till "the knowledge of the Lord shall cover the earth, as the waters cover the sea." But the extension of the knowledge and influence of revelation, is quite a different thing from a continued enlargement of its contents. The fullness of divine communication in the sacred Scriptures, supersedes the necessity of further visions and private revelations. To maintain this, so far from being derogatory to God, is highly honourable to his wisdom and goodness. It also enhances the value of the Bible as the work of the Holy Spirit, by whose inspiration "the mystery hid from ages

and generations hath now been made manifest." "The law of the Lord is perfect, converting the soul," was the language of David.* And if, as to its substance, it was called perfect in his day, much more may it be called perfect now, when it has received the accession of the prophets and apostles. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."† And the word "which at the first began to be spoken by the Lord, hath been confirmed unto us by them who heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.‡" "God having provided some better thing for us, that they without us should not be made perfect."|| The Jewish dispensation was not a final one, but was introductory to what is often emphatically called "the everlasting covenant."§ The gradual development of the successive parts of a great plan, by no means

* Psalm xix. 7.

† Heb. i. 1, 2.

‡ Heb. ii. 3, 4.

|| Heb. xi. 40.

§ Heb. vii. 19. viii. 6—13. xiii. 20.

evinces any alteration of purpose on the part of the contriver, but on the contrary, affords evidence of his wisdom and forethought. It is not so much *change as progress* that we are called to mark, when we survey the different dispensations under which the church of God has been placed. The revelation of Heaven has always been in substance the same. Thus the light of the early dawn is of the same character with that of the meridian day. And the peculiar discoveries of Divine revelation are now exhibited more fully, and more clearly, than they were before, though their nature is unchanged. While the Scriptures were not completed, what was wanting was supplied by immediate revelation, but now that the Scriptures are completed, such communications are unnecessary. The apostle Peter accordingly, in the near prospect of his departure, exhorted his brethren to remember the words which were spoken before by the holy prophets, and the commandment issued by the apostles of the Lord and Saviour.* Thus, as the prophet Malachi, in the prospect of the close of his ministry, exhorted the Jews to remember the law of Moses, till the harbinger of the promised Messiah should appear; so the apostle Peter, in similar circumstances, calls on Christians to remember the Old and New Testament revelations, till the Saviour should appear the second time. And the last book of the New Testament closes with the following solemn warning, which demands the serious attention of all, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and

if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This conclusion is particularly suitable as the close of the New Testament, because it forms the end of that particular book which in a special manner exposes the fearful abominations of that antichristian system which arose from adding to and taking from the pure and perfect revelation of God. The Holy Spirit accordingly calls us to appeal in all cases "to the law and to the testimony," and to nothing else, because "if any speak not according to this word, it is because there is no light in them."† Timothy is exhorted by the Apostle to continue in the things which he had learned, and had been assured of, "knowing of whom he had learned them;" and knowing also that what had been taught by this inspired messenger of Christ was in fact just the filling up of the outline of sacred truth contained in the Old Testament Scriptures, which he had known from his childhood, and which was "able to make him wise unto salvation, through faith which is in Christ Jesus."‡ The Apostle accordingly, speaking of his commission, says that he was sent to *fulfil*, or, as the term properly means, to teach fully, or completely, the word of God, so as to leave out nothing necessary to the guidance and salvation of the church, in all the diversified circumstances incident to the present dispensation, till it give way to the heavenly glory.§ To the apostles at large, the Saviour promised to send his Holy Spirit, "to teach them all things, and to bring to their remembrance, what-

* 2 Peter iii. 1, 2. † Isaiah viii. 20. ‡ 2 Timothy iii. 14, 15. || πληρωσαι.
§ Col. i. 25.

soever he had said unto them." And he added, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."* The Comforter that should come to them, was to be the Spirit of Truth, as opposed to error. He was to teach them *all* things; to bring *all* things to their remembrance that Christ had said unto them; and was to guide them into *all* truth. Now, the truth into all which the Spirit was to lead them, must mean religious truth in particular, and not all truth absolutely. It was not to be their province, as apostles, to teach any other kind of truth, as, for instance, natural or philosophical truth. They were commissioned to teach *Christian* truth, or all *that* truth which is fitted to guide mankind into the way of peace, to save them from guilt and from sin, and to make them meet for the kingdom of heaven. The apostles knew something of this truth already, but they did not know it perfectly, and in many things they were mistaken. But now they were to be made acquainted with the whole of that religious truth which it was necessary for them to teach, or for men to know: and there can be no doubt that these important promises were perfectly fulfilled. It follows, then, that the apostles had a complete knowledge of all that God intended to reveal in the present world, for the salvation, the guidance, and the blessedness of men, and that the New Testament Scriptures, written by them as the inspired ambassadors of Christ, contain, in connection with the Old Testament Scriptures, a perfect and infallible account of the whole will of God, and of all that is necessary for us to know, believe and practise in religion. The apostolic of-

fice was designed, under the Holy Spirit, to supply the place of Christ's bodily presence to the church, so far as the revelation of the truth is concerned; and hence he said, "As my Father hath sent me, even so send I you."† But how could they have fulfilled the office of his representatives, if they had not been so abundantly supplied with his Spirit as to be qualified to complete that revelation of which Jesus is the author, as the Apostle, as well as the High Priest of our profession? In the Scriptures of truth, then, we may find satisfaction and certainty amid the discordant opinions and sentiments which prevail among weak and fallible men, and here we may repose with firm confidence, assured that we rest on that foundation which hath been laid by "the apostles and prophets, Jesus Christ himself being the chief corner-stone." No man, not even an angel from heaven, is to be regarded, who shall teach any thing different from the apostolic word.‡ So fully were the apostles to be instructed after the ascension of Christ, that he said to them, "In that day ye shall ask me nothing."|| The language of our Lord here means, "ye shall ask me no questions;"§ and the purport of it is, that while hitherto their ignorance had rendered it necessary that they should ask him many questions for their information, such should be the fulness of their illumination by his Spirit, that they should no longer need to ask him questions in order to a farther explanation of his words. Often had they betrayed, not only their ignorance, but also their prejudices, by the questions which they had put to him; but the time was coming when a flood of light should burst upon their minds;

* John xiv. 26. xvi. 13. † John xx. 21. ‡ Gal. i. 8, 9. || John xvi. 23.

§ ΕΠΕΙ ΟΥΚ ΕΓΝΩΤΗΣΤΕ ΟΥΔΕΝ.

when their prejudices should give way, and when, with firm and unhesitating steps they should unfold the mysteries hid from ages and generations, and walk in the light of the glory of God. May it not now be said, in the fullest sense, that the word of God is a lamp unto our feet and a light unto our path?

We are distinctly told that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."* The Scriptures are profitable for doctrine, inasmuch as they contain all that it is necessary we should know in order to salvation. We are there taught the guilt and depravity of our natural condition, the purity, extent, and demands of the Divine law; the utter impossibility of being saved by any efforts of our own; the love of God in providing a Saviour; the perfection and all-sufficiency of the atonement of Christ; the harmonious union of Divine justice and mercy in the plan of redemption; the unfettered freeness of the calls and invitations of the gospel; the provision that is made for the honourable bestowment of the Holy Spirit; the necessity of a radical change of mind in order to our being received into the kingdom of God; the blessedness of believers in Christ as the children of God, and heirs of an incorruptible inheritance beyond death and the grave; and the gracious design of Divine Providence, as connected with the world to come.

The Scriptures are profitable for reproof, or for conviction of errors.† By teaching us the truth, they shew us what we are to reject: what is contrary to this rule, is false; what

is beyond it is superfluous; and what is short of it is defective. The Scriptures serve to expose practical, as well as doctrinal errors. They abound with maxims for the government of the heart and the life, and consequently condemn all such errors as are opposed to those maxims, and to whatever may serve to illustrate them.

They are profitable for correction, inasmuch as they contain such commandments and prohibitions; such promises and denunciations; such encouragements and warnings, as are sufficient to guide us in the way to eternal life, and to fit us for the places and relations which we are called to fill while on our earthly pilgrimage.

In a word, they are profitable for instruction in righteousness, inasmuch as they instruct us in all that relates to God, to our neighbour, and to ourselves. The morality which they enjoin, is not like the cold calculating morality of the world; it has a life and a soul in it, for it combines motives with precepts; it interests the heart as well as the understanding; and it displays itself in the warm exercise of the affections, while it directs them to their appropriate objects. In particular, the Scriptures are fitted to cherish those principles which may be called the characteristic graces of Christianity. By the doctrines of the cross, in their various bearings and implications, they cherish deep contrition for sin; an affecting sense of its inherent baseness and malignity; the abhorrence of repeating that which brought the Redeemer to the dust of death; gratitude and love to God who spared not his own Son; devotedness to the Saviour who loved us, and gave himself for us; an entire and prostrate submission of the heart to this humbling me-

* 2 Tim. iii. 16, 17.

† προς ἐλεγχον.

thod of salvation; and the yielding of the whole man as a thank-offering unto God, under a sense of his wondrous and manifold mercy. These are some, but not all, of the gracious dispositions which are learned at the foot of the expiatory cross, and which exhibit its influential tendencies on the heart, character, and deportment. But such is the depravity of the heart of man, that let the truth be ever so clearly stated, he will not embrace it. And it is the work of the Holy Spirit, so to shine in the heart as to give the knowledge of the glory of God in the face of Jesus Christ. By a holy and a powerful influence he touches the springs of volition, and without interfering with our freedom of agency, he persuasively inclines the will, and secures a complete change of choice, under the influence of an enlightened judgment. While truth is poured into the mind, he produces a kind of spiritual taste, by which the import and heavenly glory of divine things come to be appreciated, and the will is brought to a cheerful compliance with the mind of Christ. ~~By~~ This influence accompanies the word of God, and so operates on our natural faculties by its means, that we cannot distinguish between the operations of the Holy Spirit, and those of our own minds. Since the Scriptures, as we have seen, contain all that God sees it meet to reveal, his Spirit teaches and influences now, not by revealing new truths, but by leading to the knowledge of what is already revealed in the word. He opens the understanding to understand the Scriptures. When, in answer to his prayer, the eyes of the Psalmist were opened, he saw the wonders which were already in the law of God. To suppose that there is a necessity for revealing any new

truth or duty, is a reflection upon the Spirit who dictated the Scriptures, and amounts to saying that the Saviour's promise, that *his apostles* should be guided into *all* truth, has not been fulfilled. Since that promise was given for the sake of the church, it was virtually a promise to his church that the messengers thus instructed should fulfil their commission to unfold fully, or completely, the whole counsel of God. If, then, the promise of Christ has not failed, the Scriptures as completed by those inspired men must contain all that God sees it fit to reveal until the last trumpet shall sound. "The sword of the Spirit is the word of God." By this he converts sinners to the faith of Christ, and instructs, guides, edifies, comforts, and sanctifies them to the end. Christians are said to be "born of the Spirit," as the agent, and of the incorruptible seed of the word, as the instrument employed by him.* Of the self-moved gracious will of God they are begotten "by the word of truth."† It is by faith that the heart is purified.‡ And the work of sanctification is effected by the truth ||

It was maintained by the early writers belonging to the Society of Friends, that the Scriptures, though of divine origin, are not the primary, but only a secondary rule of faith and manners. They placed the immediate suggestions of the Spirit above the word, and taught that the Spirit himself is the primary rule. Now, there can be no doubt that the Holy Spirit, considered in himself, is superior to the Scriptures, and that it is his agency which gives them efficiency; but it does not follow from this that they are not an adequate, and the primary rule of faith and manners. The fair inference is the direct

* John iii. 5.; 1 Pet. i. 23. † James i. 18. ‡ Acts xv. 9. || John xviii. 17.

converse of this, for *his greatness secures the adequacy of the rule he gives, and his wisdom the fitness of the instrument he employs.* Though we were to grant, for the sake of argument, that immediate suggestions are now afforded by the Spirit, such communications could at most be only on a level with the communications recorded in the Bible. The fact that what was once doubtless immediately imparted, is now recorded in the Bible, while the supposed communications now made are not written at all, cannot make the latter superior to the former. To argue, as has been done, that the Spirit must be superior to the word, is, as thus used, to employ an arrant sophism, or a mere blind; for the question is, can one communication of the Spirit, considered simply as such, be infinitely, or at all superior to another communication of the same Spirit. The attested communications of the Spirit in the Scriptures must be our rule. By this test every principle, feeling, and action, must be tried.* The influence of the Spirit forms us by the rule, but is not the rule itself. To speak otherwise, is to confound the rule of sacred action, with the cause of it. That which is a rule must be a thing perceived, or that may be perceived by us, but the Holy Spirit is not himself seen, but only the effects of his secret influence. To say that any thing done contrary to Scripture is a delusion, and yet to maintain that revelations are not to be tried by Scripture, is most grossly inconsistent. The Scriptures are the revelation of God to us as much as though they were immediately suggested to our minds. And can it be believed that any whisper to our minds can be so attested to be from God as the Bible has been? In preferring the Scriptures, then, to

what may be imagined to be the secret communications of God, we wisely prefer what is certain, to what at best is dubious; nay, to what certain parts of the discipline even of the Society of Friends assume to be doubtful. And when we consider the extreme of credulity to which the human imagination may be, and has been, carried, even in regard to the things of this life, how easily persons of a certain temperament may persuade themselves that they feel what they wish to feel; how much internal feelings are apt to be produced, or to fluctuate, according to the state of the nervous system, the state of the animal spirits, the liveliness or the dulness of the fancy, and the strength or weakness of the judgment, to which we might add the possible influence of evil spirits; we have great reason to bless God that, instead of referring us for matters so momentous to internal impressions, he refers us to a plain rule, and a rule independent of the fluctuations which we may experience either in mind or in body.

There is room enough for the work of the Holy Spirit without expecting from Him the discovery of new truths. His agency is employed to enable us to see what is already in the Scriptures, but which was hid from us through the influence of the evil principles that are seated in our hearts. Taught by him, we are made to see the import and excellence of divine things, we are enabled to discern the connexion between one truth and another, and we are excited to "cry after wisdom, and to dig for her as for hidden treasure." And while we thus search for wisdom in the exercise of fervent and believing prayer, and with a meek and humble disposition of heart, passage after passage is explained, for the elucida-

* 1 John iv. 1.; Gal. i. 8, 9.; Psalm xvii. 4.

tion of one passage will often throw light upon many more. When we reflect on the manner in which it has pleased God to construct revelation, we must see how much his object was to unite our researches with simple dependance on his Spirit. The truths of Scripture are not taught systematically: they are introduced, as it were, incidentally, and as particular occasions required. Doctrines are intermixed with matters of a practical, and an experimental character, without that formality which commonly occurs in productions of human science. There is none of that caution observed which is generally found in controversial writings. Divine truths lie scattered without any farther arrangement than what naturally arose out of the subjects of discourse on which they are introduced. There is great wisdom and goodness seen in this method. The truths of the Bible are as it were compounded into food for the nourishment of the soul. They are introduced, not as naked or abstract propositions, but as intimately connected with faith and repentance; with love and obedience; with gratitude and humility; in a word, with all the graces of the Christian character, and with all the privileges and duties of the believer. In order, therefore, to the full knowledge of any one truth, it is necessary to examine many portions of the word of God, to compare Scripture with Scripture, and to view the subject in all its manifold and various lights. On certain subjects there may for a time, in consequence of this, be a degree of darkness and indecision, but this will operate as a stimulus in quickening diligence and attention, and be the means of deepening our conviction of the need of divine teaching. And it is one part of his work to lead us so to perceive the har-

mony of the various parts of revelation, as that instead of appearing cold and barren, as they are apt to do when disjoined from their proper place, they shall present themselves with all the vivid associations, the practical references, and the cheering freshness, which accompany them as they stand in the word of God.

It may be said that circumstances are always changing, and that therefore fresh communications are required. But let it be remembered, that the Bible is declared to be profitable "for conviction of errors." And as it has a prospective view, being the word of Him who knows the end from the beginning, it is only necessary that the Spirit who dictated that word should, as new errors arise, or new circumstances occur, direct the attention of Christians, both teachers and taught, to those particular truths, and those particular views of truth, which stand opposed to such errors, and which meet the circumstances of the parties at the time. What in fact are the errors called modern, but different modifications of the very errors which appeared of old, and against which inspired men were called to contend? At all events, there is that variety and fulness in the Bible, that the very statement of the proper truths will put down error. It may be farther objected, that whatever may be true as to *doctrines*, yet the path of duty in particular cases of practice is not easily ascertained. It is true that there are many things respecting which there are no explicit directions to be found in Scripture. But it is obvious, that it would have been quite unsuitable to have minutely specified every modification of human wickedness, and to have distinguished all the details of moral evil, which, in different countries, and ages and circumstances,

might appear in the world. It is sufficient that such general principles are laid down, such general directions given, and such particular examples exhibited, as that no honest inquirer can be greatly, or long, at a loss to understand what is the duty of his place. The Scriptures strike at the *root*. Their great object is to implant and cherish right principles, and to eradicate those which are evil. It is the habit of human legislators to multiply statutes and prohibitions, because its ordinances strike only at the branches. But the statutes of God aim at the most secret principles of the human heart. The statutes of men may be multiplied to the utmost extent, and yet be imperfect; while the few and simple commandments of Heaven comprehend all the diversified forms of evil which in any circumstances can be developed in human character.

Nor should we look to direct precept alone, for the word of God addresses itself to spiritual faculties. In the light of its principles, its history has the force of precept; its prophetic warnings become counsel; and its most profound doctrines convey rich lessons of practical instruction. Christians are addressed as governed by holy tempers and dispositions, arising from divine illumination in the knowledge of the gospel of Christ. These, when in any measure of strength, give rise to a sensibility which makes the different qualities of actions to be instantly perceived and felt. And in the practical duties of religion the decision of persons under the government of those sanctified tempers, is far more to be regarded than all the plausible argument, and nice distinctions of character adduced by those who are destitute of such dispositions. There are men who have come, by a continued course

of transgression, not only to be indifferent to the morality of their actions in practice, but speculatively to confound the distinctions between right and wrong; and on the other hand, there are Christians, who, by growing in grace, have their sense of the beauty of moral excellence so improved, that their minds are shocked and outraged at the very appearance of even the smallest deviation from the path of righteousness. All the children of God are led by his Spirit, not by immediate revelations, but by their minds enlightened in the knowledge of his statutes and commandments. For this gracious instruction the Psalmist often prays in the 119th Psalm. The Spirit of God may employ particular providences to call attention to certain parts of his will as revealed in his word, but that will as exhibited in the Bible is our guide. He imparts singleness of heart, and thus removes the prejudices and evil principles which darken the intellectual vision. The heart attuned to a just sense of divine things assists the understanding in discerning what is proper to be done in the varied and ever varying circumstances in which we may be placed.

Need we wonder then, that Jesus should treat his people not as servants merely but as friends? He addresses us in such language as this: "Be not conformed to this world." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." And to minds alive to his claims, and assimilated to his spirit, these and such like injunctions, when connected with the maxims, the precepts, and examples of Scripture, are sufficiently explicit in regard to the particular line of duty in the circumstances in question. Shall we then insist on a specific order circumstantially

minute in every case? Does not conscience tell us, that it is not to the want of rules, but to the evil likings and dislikings of the heart, that we must trace our difficulties in the ways of obedience? What love would dictate under the guidance of proper principles has all the force of a law, and in cases where love, without particular precepts or instructions, cannot dictate what is required, the want will be found supplied by the explicit commands, examples, or warnings of the Bible.

The great thing wanted is singleness of heart. The path of obedience is in the just, or the honest-hearted, like the "shining light, which shineth more and more unto the perfect day." When in singleness of heart we take what appears to be the path of present duty, the next step is made clear, so that one act of conscientious obedience leads

to another.—For example, Christians who are associated in churches formed on the apostolic model, find it comparatively easy to understand the nature, the duties, and the advantages of church-fellowship. The practising of scriptural order throws great light on the apostolic epistles, and enables the members of such churches to understand at once what the members of communities not so constituted are apt to look upon as quite unintelligible.

In a word, let the Scriptures be studied in a humble and a teachable spirit; let providence be studied in a devout frame of mind; and let fervent and believing prayer be offered up for the grace of the Divine Spirit, and then shall we find that God is faithful to his word, and will guide us with his counsel here, and afterward receive us to his heavenly glory.

ARCHDEACON GLOVER'S LETTER TO THE DEAN OF NORWICH, ON THE PRESENT POSITION OF THE ESTABLISHED CHURCH.

Although the following letter has been published in England, we presume that few of our readers have had an opportunity of seeing it. It is long, but by the help of small type, we compress it within a space which, if we mistake not, our friends will deem well occupied. We do not, of course, agree with every sentiment it contains.

"MY DEAR SIR,—I am obliged by your kind attention in making known to me your purpose of holding a meeting of the clergy, within the precincts of your cathedral, on the subject of "the present crisis so momentous to the Church," and for "couching an address to his Majesty, beseeching him to take it under his especial care," and I am further obliged by having a copy of that address forwarded to me by your directions, and which I have carefully perused. As to my own co-operation, which you have done me the honour to solicit, as "of one holding so high a station in the church," I must beg leave, with every becoming submission, not only to decline it, but to urge upon your consideration, in return, the following reasons why I have thought fit to do so. In the first place, I look upon those warm professions of loyalty and duty with which your address opens, when uselessly and

fearlessly made, as I think they are in the case before me, as among the most cruel snares by which any monarch, and especially the constitutional monarch of these realms, can be attempted to be beguiled. They are peculiarly, in my view, ill-timed and *mischievous*, when coupled with that object at which your address so directly aims, and in which you have invited me to join. For if they are meant either to imply a want of such virtues on the part of those who may decline to unite with you, or any superiority of claim to them on your own, such an implication is unfair, and as far as I believe, groundless; but if they are meant to be the means of urging on his Majesty to measures still more decided than those which he has already adopted, then I must not only question the wisdom of such counsellors, but most devoutly pray that their end may not be answered. For, Sir, let me ask you whether

his Majesty has not already done and risked for you all that a king of Great Britain can safely, and more than many good friends to monarchy think he should prudently or constitutionally have done, under the existing feelings and circumstances of the country over which he rules? Has he not dismissed a ministry, without letting them even meet the Parliament, and called to power, in their place, those very individuals whose measures you so much eulogize, and whom you would gladly see again restored? Has he not dissolved also, at their instance, the great council of the nation, and what has been the result? The council that succeeded has been not less firm in determination than that which went before it; the government thus constructed has, after the shortest tenure ever known in English history, been driven from the helm, and his Majesty left to the sole alternative of calling back to power, those whom he had, under the baneful influence of such suggestions as your address conveys, so hastily and so recently banished from his presence? Is not this enough? Would you have your king humiliated still further? And are you not aware that the next step, if your advice should be adopted, will be a fearful collision of the Crown and of the Commons—such a collision as has lost one monarch his head upon a scaffold, and may go far to endanger the safety of another.

“But, Sir, let us now see what is really the object for which all this grand struggle is to be made. It is true that you express, and no doubt feel, the most grave and serious alarms for the Church of England; but the real question is—not whether you and many others may feel them—but how far such alarms are reasonable and well-grounded? I also feel alarms, and of the most serious nature, but yet not of the same kind as yours. It is very possible, my dear Sir, that you, and those who are ready to act with you on this occasion, may be more sensitively alive to a certain sort of danger, and, even unconsciously, more prone to confound the temporalities of a Church Establishment with its spiritual influence and usefulness, than I am; because it is possible that the spirit of reform, or innovation, as you would probably prefer it to be called, which is now abroad, may leave my poor archdeaconry unmolested, whilst it did not scruple to disturb the “*Anni cum dignitate*” of some of our richly endowed deaneries.

But, my dear Sir, I am under very little

apprehension even for your safety, and none whatever for my own, if the spirit of agitation which is now abroad, and I care not under what name, shall not hasten on the crisis here, as it has done in Ireland. It is from the State that our Church revenues, *as Protestants*, were derived. It is under the sanction and by the protection of the State that they are continued to us, and the same authority has a full right to see that those endowments answer the intent for which they were conferred. It has an unquestioned right to regulate them as the change of times and circumstances may require, for if not, all the title we derive from the reformation is worth nothing beyond what we derive from the statute of limitations. But I have full confidence in its justice, and am ready to bow with submission to the wisdom of its decrees. It will not and cannot oppose the will and voice of those for whom it legislates, and that will and that voice will be with us so long as we are careful to deserve it.

“The Church of Ireland is an entirely different and isolated question. It is so widely separated from the Church of England both in character and usefulness, that it is idle to represent them, except for the purposes of party, as linked together, or to make the safety of the one depend on maintaining the corruption and abuses of the other. The Established Church of Christian faith and discipline is not only acceptable, but dear, to the affections of the great majority of her people. No churches are here seen without a responsible minister, no minister without a flock to feed. We may have sinecures and pluralities which call for remedy, we may have accumulations of wealth which might be usefully distributed in less unequal portions, but we have none of such a nature as those to which the measure that so much alarms you can be needfully applied. The Established Church of Ireland is an anomaly to which the whole Christian world supplies no parallel; unions of eight or ten or even more parishes, consolidated, to make up one rich living, that living without either church or manse, or Protestant congregation, its incumbent enjoying, through a tithe agent, its large emoluments, and those emoluments wrung from a population who never behold the face of their minister, or hear from his lips one word of exhortation. In every other part of his dominions his Majesty accepts and acknowledges as the established faith that form of worship which is most agreeable to the consciences of the great majority of his sub-

jects. He accepts and acknowledges Presbyterianism in Scotland and Catholicism in Canada, and exercises the greatest caution in interfering with even the debasing and cruel superstitions of the Mahometan or Hindoo in India. But in Ireland we are not content to force upon her an establishment which is the hereditary aversion of six-sevenths of her inhabitants, but we persevere in presenting this establishment to her view under the most forbidding and repulsive form.

"If conversion be our object, can any means more unlikely be adopted—can any project be marked by a more signal failure? Has not the present system been preserved long enough to answer every purpose of experiment? It has gone on for about three hundred years, and that wretched country, so far from becoming more Protestant, or more reconciled to their yoke of spiritual bondage, has gone on in one unvaried course of discontent, rebellion and bloodshed, a burden instead of benefit to Great Britain, and that gospel which should have been the harbinger of peace, has been used as the source and watchword of the most savage barbarities, and the most relentless discord. If this experiment of controlling the conscience by brute force, or over-awing it by a splendid and gorgeous hierarchy, although in support of truth, could be justified by any testimony of its utility, it might then be some reason why we should not abandon it as hopeless. But the very contrary, not to say that what I have urged already, is the notorious and admitted fact, and why then invite me to co-operate in urging on this course still further? But you will perhaps say that you quarrel only with the principle, first making the emoluments of the Church dependent upon the performance of and commensurate with the duties for which you will not deny them to have been originally designed as the befitting recompense. And to this part of the principle I do not wonder that the Deans and Chapters of Cathedrals should be peculiarly hostile. Most of the spiritual duties that once belonged to them, exist only in our monastic records, and the wise plan of Cranmer, as a substitute for those duties, never was fulfilled. But their temporalities have come down unimpaired, and may it not be questioned whether, as these now constitute the largest portion of their official care, they may not sometimes influence their opinions on any question of Ecclesiastical Reforms—whether even the rambling of the clouds at a distance may

not sometimes be mistaken for a storm destined to burst upon their heads? But that the labouring Clergy, the best pillars of the Establishment, should unite in their apprehensions is not so obviously reasonable. No blow is aimed at them. Every proposed step of alteration is in their favour. But what can be a shorter or more simple mode of dealing with an idle and non-resident clergyman, than to tell him plainly 'you must faithfully labour in your vineyard or the grapes will not be yours.' Is not this the mode in which you deal with every department in society, and is it not found to be the best and most effective stimulus to exertion? You very properly tell the poor man that if he refuses to labour, neither shall he eat. But as things now stand in many parts of Ireland, is there not a direct interest in keeping these sinecures above-mentioned as they are?—Is there not a direct premium upon the non-performance of duty? Can any system be devised more likely not only to obstruct the propagation of the Protestant faith, but even to destroy it where it is now existing, than to enable a clergyman, by getting rid of his flock, if he has one, or by taking care not to assemble one, if he have it not, to allow him to enjoy his benefice as a sinecure, free from any care and responsibility, and without even setting his foot in the country in which it lies? It reminds me of the anecdote of being once invited, when at Oxford, to accompany a clergyman to the evening prayers at Carfax, when, upon entering the reading desk, he found only himself, the clerk, and his friend assembled, upon which he very significantly nodded to me to make the best of my way out, as there would be no congregation. He took care to follow me with all haste, and upon meeting a poor woman in the church-yard, he said, 'My good woman you may go home, you are too late this time.' It suited his indolence and convenience to make it so, and it equally suits the indolence and convenience of many an Irish incumbent to have no church or congregation. But, my dear Sir, let us now proceed to that other portion of the abstract principle, which forms so prominent a feature in your address, and which I find, at the late Conservative dinner in St Andrew's-hall, described by one individual as 'disgusting,' by another as 'irreligious,' and by a third as 'impious;' I mean the application of the surplus revenues of the Irish Church, after satisfying every claim of Protestant service, to the purposes of general education, and therefore, 'per

saltum,' to purposes not strictly and exclusively Protestant. Now, my dear Sir, may not all this be at once met, first by saying that this principle, which it is now convenient to set up as a shibboleth of party, has been recognized and acted on without alarm or murmur for many years, and even by those who now make it the subject of agitation? Parliament has for a long series of years, and under Tory governments voted protestant money for Catholic and Presbyterian purposes, for Ireland and for Scotland, without that religious outcry which is now attempted to be raised. It is well known that Mr Pitt's plan for Catholic Emancipation embraced a maintenance for the Catholic Priesthood, and I have good reason for believing that the Duke of Wellington and Sir Robert Peel would not have objected to this arrangement being part of their plan also, when they passed their bill, if the jealousy of the Irish priesthood had not at once rejected it. And they were right in their purpose. But secondly, by reminding you that there is in it nothing which upon more mature consideration you will not find to be truly Protestant both in character and in purpose—you will not tell me that to instruct the ignorant, and reclaim the wanderer, to turn men from darkness unto light, and from the power of Satan unto God,* is not purely and directly a principle of Protestant duty? You will not tell me that it is Protestant to pretend to pity the darkness of a poor erring brother, and yet oppose ourselves to any measure which would hold up a light to guide him; to mourn over his spiritual bondage, and then debar him from access to that liberty in which we walk ourselves. And lastly, you will not tell me it is Protestant, before you deal out your charity to a poor beggar, to examine him in the thirty-nine articles of religion, and yet if I presume to relieve him without this, may I not be possibly found guilty at your tribunal, of having applied the revenues of the Church, as the source of my emolument, to purposes not exclusively Protestant? I well remember the outcry raised against the Lancasterian Schools when first introduced amongst us. The downfall of the Church was then as loudly prophesied as it is now. The notion of sinking religious differences in one broad and comprehensive scheme of education, was by some said to be

the sure road to infidelity, by others to sectarianism, and by a large body, both of laity and clergy, but especially the latter, to be totally destructive of the Protestant faith as taught in the Church of England. But none of these terrible denunciations have been verified. Thousands of poor children have found in these seminaries a rapid and safe increase of knowledge, and then returned to their parents, and to that religious path in which they would in all human probability have walked, if trained under teachers of their own respective communions. But, Sir, let me further ask, is this boon, harmless as to evil, and probably subservient to good, more than we ought, as *Protestants*, to extend to the posterity of those from whose ancestors these very revenues in question were wrested, and to whom they had for so many centuries previously belonged? Is it not enough for us to enjoy that great mass of temporalities which will yet remain, and all that can be usefully employed, without grudging that little and scanty dole which is here proposed to be dealt out to them. Shall we "eat the fat and drink the sweet," but forget the other portion of the prophet's counsel, to "send our portions to them for whom nothing is prepared?" Shall we proudly and contentedly sit down beneath our own vine and our own fig-tree, and revel in the luxuries of prosperity, and forbid these papal dogs even to taste the crumbs that fall from their master's table? No, Sir, whatever may become of the principle you oppose, the principle you set up against it is both monstrous and impracticable. It savours neither of a truly protestant nor of a Christian spirit, and would, if carried out to its full extent, reduce society to a chaos and make every man his neighbour's enemy. The bulwark of our Sion cannot be defended thus. The faith of our primitive founders was not moulded in such a cast. If our Church do fall, it will fall not from a spirit of kindly concession in things just and reasonable 'towards them that are without,' but from that spirit which will listen to no suggestions of charity, and admit no reparations to be needful for their edifice, till they find it tumbling about their ears."

I am yours truly,

GEORGE GLOVER."

ON THE DISTINCTION BETWEEN COMMON AND SPECIAL GRACE.—No. II.

OUR readers have been informed what we understand to be the generally received doctrine in regard to this department of divine influence. We have now to proceed with a reply to the questions: What support does this doctrine derive from Scripture? Is the distinction to be found there? and we shall confine ourselves in the present paper to this branch of the argument.

Two classes of texts are usually adduced in support of the doctrine, viz. those that are supposed directly to state it, and those which represent apostates from the truth as having been the subjects of the Spirit's work. We must examine each of these classes.

I. Those texts that are supposed directly to state the doctrine are as follows: Gen. vi. 3. Isa. lxiii. 10. Zech. vii. 12. Acts vii. 51. Eph. iv. 30. 1 Thess. v. 19.

"My Spirit shall not always strive with man," is the first in this enumeration. It will be conducive to a clear apprehension of the import of this threatening, to examine the New Testament account of the transactions with which it was connected. The writer of the Epistle to the Hebrews, adverting to them, says, "By faith Noah, being warned of God, (*i. e.* having received a revelation* from God,) of things not seen as yet, being moved with fear, (*i. e.* a holy and reverential fear,†) prepared an ark to the saving of his house, by which he condemned the world."‡ The patriarch is designated by the apostle Peter, "a preacher of righteousness."|| He also, in his first Epistle, adverting to Christ as "quickened by the Spirit," observes, "By the which (*viz.* by the which Spirit) he went and preached unto the spirits in prison,

which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water."§ A comparison of these passages appears to us to exhibit the following case. The wickedness of the antediluvians was offensive in a high degree to the Most High: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."¶ Resolved to vindicate the honour of His holy government, the Lord revealed to Noah, "*by the Spirit,*" his intention to destroy mankind from the face of the earth, unless they repented and returned to Him. The patriarch was commissioned to preach to them "righteousness," or the doctrine of justification by faith in an atonement, divinely appointed and provided. The commission thus given, included in this as in other subsequent instances, the gift of inspiration, under the enlightening impulses of which it was fulfilled. This was done in two ways.—The preacher, as the designation imports, unquestionably made *oral proclamation* of the important truths with which he was furnished from on high; and then *his conduct* in building the ark in obedience to the Divine command, proved him to be under the influence of a "reverential fear" of God, and a full persuasion of the truth of what he declared, and thus emphatically "condemned the" careless "world." The ungodly hearers of Noah resisted the truth, and with an infatuation which, alas! has many a parallel, persisted in daring the Divine vengeance. The conse-

* *κηρυγματις θεις.*

‡ Heb. xi. 7. || 2 Peter ii. 5.

† *εὐλαβηθεις.*

§ 1 Peter iii. 19, 20. ¶ Gen. vi. 5.

quence was, they perished; and in the days of the apostle Peter, who writes of them, they were disembodied spirits in prison—in safe* keeping—reserved for “the revelation of the righteous judgment of God. It is obvious that to them the charge might be applied. “O sinner, thou hast destroyed thyself;” for the Holy Spirit inspired Noah to preach Christ to them, according to the Apostle’s statement, “whereby he went and preached to the spirits in prison;” and that “preacher of righteousness” actually unfolded to them the way of salvation by sovereign grace, through an atonement.

In what way, then, did the Spirit strive with them? Obviously in the *attestatory* department of his operations. His inspiration of Noah was a testimony to the Messiah,—the truths which the preacher declared concerning both the threatened judgments, and salvation by an expiatory sacrifice, were *from the Spirit*,—those truths were directly opposed to the wishes, expectations and propensities of the depraved hearts, and hence a struggle was created and maintained for a season;—during 120 years the divine forbearance was manifested alike in withholding destruction, and affording the means as well as the opportunity of repentance, until at length the angel of vengeance having lingered long, arrived to execute the purpose of a righteous God,—Noah and his family were secured in the ark, the declarations of the truth were discontinued, which terminated the strivings of the Spirit,—and in the midst of overwhelming desolations, the wretched and obstinate despisers of the divine authority perished. There is nothing in all this, nor

is there one word used either in the narrative or the explanatory passages, rendering it needful to suppose the action of the internally exerted operations of the Holy Spirit. It is a simple case of resisting the truth, and is similar to many that occur in the present day. Men have the Spirit’s testimony concerning Christ in the Scriptures of truth, but they either refuse to give it their attention, or struggle against its influence. In this sense they may be said to resist the Holy Spirit, and He may be truly said to strive with them, but this obviously involves no internal operations. It is a strife between his holy word, and their fears, desires, and consciences,—a strife which ceases whenever the truth is removed. Thus it terminated with the antediluvians, and left them to their self-wrought destruction. If this be the true exposition of the passage, it does not support the doctrine in favour of which it is so frequently urged..

The three passages next in order in the above enumeration must be explained on the same principle. The first of these, Isaiah lxiii. 10, refers to the conduct of Israel under Moses. The mercies of God towards them are described in the preceding context, and the remark immediately follows; “But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.” Moses was their inspired leader. The laws he promulgated were the laws of the Spirit; the injunctions he laid upon them were the truths of the Spirit.—Against these they “rebelled,” and in condescension to our limited minds they are represented as “vexing” their author.—Again the same people are accused in similar terms by the prophet

Zechariah at the command of Jehovah. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of Hosts." The meaning here is obvious; the phrase put into italics satisfactorily explains it. They resisted "the words" the Spirit spake by the prophets, which was the attestatory department of his work, and which does not necessarily include internal operations. Equally plain, we think, is the import of Stephen's most just and caustic appeal to the consciences of his maddened and inexorable judges:—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them who shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it" Acts vii. 51-53. The direct allusion of the magnanimous proto-martyr, to the violent death of the prophets, and to the proclamation of the law, seems fully to explain the accusation "ye do always resist the Holy Ghost." The resistance was manifestly against these external operations of that Divine agent.—Should the exposition of these passages prove unsatisfactory to any opponent, as we take the negative side of the question, the *onus probandi* that there is a reference in them to internally exerted influence super-added to the word of truth, lies upon him; nor can the doctrine be derived from them, until such proof has been furnished.

The last two texts above enum-

erated may be summarily disposed of. They both refer exclusively to Christians, and can have no bearing, therefore, on the present subject. The direction "Grieve not the Holy Spirit of God," was addressed to the Ephesian believers, who are said, in immediate connection with the injunction, to be "*sealed thereby unto the day of redemption*," and who are represented as "blessed with all spiritual blessings in heavenly places in Christ." The admonition "Quench not the Spirit" was addressed "to the church of the Thessalonians," of whom the Apostle speaks in the highest terms of commendation.*

Our Lord's promise, recorded John xvi. 8-11., has been supposed to imply the doctrine of common grace. The conviction of the world, it is imagined, includes operations upon minds and hearts, some of whom are not finally saved. It is admitted that the term "world," is frequently employed to denominate all men, and is also often expressive of the unregenerate portion of our race, in contradistinction from the regenerate; but such an admission does not appear to us to facilitate the exposition of this promise; and if it does not, what does the passage prove in regard to the subject before us? The Spirit does not certainly convince the whole of mankind; this is not pretended. Nor does he convince the unregenerate portion in opposition to the regenerate. If such be the case, no argument can be deduced in favour of common grace, from the use of the term "world." We submit that an examination of the passage in its connexion with the context, and with the commentary furnished by the accomplishment of the promise, recorded in the Acts of the Apostles, will bring out the following result. The Holy Spirit, by

* See the 1st chap. of 1st Epis.

the demonstration of his power on the day of Pentecost, convinced a large multitude concerning sin, and especially of the sin contracted by rejecting Christ* ;—those who were “pricked in their hearts,” doubtless were so, by the internally exerted influence of the Holy Spirit, but they “gladly received the word” and were saved. If any others were convinced of sin to any extent, the fact may be accounted for by the striking attestation given to the claims of Christ by the Holy Spirit. For it must not be forgotten that qualms of conscience, and alarms because of perceived danger, are compatible with love of sin, and may be produced by such attestations without any of that melting of heart arising from clear and awakening views of the intrinsic evil of sin, which it is the special province of the Holy Spirit, in the applicatory department of his work, to impart and cherish. If the former state of mind were produced in the surrounding multitude, so that they were persuaded of the fact that they or the resident Jews had done wrong in crucifying Christ, and that the miraculous gifts came from God, while at the same time they had none of those compunctions of soul which have their origin alone in distinct perceptions of the real evil of sin, and if this state of mind may be called, as we think it may, conviction of or concerning sin ; then, unless there were express statements to the contrary, we find no difficulty in ascribing the whole to the external agency of the divine Spirit. There appears no necessity for supposing any further cause, when we have supposed *what is perfectly sufficient to account for the effects*. Whatever amount of the latter state of mind was produced, we devoutly ascribe to the

internal agency of the Holy Spirit ; but ere this can be adduced in support of the doctrine of common grace, it must be proved that some *thus* convinced were *not* converted ;—that some who had meltings of heart, because of the intrinsic evil of sin did not after all receive the gospel. “But does not the existence of these meltings, presuppose the reception of the gospel ? Are there any other means of producing them than believing views of a Saviour’s love obtained at the foot of the cross ? The other parts of the promise do not change the aspect of the case. In convincing the world of “righteousness,” whether we understand it to imply the perfection of our Lord’s obedience to death, or rather his innocence, and the justice of his cause, the Holy Spirit gave proofs in the miraculous powers conferred on the apostles that were irresistible with an impartial mind. They formed the visible sanction of Heaven to whatever was done and taught by our Redeemer ; and declared that in removing him hence, God had taken him to his own right hand. So also was divine judgment on the enemies of the Son of God exemplified in the punishment of an ungodly and unbelieving nation, and in the defence of the truth ; indicating, moreover, that sentence of destruction is passed against “the prince of this world,” and that his dominion in the world will be destroyed. All this falls under the external and attestatory portion of the Divine Spirit’s work.

Before dismissing this branch of the Scripture testimony, it may be proper briefly to advert to a class of passages in which Jehovah is represented as *giving up* a people or individuals. In the 81st Psalm he is said to have “given up” Israel “to their own hearts lust.”† Elsewhere

* See Acts ii. 37.

† Psalm lxxxi. 12.

we have the following: "Ephraim is joined to his idols, *let him alone.*"* "Then God turned, and *gave them* (Israel) *up* to worship the host of heaven."† "God also *gave them* (the heathen) *up* to uncleanness," &c.‡ "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."|| And lastly, "He that is unjust, let him be unjust still, and he who is filthy, let him be filthy still."§

Upon these and similar passages, we remark,

1st, That most of these judicial acts of Jehovah are represented as having reference to a whole nation, and therefore cannot refer, we conceive, to a withdrawal of the *internal operations* of the Divine Spirit. This department of his work concerns *individuals* only, not *nations* as such.

2d, The accomplishment of the threatenings implied in the above passages, so far as it is a matter of history, was confined to the withdrawal of various moral and other means, none of which necessarily included these operations of the Spirit. In the case of the children of Israel, they were carried as captives to a strange land, far from the advantages of the Lord's sanctuary; or left in their own land, they were given up to their own ways unmolested by faithful messengers from God. So far as this has any connection with the work of the Spirit, it belongs to the attestatory department. Of the two

passages last mentioned, the former has no relation whatever to our subject; and the latter refers, we apprehend, to the state of the soul at death.

But it may be asked,—are there no instances of *individuals* being given up of God during life, entirely to their own heart's lusts; so that, as in the case of Jerusalem, the things that belong to their peace are hid from their eyes? In reply, we express our hesitation either to affirm or deny that there are or have been such cases; but were the affirmative admitted, it would not necessarily imply the previous internal operation of the Holy Spirit. There may be either the removal of moral means, or with their continuance, a justly merited determination that *even they* shall produce no beneficial moral effect. The fact in such cases probably is, that the incorrigible sinner has so thoroughly hardened his heart by continued impenitence and incessant trifling with the truth, that ultimately according to the known laws of mind the moral power of the truth to produce impression is effectually and forever counteracted.

II. It now devolves upon us to consider those passages that represent apostates from the truth, as having been the subjects of the Spirit's work.

Two or three texts, and several facts recorded in Scripture, demand our attention under this particular. We are anxious to admit at the outset, that many difficulties beset this department of the inquiry; but in or-

* Hosea iv. 17. This passage although frequently adduced as an illustration of divine rejection does not in point of fact refer to it at all. The preceding context adverts to the debasement of Israel, and warns Judah against imitation. "Though thou, Israel, play the harlot, yet let not Judah offend." And in the above text the principle is adopted that "evil communications corrupt good manners;" inasmuch as "Ephraim was joined to idols," it were wise in Judah to "let him alone," lest he also should be contaminated with idolatry.

† Acts vii. 42. ‡ Romans i. 24. || 2 Thess. ii. 11, 12. § Rev. xxii. 11.

der to avoid encumbering the discussion with a variety of questions which the passages originate, and which would lead us into an unwieldy digression, we confine ourselves exclusively to their bearing on the subject before us. The texts are as follows:—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and *were made partakers of the Holy Ghost*, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."* "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and *hath done despite unto the Spirit of grace*?"† Another will be found 2 Peter ii. 20—22.

Two aspects of these passages are connected with the work of the Spirit, and demand our attention. First, That which expressly represents apostates, as having been "*made partakers of the Holy Ghost*," and having "*done despite to the Spirit of grace*." Now it is generally agreed by the best writers, that reference is made here to the miraculous gifts of the Holy Spirit, of which many of the primitive Christians were made partakers, either at their baptism, or by the laying on of the apostles' hands afterwards. In addition to this, however, it is at the same time the opinion of most commentators, that the internal operations of the Spirit

are included in the allusion,—and this is the point at issue. We are unable to see the propriety of the latter supposition, which appears indeed much to increase the difficulties connected with the other parts of the passages. The fact is unquestionable, that miraculous gifts were vouchsafed to the early professors of Christianity in great abundance. Often an entire company received them on their reception of the apostles' message.‡ That such gifts were not always accompanied with the saving influences of the Spirit, is manifest. Probably the false teachers in the church at Corinth possessed them, and hence the abuses of them which crept in among the members there. It is likely, also, that some of the false teachers adverted to in the second chapter of Peter's second Epistle, and whose apostasy is mentioned in the passage above noted, were *in this sense* partakers of the Holy Ghost. Simon Magus seems to have received the gifts of the Holy Spirit with the multitude who professed their faith in the gospel, when Peter and John went down to Samaria.|| And yet his blasphemous offer immediately thereafter—an offer which had respect to the power of communicating spiritual gifts to others—convinced the apostles that "he was in the gall of bitterness and the bonds of iniquity." But still more conclusive is the evidence of the fact contained in our Lord's solemn warning recorded by Matthew. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."—"Many will say to me in that day, Lord, Lord, *have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful*

* Heb. vi. 4—6.

† Heb. x. 28, 29.

‡ Acts x. 44—47.

|| See the whole narrative, Acts viii. 9—24.

works? And then will I profess unto them, I never knew you: depart from me, ye workers of iniquity." If these gifts were bestowed on the finally unregenerate—if they who shall be condemned by a righteous Judge at the last day as workers of iniquity, were made partakers of the Holy Ghost in this sense, wherein consists the propriety of supposing any thing more meant in the texts under consideration? This interpretation is sufficient to account for the phraseology, and to exhaust its *obvious* meaning; nor is there any thing in the context that requires the hypothesis of other influences having been exerted.

But *secondly*, there is another view presented by these passages, which gives rise to the query, Do they not represent apostates as having been actually enlightened, renewed, and sanctified,—processes which all who hold scriptural sentiments agree in ascribing to the Holy Spirit? There is an *a priori* objection to this interpretation, in the Scripture doctrine of election and final perseverance, that might be urged; but rather let the two following observations be weighed in reply.

1. There is much reason to doubt whether any of the expressions employed necessarily denote the renewal and sanctification of the parties. The mind may be, and indeed is, enlightened by the declaration of truth, however it may be received; new ideas are formed, whatever may be their ultimate influence. We shall have an opportunity of seeing more fully in the next branch of the inquiry, that a man may "*taste* of the good word of God, and the powers of the world to come," without being converted, or without being the subject of any other portion of the Spirit's work than that which is external. Some

difficulty may be felt with the phrase, "hath counted the blood of the covenant wherewith *he was sanctified*, an unholy thing." But is not "the Son of God" who is represented as "trodden under foot" in the immediately preceding clause, the *actual* as well as the proximate antecedent? This is certainly worthy of inquiry. The idea would then be that the Son of God was sanctified by the blood of the covenant. Now as "to sanctify" often means "to set apart for a special purpose"—"to consecrate," is not the idea consonant with several passages,* and does it not contain an important truth, viz. that our blessed Lord was consecrated, or set apart, for the full accomplishment of his mediatorial work by his own blood—the blood of the everlasting covenant? Should these observations fail to prove satisfactory, yet we observe,

2. That Christians are spoken of and addressed in Scripture rather according to what they profess, and what they appear in the eyes of their fellow-believers, than according to the infallible estimate concerning them of the Omniscient God. This was strictly necessary in a revelation from the Supreme Governor, vouchsafed to the human subjects of his moral administration. To have mentioned names instead of features of character, and thus to have unfolded secret purposes and ultimate destinies, would have been incompatible with the nature of the Divine government in this world. These apostates once professed the truth, and *appeared* to possess the character of genuine Christians; they are hence spoken of as such, and their apostasy from the faith is described accordingly. Had they been *really* what they *professed* to be, they would certainly have been subjects of the internal work of the

* See Heb. ii. 9—11. xiii. 20.

Spirit ;—it were therefore proper to speak of them as such, although their ultimate conduct demonstrated the hollowness of their profession and the non-reality of the supposed work.

Adopting the foregoing interpretation of the above passages, we may perceive peculiar appropriateness in the sentiment—“*they have done despite to the Spirit of grace.*” This is admirably stated by Dr Owen in his commentary on the passage.—“The works which he then wrought, were eminent and evident effects of divine power ; and to ascribe such works unto another cause, is to do despite unto Him. By all His works, and in the whole dispensation of Him, he gave testimony to Christ in the gospel. And what greater despite and wrong could be done unto Him, than to question His truth, and the veracity of His testimony? If lying to the Holy Ghost is sin so great, what is it to make the Holy Ghost a liar? Herein did such persons do him despite ; for notwithstanding the public testimony He gave in, with, and by the preaching of the gospel, they rejected it as a fable, in despising His person and authority.”

The above observations facilitate the disposal of the *facts* recorded in Scripture. Balaam who “loved the wages of unrighteousness,” and Caiaphas the sanguinary high priest, are merely exemplifications of the fact that the Spirit, for wise and holy reasons, has seen meet to inspire wicked men on specific important occasions. No part of their history, nor that of Judas Iscariot, can be made to justify the notion, that these men were the subjects of the Spirit’s internal work, in the sense continually before us. Our conclusion regarding Saul, king of Is-

rael, is essentially the same. When he prophesied,* the matter assumed the same character as in the case of Balaam and Caiaphas. But this was not all the influence exerted on the king : we are informed that Saul was by the Spirit of the Lord “turned into another man”†—that, the Spirit of the Lord came upon him on several occasions,‡ —and that ultimately the Spirit of the Lord departed from him.|| Allusion was made in our former article to those influences of the Spirit which are not directly connected with the scheme of mercy, and by which individuals have been fitted for particular stations. Here is an example of such operation. In the same sense as the Spirit came upon Othniel, fitting him to judge Israel,—upon Gideon, Jephtha and others, fitting them for the same office,—so he came upon Saul, turned him into another man,—that is, gave him such talents and attainments as fitted him rather for a ruler than for an ordinary agriculturist, and at different times granted him that special courage and wisdom which the exigencies, of the case might require. It was not until the Lord had announced to Samuel his rejection of Saul *from reigning over Israel*, that “the Spirit departed from him.”§ And we find him thenceforward miserably disqualified for his exalted station. The king certainly “did despite to the Spirit of grace,” by rejecting His testimony concerning the Messiah and the way of salvation, or rather by *resisting* it to his ruin ; but that was a matter of a strictly individual character, and had no relation to his office. The *departure of the Spirit* above mentioned, has no reference, we apprehend, to a withdrawalment of such operations.

* 1 Samuel x. 6—10.

|| Chap. xvi. 14.

† Chap. x. 6, 9.

‡ Chap. xi. 6. et al.

§ 1 Sam. xvi. compare verses 1st and 14th.

Indeed his access to the means of grace and ordinances of religion seems to have been continued, and he ought unquestionably to have embraced the offers of mercy through the expected Messiah, to the salvation of his soul. His refusal or neglect, even subsequently to the period of such withdrawal, was an act, or rather a series of acts, mo-

rally suicidal, and justify the charge of self-destruction.

Having thus endeavoured to ascertain what countenance the ordinary doctrine has in Scripture, we shall in our next article examine the phenomena for which it is supposed necessary to account.

H. W.

CHRIST, THE PRINCE OF PEACE.

(Extracted and Translated from a Sermon by Professor Tholuck of Halle.

—"Prince of Peace," this is the name assigned to him in prophecy. "Peace on earth" was published by the angels at his birth;—"Prince of Peace" he was called by ancient seers; and "Peace!" will be the cry that shall burst forth, when, on the day of completion, it is said, "Behold I make all things new!" There are many among you, my hearers, who have lived through the misery and the storms, and the tearful days which accompanied that war by which God aroused us from our spiritual torpor;—what were your feelings when, after so long a season of disturbance, the word was given, and a thousand tongues repeated it, 'It is peace!' Oh, this is but a feeble representation of the feelings of the soul when, after all the restlessness of years without God, it is brought to know Christ, and can say, 'Now, I have peace!' And yet even this joy is itself but a feeble representation of that which shall be felt when through the whole redeemed world, the cry shall be heard, 'It is peace!' I fear lest many among you are so accustomed to war, as to have some misgiving regarding the possibility of such a peace. To think of a human heart which no longer strives

against God, and no longer contends with itself, all whose thoughts tend to the ONE, and all whose wishes find their fulfilment there;—of a family where each member esteems the other better than himself in love, and each chooses what is accordant with the general desire;—of a State, where alike over those that rule and those that obey, the King of Kings maintains his power, and over all the intercourse of men the blessedness of mutual beneficence presides in love,—of a world which is one body in the bond of affection, and which is guided and impelled by one spirit, the spirit of Christ Jesus:—how feel you respecting such a description as this? Alas! it appears to you as only a beautiful but empty piece of idealism. Oh! ye poor! it is told of many of those who, during the sufferings of the late war, had grown from children to youths, and from youths to men, without ever seeing any other life than such as one as a time of war presents, that they could form no conception to themselves of the possibility of a life of peace: these unhappy men resembled you. Believe me, war and strife belong not to the essential constitution of man; and I know it—(though to some among

you it may appear foolishness to believe what the Christian church believes respecting the Prince of Peace, by whom all strife is to be put an end to—I know it, that through all your bosoms there passes a gentle aspiration after some such consummation, and your spirits are ready to exclaim, ‘Oh that it were indeed true!’ And shall he then, who hath implanted in your soul this desire, give you nothing with which to satisfy it? Lo! here

is a prophecy respecting a Saviour of the world, planted in thy very breast, and this thou canst not resist though thou shouldst close thine ear against all the prophetic declarations of the Old Testament. Venture, then, venture to believe that he who hath given you a desire after a certain good—a desire which spreads itself over the whole visible world, will also give you that by which it is to be satisfied!

THE SOCIETY OF FRIENDS.

TENDENCIES OF THE DOCTRINE OF IMMEDIATE REVELATION.

THE Society of Friends believe that during the entire progress of the Christian dispensation, similar revelations from on high may be expected *immediately* from the Holy Spirit, as were enjoyed by patriarchs and prophets under the former covenant, and by apostles and some others in the earlier history of the new economy. The language of their writers is frequently ambiguous, so that it is not easy to detect the precise view they adopt;—probably they imagine “the word of knowledge” and “the word of wisdom” mentioned by the apostle Paul in his epistle to the Corinthians,*—also the “revelations”† alluded to in the same letter, did not cease in primitive times, but are now enjoyed by the portion of the church to which they belong. Yet if so, it appears strange that they are destitute of the other attendant gifts!—“the gifts of healing,”—“the working of miracles,”—“divers kinds of tongues,”—and “prophecy.” Besides, what do they make of the command in this same letter—“let your women keep silence in the churches: for it is not

permitted unto them to speak?”‡ If the gifts or any portion of them are enjoyed, surely the injunction associated with them ought to be obeyed. It may be they do not insist much on the gifts of the primitive church, but take a more comprehensive view of the matter. A writer of very high esteem in the Society, and who, until his adoption of more evangelical sentiments, was much applauded by many of its members,—after alluding to the examples of immediate revelation in the patriarchal ages, during the legal dispensation, and also in primitive times, proceeds thus: “I take it therefore for granted, that immediate revelation, and the perceptible influences of the Holy Spirit, were enjoyed from the earliest periods of human society to the introduction of the gospel dispensation; and that at *this* important era, it was more eminently experienced, than at any previous time. The first enquiry, then, will be, whether this favour is *continued* to the church or not. The Society of Friends believe that it is; and they think they are supported in this

* 1st Epis. xii. 8.

† Chap. xiv. 6. 26. 30.

‡ Chap. xiv. 34.

belief by the testimony of Scripture, as well as by individual experience.*

Instead of attempting a formal refutation of this error by adducing "the testimony of Scripture" to its own sufficiency and perfection, and exposing the utter futility of all evidence derived from individual experience in this matter, because of the *imperceptible* nature of divine influence on the human mind, except by its effects,—an attempt which would not be very difficult of accomplishment,—we prefer confining our brief remarks to some of the natural tendencies of this doctrine.

I. It tends to general ignorance of the revealed will of God.

The practice of holding *silent meetings* arises naturally out of this sentiment. The assembly profess to be waiting some *rush* of the streams of divine influence upon all their minds, or they anticipate a special communication from on high to one or other of their number, who will make it known to all. They do not read the word of God publicly in their worship, for this would be to depend on "*the letter*," and neglect the superior teaching of "*the Spirit*." Sometimes, however, one rises and addresses his brethren. If he be one of those who hold high quaker views, (and they only maintain the doctrine whose tendencies we are consider-

ing,) he of course professes to speak from the immediate dictates of the Spirit of God. But what sort of teaching could be expected from such a one? Separating the teaching of the Spirit from the written word, he naturally desires to say something striking and new—something that will produce excitement, both in himself while uttering, and in his auditory while hearing. This is to speak with "*the power*," and is presumed to be "*true ministry*." He does not take up his Bible and attempt to expound the word of God; this would be a descent from his high eminence, to what was sober and common place. Hence rhapsody takes the place of sound instruction, or else moral precepts are inculcated apart from those animating motives with which they are ever connected in the word of God. Our readers shall have a specimen of this teaching. We extract from two of their sermons.†

"My friends, I have been made very sensible, by silent waiting at this time, that we are called out of darkness into the marvellous light of Christ, while my mind hath been given to sympathize with many that are in darkness in no small degree. * * * Now, Friends, you, some of you have been endeavouring to reconcile light and darkness, and my spirit is pressed with a sense of it. What is the language of holy writ? "Light hath no communion with darkness, nor Christ with Belial." In vain, therefore, do any of the children of men seek for peace, for true rest unto

* "The Doctrines of Friends. By Elisha Bates, North America," pp. 171, 172. This volume was published before Mr Bates' views became, as they now are, decidedly evangelical, and it was republished at Leeds in 1829, with the approbation of a large number of Friends. The editors in England observe—"The estimation in which the work is held by the Society, has been sufficiently evinced by a prompt demand for an edition amounting to upwards of *Seven Thousand Six Hundred copies*; notwithstanding several smaller editions had been previously printed and issued in this country."

The author of this work is now one of that increasing number in the Society whose sentiments have become scriptural, and who are earnestly desirous that legal mysticism should be displaced throughout its bounds, by evangelical views of divine truth.

† "Sermons by Members of the Society of Friends." Second Edition. 1834.

their souls, while they are endeavouring to make darkness and light agree; while there is a disposition even to content ourselves in some degree, with a conformity to that nature which is not of God, and yet desire that we may be acknowledged eventually, by the light of the world, Jesus Christ. Come, O house of Israel, come ye, flee away from all darkness, from the corruptions of the world, from that that leads down unto the earth and unto darkness. Come away, the light will lead thee out of every thing of this kind, to come away to Christ, to be united unto him in the blessed covenant of his light, and of his love, and of his blood, that shall be perpetual, and shall not be forgotten. Will ye come? O, do come! O that all might come! O, house of Israel, come ye, and let us walk in the light of the Lord.—Let us mind this light, which hath enlightened every man that cometh into the world. Let us obey it fully, and it will do great and glorious things for us all. The Lord will render us yet a holy nation unto God, a peculiar people, and a people zealous of those works which please Almighty God. It was this light of life which led our predecessors to be a separate people; which led them out from the love of the world; which led them from under its spirit, which is enmity to God; which led them from under its influence; and it is the same that ever it was: and it doth the same for all who receive it and embrace it. May we obey the light that enlighteneth every man that cometh into the world."

We have only further room for the peroration of a discourse in which, as it appears to us, possession of the gift of prophecy is practically assumed.

"Friends, I have been looking to my seat, and I did look to it with a desire to take it, but it is with me to declare a little further that God Almighty will have a people, a great and a strong people on the face of the earth, that shall in all respects, that are of moment, resemble those people: whether we be distinguished or whether we assimilate more and more unto the world, and so be scattered as among the nations and not be distinguished, though I believe we shall, at least a remnant of us, for a very long time; but the Lord will assuredly have a people simple-hearted, simple in their attire, simple in their houses, simple in their language, avoiding

all things approaching to idolatry, and every thing that is opposed to the native purity and simplicity of the gospel."

This is approved teaching in meetings otherwise silent, and in which the Word of God is not read. But what instruction is there in such preaching? May not one listen to it for years, and be fearfully ignorant of all the great truths of Christianity? Indeed may not one preach thus, and know nothing of the Bible except the sound of its phraseology? There is no careful preparation by study in all this,—no patient investigation of the meaning of the divine Spirit in the word of truth. It may be said that the yearly meeting has frequently inculcated the reading of the Scriptures in private. This is true, but when they are neglected in public,—when meetings for mutual instruction in their import are disliked, and above all when men are taught to depend for instruction on the immediate revelations of the Spirit, apart from the Bible, rather than to repair to that only source of revealed truth,—asking, the influences of the Spirit *in connexion therewith*, the recommendation to read the Scriptures in private is of little value. The doctrine of immediate revelation, in point of fact, frowns on the study of the Scriptures, and in proportion to the strength of one's conviction of its truth, in such proportion will a sense of the importance, sufficiency and value of the Scriptures be diminished: and in such proportion will ignorance of them prevail, both among teachers and taught.

These statements are borne out by facts. It is known that any attempt among enlightened Friends to meet for the mutual study of the Scriptures is actually frowned upon and thwarted by others. It is well known that any effort to expound the Word of God, in an address to

a meeting, is excessively disliked, and is denounced as "not after the manner of Friends." It is equally well known that in the same meeting there may be heard rhapsodies such as we have extracted above, and the faithful gospel ministry of a John Wilkinson, some of whose sermons we have before us,—and yet a large portion of those assembled know not the difference. Are not all these proofs of ignorance of the Scriptures? and do not they illustrate the tendency of that bane of Quakerism, the doctrine of immediate revelation? It is matter of thankfulness that the number of its opponents is rapidly increasing in the Society, and that they are to be found, as might have been expected, among the most enlightened and pious of the body.

II. It tends to gross error in doctrinal sentiment.

We believe Friends uniformly admit that any thing taught *contrary* to the Scriptures, cannot be from above; hence they hold the divine inspiration of the sacred record. And yet, with singular inconsistency, we are told that, as the Spirit is greater than the word which he has given, his *immediate* dictates are to be esteemed superior to what is written. Not to insist on the plain fact that no *rule*, either of faith or practice, is supplied at all by this theory, it may be asked what barrier it rears against every species of error and fanaticism? If a man is ever looking for supernatural illuminations and impulses apart from, and quite unconnected with divine truth as already revealed, is he not liable to be led along to any distance without once asking whether or not the sentiments which he thus adopts are in accordance with the sacred oracles? He may hold the abstract proposition, that no sentiments in religion are true but such as are agreeable to the written

word, and yet, imagining himself impelled by divine influence, he may rush onward, unmindful of danger, until he is plunged into the gulph of fatal error. We must maintain that dependance on immediate revelation leaves a man without any really valuable safeguard from delusion; and exposes him to all the evils that must flow from mistaking the hallucinations of his own mind, and for aught he can tell, the deceptive suggestions of the Evil One, for the immediate dictates of the Spirit of God.

Not only, however, does the theory leave its victim without a beacon to warn him of danger, or a barrier by meeting which his mind might be impressed with the question, "Is this scriptural?" but its influence is exceedingly detrimental to the formation of accurate views of what is taught in the Bible. Those acquainted with the native workings of the human mind, know how easily it receives a bias towards that which it is desired may appear to be truth. Preconceived notions are as a film over the moral vision, obstructing and often preventing a clear and distinct perception either of evidence, or the import of truth. Human preconceptions are always tainted with the depravity universal among men, and when in addition to this, the idea is fondly cherished that they have a supernatural origin, the mind under their influence is in no state to examine or understand the meaning of the word of God. It has compounded for itself, and reared up all around an atmosphere which the light of truth fails to penetrate; a medium is formed through which every thing appears in a distorted and unreal form, and hence it were vain to anticipate the formation of correct views of truth, even if the mind

was arrested in its onward course, and induced to turn aside to examine if its sentiments and feelings were in accordance with the written word. To this fruitful source of error we ascribe the rejection by Quakers of the two symbolical ordinances of our blessed Lord; the observance of which is so obviously and so solemnly enjoined in the word of God, that no other body of professing Christians ever dreamed of abandoning it. And not to insist upon other mistakes into which they have fallen, we ascribe to this source the fatal delusion which it is much to be feared many of them hold respecting the ground of justification before God. We suspect that obedience to the supposed immediate revelations of the Spirit, and to the "inward saving light" as it is termed, is on the part of many put in the place of the all-sufficient work of our Lord Jesus Christ. We conjure all to remember that his blood alone "cleanseth from all sin;" and that "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."*

We had intended to illustrate at length, as a third evil tendency,—the *production and influence of superstition*, but our limits forbid. It is obvious that individuals of weak minds are more liable to fancy themselves inspired than others.† They become puffed up with their supposed gifts—assume a sanctimonious tone and manner—arrogate to themselves the reverence and solemn attention of the less highly favoured—are the most frequently heard in the public assemblies of Friends—and not infrequently presume to reprove individuals of indefinitely superior talents and attainments. Their own superstition exerts a reflex influence of a superstitious nature upon the less informed of the audience; and thus certain noisy-forward individuals are looked up to as eminently favoured of the Lord. The consequence is, mere animal or nervous excitement prevails, and this is supposed to be "the power" accompanying what after all is but rhapsody; so that the minds of the auditory become indisposed for another more enlightened, though less boisterous ministry. We have no

* We find from an account of the last Yearly Meeting, contained in the *Christian Advocate*, that our fears regarding the extensive prevalence of error on this fundamental point are but too well founded. "The afternoon sitting, with several subsequent ones, was occupied almost exclusively in reading answers of various county or quarterly meetings, to certain queries calculated to elucidate the state of the Society,—with accounts, called 'Testimonies,' of the ministers who died during the last year. These contained brief memoirs of the individuals, including their religious experience and ministry; but, with one exception, relating to a deceased female minister named Byrd, they spoke almost exclusively of good works, as the foundation of hopes of reward, and made only very slight, if any, references to the great doctrine of justification by faith. These documents were altogether of a less interesting and evangelical character than we expected to find them."

† The editor of the *Advocate* says: "On Friday, we found the meeting-house open for public religious worship. A lady, or as the Society would term her, a female Friend, from Ireland, preached for upwards of an hour one of the most extraordinary sermons which it has ever yet been our fortune to hear. Her style was truly prophetic, and she seemed to give full scope to her inspired imaginings, extolling the Society of Quakers as the chosen people of God, and assuring her hearers that what she termed the 'precious testimonies of truth,' or, in other words, the singularities of the sect, were ultimately to be adopted by the world, upon all of whom beyond the Quaker pale, she seemed to look as the Jews did formerly upon the Samaritans and unbelievers."

idea that the influence in question is exerted intentionally: we are disposed to acquit even the most mystic member of the Society of any wilful misleading of his brethren. Probably he is unconscious of superstitious views himself, or of adopting a style of address, and an assumption of supernatural gifts, that produce the excitement in question. His dependance on *immediate revelation* is the cause of all, and is sufficient of itself to account for it. We conclude with the remarks of "the Christian Advocate," the editor of which attended the meetings of "the Yearly Meeting" in May last.

"On Wednesday morning, we again found the meeting-house open for public worship. Mr Joseph John Gurney, Mr Wilkinson, and a Mrs Robson, each preached a sermon of sound length. The two former were truly sound and evangelical in the doctrines they stated and enforced; especially Mr Wilkinson, whose discourse was most impressive, and contained an incontrovertible outline of the gospel plan of salvation, illustrated in a manner equally novel and striking. Mrs Robson's sermon we acknowledge to have been far beyond

our comprehension, being enveloped in the densest fogs of mysticism. Nor could we refrain from contrasting Mr Wilkinson's sermon with one preached in the same meeting-house by Mrs Grubb on the preceding Friday. They were as opposite as light and darkness, truth and error; Mrs Grubb's statements corresponding with the doctrines of the Hickeltes in America, and approximating very closely to those of the Irvingites in England, whilst Mr Wilkinson's were simply the unadorned Gospel of Christ as we find it in the New Testament. Whilst the Society of Friends continues to tolerate the ministration of two systems of doctrine, thus wide as the poles asunder, it cannot but be harrassed with theological controversy; for truth and error can never harmoniously exist together. It must be the anxious desire of every true Christian, that a church possessing so many excellencies, and calculated to be so eminently useful to their fellow creatures as the Quakers, should discard the traditions of men, and embrace the truth as it is in Jesus. Instead of any longer endeavouring to prop up their favourite notions by appeals to the fallible works of Fox, Barclay, and Penn, and to the still more fallible impressions on their own minds, let them appeal to that *infallible* standard, the Book of God, and make it the sole test of orthodoxy—the sole rule of faith and practice."

REVIEW.

The Causes of the Corruption of Christianity. By the Rev. ROBERT VAUGHAN, Professor of Ancient and Modern History in the University of London. 8vo. pp. 432. London, 1834.

WE owe an apology to the learned author of this volume for the length of time we have allowed to elapse without noticing it; but we can assure him that delay has arisen entirely from circumstances over which we had no control, and which have hitherto prevented us from devoting to his work that attention which both the importance of the subject and the

celebrity of his name concurred to demand. We are now, however, able to say that we have read it, and read it attentively; and though we are of opinion, not only that a better book might have been produced on the subject of which it treats, but that Mr Vaughan himself might have written that book, we have no hesitation in saying that a more valuable contribution to our stores of information respecting the condition and internal history of the early churches has not of late years been made in this country. The chief fault of the book is a want of

that correct apprehension of the proper objects of investigation, and that accurate arrangement of the topics discussed, upon which so much both of the interest and the practical utility of such a work depends. The subject professedly undertaken by Mr Vaughan is too vast and cumbrous to be discussed in a few lectures; and to the difficulties arising from the attempt to do this, have been added those proceeding from a mode of investigation but little adapted to the limited capacities of man, viz. the *a priori* mode, in which the author reasons down from cause to effect; and having ascertained the existence of certain principles and combinations of events, infers from this the possible, probable, or necessary occurrence of certain results. The bearing of these general objections to Mr Vaughan's work will be more apparent when we have offered a few remarks on the subject he has undertaken to discuss.

A very little reflection on this subject will serve to show that an enquiry into "the causes of the corruption of Christianity," includes, in fact, two very distinct objects of investigation, the one of a general, the other of a more particular nature. Of these the former resolves itself into the question, How comes it that Christianity should be corrupted at all? and the latter, What are the circumstances which have led to this or that particular corruption? The one is a question of principle, affecting the divine origin of our religion; the other is a question of fact, connected with the history of its progress in the world. The one is to be answered by an appeal to certain general laws of universal operation and permanent existence; the other by an appeal to these same laws, in connection with the modifying influence of peculiar circumstances.

When the mind comes in contact with the former of these questions, it is in connection with some such process of reflection as this:—Christianity is a system of religious truth divinely arranged and conveyed to men by divine inspiration. It must, therefore, be perfect in all its parts; and every alteration made upon it by man must of necessity be to its injury, and that, generally speaking, in proportion to the importance of the point altered, and the extent of the alteration made. To make any change upon it, is to make it less true, less harmonious with itself, less conducive to its great end, the glory of God in the happiness of man. Hence to maintain its purity and integrity would seem to be not only the duty, but the wisdom and the happiness of our race. Instead of this, however, we find that in all ages men have delighted in altering and remodelling it. They have both added to it and taken from it, and that without regard either to consistency or utility. Every source that seemed to promise success has been explored for materials of corruption. The remnant of Judaism, the reveries of oriental, or the vagaries of Grecian philosophy, nay, even the very tenets and practices of those systems of idolatry which Christianity came to supplant, have been ingrafted upon the doctrines and institutions of Christ and his apostles. How are such things to be accounted for? Is it really true that Christianity is not that perfect and divine system that it professes to be, but indicates its sublunary origin by the obvious necessity under which those who espouse it seem to be of modifying it, in order that they may accommodate it to the circumstances of their position? Or must we seek the cause of such conduct in something extraneous to Christianity itself, and something,

therefore, for which it is not responsible? We are thus brought to the great general problem which an enquirer into the causes of the corruption of Christianity has to solve; and the solution of such a problem must be in terms as general as those of the problem itself. In so far as this question goes, he has nothing to do with any particular corruptions of Christianity, (except in so far as they may be used as illustrative of his general position;) if this question is to be answered at all, it must be by the ad-duction of certain principles in the natural history of man, which belong to him as man, and which, of universal operation and permanent existence, predispose him to corrupt the religion of Jesus when circumstances favour or lead to such an attempt.

When, however, we have ascertained that certain principles exist in human nature, the tendency of which is to lead men to corrupt Christianity, we are naturally prompted to enquire further, Why it is that in certain ages of the church these principles have operated in one direction, and in other ages in a different direction? or in other words, To what combination of circumstances are we to appeal in order to account for the appearance of this or that heresy or corruption, at the time when and in the place where it is known to have arisen. This enquiry, it will be perceived, is wholly of a particular nature. Some given corruption is pre-supposed, and the enquirer investigates the circumstances which have concurred to give it birth. Its ultimate cause is somewhere in the tendencies of human nature, but this is not at present the question; we are in search now of its *exciting* causes and of the circumstances which facilitated its formation and diffusion. For this it is obvious

that nothing will suffice but a strict historical enquiry into all the particulars of the case.

We have made these remarks in order to enable us to state clearly what we conceive to be essential to the successful composition of a work professing to assign the causes of the corruption of Christianity. To fulfil the promise of its title, such a work should contain, we think, not only a clear exposition of the tendencies in human nature to which all corruption of Christianity must be ultimately referable, but a distinct investigation of the exciting and instrumental causes of *all* the corruptions that we know to have existed in the Christian church. Unless this is done—unless each and every corruption is taken up separately and traced to its causes, the promise of the title is not fulfilled. This, it is true, is a work which it would require volumes to execute properly; but only such a work, we contend, is entitled to claim the honours of an enquiry into “the causes of the corruption of Christianity.”

That Mr Vaughan's work is not a work of this nature, we need not inform our readers; but we think the great error of which he has been guilty, has arisen from his attempting to construct such a work, and to execute upon a small scale, what plainly demands so large a space. Feeling that his title pledged him to something more than an investigation of the causes of those corruptions merely that appeared in the early ages of the church, he seems ever anxious to redeem his pledge, by a reference to something *similar* that has occurred in later times. As might have been expected, such references only take up space that might have been much more satisfactorily occupied. They also confuse the mind, and tempt the author to a vagueness of remark and

generality of observation that takes but slender hold of the reader's attention, and leaves him with but little gained of tangible information. If Mr Vaughan had confined himself to the great leading corruptions of the early ages of the church, and sought to give the causes and history of these, his book, we are confident, would have been far more popular, and greatly more useful than it is.

Had Mr V. adopted this plan, it would, in all probability, have led him also to prosecute his researches in a manner more accurately adapted to the elimination of truth in such enquiries, than the one he has followed. Instead of reasoning down from what he supposes to have been causes of corruption, to their supposed effects, he would then have been led to trace the known and estimated effect to its probable cause. Having first put his readers in possession of a sufficiently accurate idea of the principles, facts, and circumstances, to which he meant to refer as causes or sources of error, he would then, with great advantage to the subject, have fixed upon certain great and important corruptions, and traced their history up to their original fountain. The advantages of such a method of treating the subject appears to us neither trifling nor few. In the first place, it secures the reader's attention, by piquing his curiosity. It concentrates and fixes his view upon certain given phenomena, and it holds out to him the promise (the most tempting to an intelligent mind) of enabling him to trace these to their ultimate laws.—In the next place, it affords the best opportunity of turning the enquiry to a useful practical result; as it is only when we are enabled to see clearly the process by which error has once become established that we can draw

those experimental maxims that may be of use to us in guarding against similar errors in our own day. Again, had Mr Vaughan followed this method, he would not in all probability have fallen into the error into which he has so often fallen in the volume before us, of not discriminating between causes properly so called, and certain combinations of circumstances which can be denominated causes only in the sense in which an instrument is sometimes denominated a cause. It may not be strictly philosophical to speak of ultimate, of exciting, and of instrumental causes; but the nomenclature is convenient, and the ideas attached to the different terms are sufficiently distinct and generally understood to justify its adoption. To borrow an illustration from a class of phenomena in many respects analogous to those Mr Vaughan has undertaken to describe and account for, we mean the phenomena of disease; a fever, for instance, may find its ultimate cause in a certain predisposition of constitution to febrile affections, its exciting cause is a catarrh, and its instrumental cause in the organs thereby affected, and through which the febrile symptoms are chiefly manifested. In like manner, a corruption of Christianity may have an ultimate, an existing, and an instrumental cause; and between these Mr Vaughan has unfortunately made no distinction, at least none which is apparent in his book. Thus he classes certain tendencies in human nature,—certain misapprehensions of Judaism,—certain predominant sentiments in philosophy,—and certain prejudices derived from paganism, all under the general head of causes of corruption; while it must be plain to all who read his book, or know any thing of the subject, that these have been causes in very different senses of

that word. Thus also the cause to which he traces the creature-worship of the Romish church, is the influence of ancient paganism, and its mythology. It is plain, however, that this was merely an instrument of which a crafty priesthood availed themselves, in order to transfer the respect of the people to that system of which they were the advocates. The real cause was their avarice or ambition. Connected with this is the error into which he has in one or two instances fallen, of classing as corruptions of Christianity, what were, in reality, only intermediate causes of corruption. Thus, for instance, the adoption of false modes of interpretation, and the indulgence of a bitter polemical spirit, stand upon the same level with the rendering of inordinate deference to human authority, as corruptions of Christianity, flowing from the influence of Gentile philosophy. Nothing can be plainer, we think, than that the former are in no sense corruptions of revealed truth, however they may lead to such corruptions. Another mistake into which Mr Vaughan's arrangement has insensibly led him is that of attributing too much to the influence of each separate source of corruption, in the production of certain known effects. By fixing first upon the cause, and then endeavouring to show its necessary operation, he has often, we think, attributed to the influence of one source, a great deal more than its due. There are, perhaps, very few of the early corruptions of Christianity that were derived from any one source exclusively. Exposed to the influence of a multitude of pernicious habits, opinions, practices, in those by whom it was professedly promulgated, the pure doctrine of the New Testament, like a stream pursuing its course through every va-

riety of soil, acquired a certain tinge from each, and presented as it rolled along a complexity of hue, to account for which, every stage of its progress must be accurately examined. Or to change the figure, the mind of the heresiarchs of these days resembled one of those eyelets through which threads of various colours and kinds pass in order to be spun into one web; the filaments of error were entering them from every direction, and came forth blended and intermingled with each other and with the truth in every possible variety of combination. Hence the need of caution lest we attribute too much to any one source; and hence the importance of studying error in the way we have recommended by analysis and induction.

We should not have entered so minutely into these general remarks, had it not been that we deeply regret that so much valuable matter and beautiful writing, as this volume contains, should have been sent forth to the world with impaired effect, owing to a want of judicious arrangement. Apart from this, however, the book is a monument of diligence and talent, as well as a storehouse of valuable information and remark; honourable at once to the author himself, and to the denomination to which he belongs. The most valuable portions are unquestionably the historical, especially the lectures on Gentile philosophy and ancient paganism; but there is at the same time much both of eloquent and shrewd observation in those portions which are of a more argumentative and deductive character. On many obscure passages of dogmatic history great light is thrown, which, if not new to the world, will be new to a majority of Mr Vaughan's readers. On questions connected with church polity, the author conducts

his investigations with most praiseworthy caution and impartiality ; in all cases, however, manifesting that estimate which he sets upon those principles which he himself conscientiously holds. The book, in short, is one which few men in this country, except Mr Vaughan, could have written. The days have nearly passed when theologians esteemed the study of the fathers an essential part of their duties, and as a necessary consequence ecclesiastical history (and we may add, correct, rigid interpretation of Scripture) is at a very low ebb amongst us. The divines of Germany have been wiser in this respect than we. While we have been allowing the volumes of ancient Christianity to slumber and rot on the shelves of our public libraries, and have contented ourselves with drawing all our knowledge of the history of the Church from the interpolated pages of a Mosheim, or the garrulous anilities of a Milner, the colleges of Germany have been leading their youthful theologians to the fountain head of correct information, and sending forth from time to time such men as Neander, Gieseler, Guericke, and Augusti, loaded with patristic lore to throw a new light upon the history and antiquities of the Christian church. With such men Mr Vaughan is one of the very few in this country who will bear a comparison ; and such is our confidence in his qualifications as a historian, that we hesitate not to say, that were he to give himself up to the task, we should yet see an English history of the Church, worthy of the piety, the learning, the intelligence, and the ancient fame of our native land.

The limits imposed upon us by the nature of our work, forbid our entering upon that full analysis of Mr Vaughan's volume, which we should otherwise have attempted.

We must content ourselves, therefore, with offering a few remarks as we pass along, on such parts of it as meet our eye. It contains nine lectures, delivered, as our readers are probably aware, in the Congregational Library, London, at the request of the Committee of that Institution ; and forms the second in a series, of which Dr Wardlaw's " Christian Ethics," is the first.

The author, after some very appropriate and valuable remarks (of some of which, however, we cannot help thinking he has allowed himself to be unmindful in some parts of his book) on the subject in general, and the importance of that enquiry which he is about to prosecute, proceeds in the first and second lectures to describe " certain tendencies in the present condition of human nature, from which a various and extended corruption of Christianity was to have been expected." These tendencies he classes as they relate to the *understanding*, to *natural temperament*, and to the *appetites and passions*. This classification is not strictly philosophical, for a *tendency* can be predicated, properly speaking, only of the emotional part of our nature ; but to this we should not have alluded, were it not for the errors in the subordinate arrangements, with which it seems to be connected. Thus, under the first head, we have indolence, credulity, prejudice and presumption, mentioned as causes of the corruption of Christianity ; under the second head, we have excessive powers of imagination, undue sensibility, and disease ; and under the third, sensuality, worldliness, tendency to formality, vanity and pride. Now these are not surely all, properly speaking, *tendencies* ; or, in other words, they are not all causative of corruption in the same sense of the word. Indolence, for instance, or credulity,

can only effect a certain state of mind, which may facilitate the introduction into it of error; but they will never lead to error in the same way that the love of carnal pleasure or of the world may lead to it. The one may indispose the mind to the reception of truth; but it will no less indispose it to the reception of error; and, in like manner, the other may predispose the mind to receive error, but it quite as much predisposes it for truth. An indolent man asks only to be left undisturbed; and a credulous man is gratified with whatever is related to him; and though both are very likely to be led into error, it is by the operation of other principles than either indolence or credulity. This may seem minute criticism, but it will serve to illustrate that want of discrimination between different kinds of causes, which, exhibited on a larger scale throughout the book, we have charged upon the author as one of his principal deficiencies.

The two following lectures on the corruption of Christianity from misapprehensions of Judaism, contain many very valuable and admirable observations. The account given of the principal sects of the Jews at the dawn of Christianity, though brief, will be found useful to those who have seen only the ordinary account of those sects. We regret, however, that the author has said so little of the Pharisees, a correct knowledge of whose character and dogmas is so important to every reader of the New Testament. Accurate information on this point is not so common, we fear, as the author seems to imagine. Their traditional rites; their system of biblical interpretation; their preference of what was ceremonial to what was moral; their views of necessity, fate, and metempsychoses immortality; together with their notions

respecting spiritual agency; and their expectations of a temporal resurrection,—are all topics on which much light might be thrown. It would have been well also had the author entered a little more closely than he has done, into the question, How far many of the peculiar sentiments, both of the Pharisees and Essenes, were of a Pagan origin. That many of them were borrowed from the religious systems in vogue among the nations around Palestine, especially the Persians and Arabians, is very probable, and a vigorous attempt to trace the history of such infusions might tend to throw light upon what may be called the elective affinity of error; for if we find certain given principles, linking themselves with one class in one system of truth, and a similar class in another system of truth, we may infer that there exists some apposition between these principles and the classes to which they attach themselves. This will be found, we believe, to be pretty much the case with the corruptions which oriental philosophy introduced into both the Jewish and the Christian church.

Mr Vaughan has stated some interesting points of analogy between the corruptions introduced into Judaism and those ingrafted upon Christianity. This analogy descends even to the general characteristics of the sects that have been the upholders of these corruptions. The Sadducees, for instance, belong to the same genus with modern Unitarians; while the Pharisees find their representatives in the teachers of that grosser sort of Arminianism (unknown to Arminius himself) which forms the popular theology of the Romish and English churches. It is a curious fact, also, that the same difference is shown by both the modern corruptions which their ancient proto-types ex-

hibited, in respect of those among whom they find support. The sect of the Sadducees, intelligent, speculative, sceptical, sought, we are informed by Josephus,* chiefly the support of men of wealth and literature, while the Pharisees were the apostles and teachers of the mob. So in modern times, Unitarianism being, to use the language of Mr Yates, the religion of "men more disposed to enquire after truth than to apply it steadily to practice when found," is naturally seen seeking its adherents among the amateurs of theology—the men of ease and intellect who like to dream over the perfectibility of system, but have little taste for the realities

of action. The other class above mentioned, again, abjure speculation, are great devotees to authority, and not a little credulous of any proposal which aims at securing their salvation at as little expence of mental effort or spiritual purity as possible, and are consequently great authorities with the ignorant. It is thus that certain forms of corrupted truth become the peculiar property of certain classes of men whose mental habits or intellectual conformation may have predisposed them for their reception.

We are compelled by our limits reluctantly to defer our remaining observations.

* Antiqq. xiii. 10. 6. xviii. 1. 4.

BRIEF NOTICES OF BOOKS.

Early Piety. By Rev. JACOB ABBOTT. Reid and Co. Glasgow. 32mo, pp. 64.

THE motto of this little work, was the text of two sermons originally inserted in the National Preacher, published in New York—"And Samuel grew, and the Lord was with him." "The discourses are thrown together and divested of the designation of sermons. Mr Abbott says, "In pursuing this subject, I shall aim at the following objects:

I. To describe the way by which you may endeavour to win the hearts of your children to God.

II. To caution you against some dangers which lie in the path.

III. To urge you to fidelity in the discharge of these duties."

As children are under the care of mothers principally during the first period of their education, our author claims *their* attention. The first point to be gained, he very properly remarks, is complete and instant obedience to the dictates of parental authority. We have then the process of intellectual, moral, and religious training admirably delineated. We can only quote the first step in the course.

"One of the first subjects to be presented to the mind of the child, is its dependance on its Creator for life and all that it enjoys. And this is to be impressed,

not by making general statements, but by pointing to particular facts. Direct his notice to his beating pulse, and let him observe that he has no power over its movements; and while his attention is absorbed by the subject, say to him, 'You cannot live unless your pulse continues to beat. It is God who keeps it in motion. If he lets it stop you will die.' Or interrupt his breathing for a moment, and let him notice the inconvenience and suffering occasioned. Then say; 'If your breathing should cease for a little longer time, you would die; and who is it that continues it while you sleep?' A few simple instances of this kind will make a far more vivid and permanent impression upon the mind of a child, than any laboured and general description of our dependance upon the Creator."

Our limits forbid further extract. This little work is replete with the most striking views of maternal responsibility, and advantages for the production of early impressions; it contains much simple instruction of a practical nature, united with judicious cautions against prevailing evils; and the whole is adorned and rendered perspicuous by the author's usual felicity of illustration. We very cordially recommend it, especially to mothers. The price is only *Sixpence*, and really no mother should be without it.

A Letter to the Rev. D. Simpson, Aberdeen, on "The question of questions." Humbly submitted to the serious consideration of the Rev. Dr Chalmers, the Rev. Dr M'Crie, &c. &c. By ADELPHOS. Aberdeen: Davidson & Co. 8vo. pp. 28.

THIS pamphlet has been in our hands several months, and certainly ought to have received earlier notice. To account for the apparent neglect would be to occupy all the space we can spare for a cordial recommendation. It is an exceedingly well written address to the "Evangelical supporters of Church Establishments," Mr Simpson being selected merely because he is a distinguished one of their number. There is much point and force in the mode of stating the several questions at issue; and a frequently admirable use of the *argumentum ad hominem*. Adelpbos writes with Christian temper, moreover; and when he quotes from authors in the Established churches on both sides the Tweed, those sentiments and facts which are condemnatory of the system, it is done, not in a spirit of unholy triumph, but with obvious grief that moral desolations so extensive should exist in our beloved country, in the nineteenth century, under the actual care of a state-paid clergy. We hope this pamphlet has had an extensive circulation;—it ought to have.

A Letter addressed to the Rev. J. Anderson, Helensburgh, containing an examination of his arguments in support of Ecclesiastical Establishments. By PRESBYTER. Glasgow, G. Gallie. 12mo. pp. 37.

Mr Anderson, if we mistake not, is one of those amphibious sort of gentlemen, who are noisy advocates of Establishments, and yet practical abettors of the Voluntary principles. He is a churchman in theory and a dissenter in practice. The party to which he belongs have put forth many testimonies against the corruptions of the Established church, they have protested loudly against patronage, &c. &c. &c. Yet it would appear from recent symptoms, that some of them, at least, are quite prepared to return to the arms of her they have oft contemned, even polluted as she is with those evils of which they have so long complained. If they who hold the nation's purse-strings can only be persuaded to endow chapels of ease, we may anticipate the interesting appearance of sundry claimants, who are now "opening the case" by their speeches and pamphlets against their fellow-dissenters, who differ from them in the theory of the question. The pamphlet before us contains a well-merited castigation of the said Rev. J. Anderson, and a refutation of whatever in the shape of argument he has produced. It has our recommendation.

RELIGIOUS INTELLIGENCE.

FOREIGN.

SIBERIA.

Our readers have been made acquainted with the present state of this mission by various extracts from private letters, which we have been permitted to publish. In these extracts, reference has been made to *Shagdar*, a native Burjat, who has recently been brought to the knowledge of the truth, and has professed a desire for Christian baptism. The following affecting communication from him, has been brought to this country by Mr Stallybrass, along with the Idol to which it refers. Mr Stallybrass is the senior Missionary connected with the station, and is at

present on a hurried visit to this country, having arrived at Leith from St Petersburg on the 13th June. He says,

"In addition to other pleasing evidence which Shagdar has given of the sincerity of the profession which he has made of faith in Christ, the manner in which the painted image in question was forwarded to the Missionaries induces the hope that the expectations which have been formed of him will not be disappointed.

About two months after he had burned his household gods, he one day came to me wishing to obtain five rubles of salary, which was due to him. Upon my desiring to know to what purpose he wished to apply it, he hesitated, but upon being pressed, said, "that about a year ago he had sold an image, which he then thought was

no evil ; but that since his mind had become enlightened he had often, reflected with grief upon that transaction,—felt as if he were the instrument of that deluded man's idolatry, and desired to buy it back again in order to commit it, as he had done his others, to the flames.

"The money was cheerfully furnished ; but instead of the idol being burnt, it has been brought hither as one of the first trophies of the Redeemer in Siberia,—a pledge, we humbly hope, of His universal triumph in that barren land. The letter, of which the following is a faithful translation, was written by him to accompany the idol, and was put into my hands on the day of my leaving the mission house in Siberia. It is an affecting reiteration of the cry, 'Come over into Siberia and help us !' E. S."

"Dear friends and relations of my most kind teachers, dwelling in England, I wish you good health and prosperity. I, your younger brother, who was dead and am alive, who was lost and am found, write you a letter.

"Give me your attention, dear friends. By the mercy and calling of the only God, who made heaven and earth, I have been made alive, and recently awaking, I begin to know things which I knew not before. Therefore I rejoice and am exceedingly glad. My dear friends, we the Buriat people, the creation of the only God, oppressed by the power of darkness, have gone wandering astray, and have made to ourselves images of every kind, and our forefathers, enveloped in gross darkness, esteemed them as God, and by so doing displeased the only true God, and departed from him. But while I was opposing the Lord Jesus, the only Saviour sent by God on account of our sins, and when I had brought my precious immortal soul near to punishment—yea the intolerable everlasting punishment of hell, by the mercy of God and by the knocking* of our Lord Jesus Christ at my heart, my many dreadful sins, which had never been thought of before, were remembered and appeared like an inseparable chain to my poor soul, and caused distressing pain to my heart. The door of hell appeared open for me, and I saw that the hope placed in dumb images which I had so often worshipped, would fade away together with my body.

"I immediately thought the soul of poor Shagdar was called to be judged by the Lord Jesus Christ, and was in anguish on that account. In this state I came to Jesus repenting of my sins, and his word was, 'him that cometh unto me I will in no wise cast out.' This word is the steadfast hope and support of poor Shagdar's soul. It was a very joyful sound for my heart, and raised me to life. May every tongue, from a sincere heart, praise our Lord Jesus Christ, who hath life in himself, and who quickeneth the dead ! My dear brethren in England, consider ! call upon the Lord Jesus on account of this our state. Jesus is ready to have mercy upon us. While I was in my natural state, I was worshipping and trusting in such dumb idols as this. The name of this image is Abidu. Last winter I gave it to a person for a debt. I thought nothing of it when I gave it. But afterwards when I received the grace of Christ, came to him, and believed on him, considering that these were vain images with an altar in my tent, I went home, took the image of our idol called *Ayonashi*, two others drawn on paper, and another which, though drawn by man's hand, was called "*the hand of God*," and trampling them under foot broke them, and employed them together with the altar for fuel to boil our food. After this I grieved for the image which I had given for my debt, and as it was a constant grief to me, I hastened to take it back that I might throw it into the fire also. When I saw the person soon after, I requested him to give it me back ; and as he consented, I agreed to give him eight rubles for it. My beloved teacher wished to take it and show it to his countrymen in England, to which I consented, and then my grief respecting it passed away.

"And now, my friends, consider, that many of us who are your brethren, are trusting in their vain lifeless images, and esteem not Christ the Son of God. I was one of them, but Christ has delivered me. He has enabled me to grieve on account of my former proud ignorant state. He has bound my feet, which formerly were swift to run after idols. Formerly, alas ! my sinful head was accustomed to bow to the earth before these foolish images : now, by the grace and salvation of the Lord Jesus Christ, my eyes (literally the two lights of my head) have become enlightened

*Reference is here made to Rev. iii. 20. "Behold I stand at the door and knock," &c. from which text a sermon was made useful to him.

to discover their deceitfulness and falsehood. I have seen that they are destitute of life and intelligence. Oh, my dear friend, I who was once dead but am alive, who was lost but am found, with a joyful yet sorrowful heart pray to God. Ah! Christ has saved Shagdar, who was in sinful darkness, wandering with a rapid pace in the way of death. He commenced my joy—He, making me acquainted with my Christian brethren, has enabled me to write to them: while I am writing the little love which I am able to exercise has so filled my heart that I feel unable to proceed. Leave us not, dear friends—sweet food is prepared for our souls, and here our joy has commenced; consider what food my people are eating. I also formerly partook with them. Alas! how awful is our state. Consider its awful nature. Do not either forsake or forget us Buriat people, who are in their natural state, and eat the poisonous food of idols. Our people who are in this dreadful, dangerous state, are very many. Is not our Maker one? But our people have departed from God and are daily approaching to hell. Dear brethren, if the favour of Jesus may be extended hither, be pleased to remember these parts. Do not forsake your brethren; consider the foolish idol-confidences in which our people are trusting. Call upon the Lord Jesus in our behalf; and Oh! may Christ have mercy upon us. Through the darkness in which our people are involved I believe the *dumb* idols are more in number than persons that are *able to speak*! In some tents, containing two or three persons, ten images are to be found. In another, containing a solitary widow, three or four may be found. Oh that Jesus may soon dispel this darkness! may all our Buriat people coming to God with a true heart, find joy in Jesus' name! Dear friends, for the sake of our teachers, do not forsake us. Remember our state of alienation from God. I believe the love of Christ is in England; O may it abound here also. Although our abode is far off, yet our life-giving God is every where present. May all our people hear the word of Jesus and attain to eternal happiness! Dear friends, commiserate the state of our people; look with favour upon these parts; and may the kingdom of Christ here be established!

Your wellwisher,
(Signed) SHAGDAR."

MADEIRA.

THE following extracts of a letter, from a pious merchant in Madeira, dated April 20. 1835, will, I am convinced, be gratifying to many of your readers. It was put into my hand by the gentleman in England to whom it was addressed. Its publication may lead some pious minister, who is in search of health, to visit Madeira, and there preach the simple unadulterated gospel to his countrymen and others who understand the English language.

Yours, &c. J. P.

"As regards our prospects of improvement for this degraded population, I hope there does appear the glimmering of that light which shall eventually break forth as the sun in his brightness. Many of the refugees have returned with a contempt for the fooleries of Popery, and in point of fact are Deists, but with *these* argument may have some effect—with superstition none: "the church hath said it," is the poor peasant's only answer. The friars (those pests of society) are disbanded and their property appropriated to the service of the State. The nuns have been allowed to leave the convents, and no more permitted to enter them. Several Portuguese attend the English church: and a few Sabbaths since, the vicar-general, in full dress, after preaching at the cathedral, came to hear a sermon at the English chapel, and appeared much interested. He, jointly with the Prefect, has patronized an infant school, consisting of nearly a hundred children, all clothed alike, and also a large Lancasterian school, both of which we support by voluntary contributions; and a few days since, in a sermon, the Vicar-general (who has the power that the Bishop formerly had) recommended to the people the benevolent example of their "*Protestant brethren*." A few months since *Heretics* was our designation.

"We have seven clergymen who are invalids, and here for their health, some very superior men, who occasionally preach, and have instituted a meeting twice a week for conversation, &c. We are now allowed to have other ministers as well as churchmen to preach, and I hope before next winter to get some active useful dissenting minister to come out. For one of a delicate constitution a residence here would be very beneficial. We intend to fit up

a large room for a beginning. Many strangers of the Foreigners, most of whom are Scotsmen, would be much gratified with this.

"We have no opposition to the distribution of *narrative* tracts, and in several respectable private schools, the Portuguese scriptures, without comment, are daily read, and the people are naturally led to enquire where they find the warrant for some of the Popish errors. I had a singular instance of it a short time since. My late wife paid for the education of some destitute children, and had given each of them a Testament. When they heard of her death, they came to my house to express their sorrow, and one of them told me she had prayed earnestly for her dear Lady's soul, *after* she had heard of her death. After explaining to her the inefficacy of prayer for the dead, another answered they had never been able to find any thing of the kind in the book the dear Sinhora had given them. This was attending to what they read, and may we not therefore hope for fruit?"

DOMESTIC.

SCOTTISH CENTRAL BOARD.

WE have been favoured with the First Annual Report of this important Board, from which we beg to lay before our readers a few extracts. It sets out by stating what has been done under its auspices to "*extend the principle of Voluntary Churches.*" The publication of Tracts, and the preaching of Lectures, have been the means employed. The other branch of duty committed to the Board, is, the "*Vindicating the rights of Dissenters.*"

"The main subject, coming under this head, to which the Board have directed their attention, has been the Church Accommodation, or, as it is now designated, the Church Extension Scheme, including the application for endowments for Chapels of Ease. As soon as it was understood that a general plan had been formed for getting up petitions to Parliament in support of this measure, founded on very erroneous statistics, circulated by the Assembly's committee, and the subject was alluded to in His Majesty's speech, as a measure for the consideration of Parliament, the Board, by correspondence with the proper quar-

ters, procured as accurate accounts as possible of the existing accommodation, both in Established and Dissenting churches, in all the different places alleged to be deficient in that respect. They then drew up and printed a Statement, containing the results of these returns, in which they think it was satisfactorily shewn, that the measure was both unnecessary and unjust. Copies of the Statement were sent to most of the dissenting ministers in Scotland, accompanied with a circular urging on them the necessity of counter petitions against the grant being sent from every district; and in order to diffuse correct information on the subject as widely as possible, the Statement itself was sold at rather less than cost price. The Board also transmitted a copy of it to every member of the House of Commons, from a very considerable number of whom prompt and decided intimations were received of their resolution to oppose the grant. The Statement, the Board have reason to think, has been productive of much benefit in opening the eyes of many to the injustice and sectarian character of the scheme, and of arousing such opposition to it, as to render it extremely improbable, that any ministry that consult the opinions of the people, will give it their support. The Statement, as was to be expected, has been assailed with much abuse, and its contents grossly misrepresented; but so far as the Board have seen, not a single fact contained in it, of any material importance, has been disproved. Much has been said of the erroneous principles on which it is framed,—of misrepresentation in asserting, that the cost to the country would be £700,000,—of the utter want of feeling it is said to display towards the more abandoned and profligate part of the community, by proposing to exclude them from the means of grace,—and of mistatements in regard to the accommodation provided in Dissenting places of worship. The Board have not considered any of these allegations of sufficient importance, to render a formal vindication of the Statement necessary; but a few words may be said here on each of them.

"In regard to the principles on which the Statement was framed, and which are characterised as false, they are simply these: That as dissenters are included in the population, their church accommodation should also be included;—that accommodation for 100 out of every 216 of the population, is sufficient for the whole, as proved by Dr Cleland's investigations,—that it is unfair to single out one parish of a

pepulous town or district, without regard to the surplus accommodation in the immediate neighbourhood;—and that the voluntary system, under which the Chapels of Ease arose, and have prospered, is sufficient for their future support. These principles are so self-evident, that they leave them with confidence, without one word of defence, to the consideration of the community."

We cannot afford space for the able view given of the cost to the country of the endowment scheme, if carried into full effect. That scheme is proved from the words of Sir W. Rae's motion, to have included the *building* of churches, notwithstanding the frequent denial of its abettors since the change in His Majesty's administration. The Board, moreover, justly denounce the charge of indifference to the spiritual interests of the poor, as libellous.

"A grievous outcry has been made against the Statement, on the ground that it shows total indifference to the religious welfare of the more abandoned and profligate part of the population in large towns, and argues for their exclusion from the means of grace. Never was a charge more absurd and ill founded. The passage in the Statement to which it refers, is that wherein it is contended, that to build churches as the *means* of reclaiming such characters, is a Utopian scheme. Dissenters in general, are not behind their brethren of the Establishment in endeavours to promote the spiritual welfare of the irreligious portion of the community; and the number of such is expressly alluded to in the Statement, as a loud call on all Christians to unite in the support of Home Missions, as the true and only efficient means of doing so; but the Board again fearlessly assert, that building additional churches at the public expense, while there is abundance of unoccupied room in those already provided, is not the means which will effect their conversion; and the man who will assert that it is, or that clergy endowed by the State, and rendered independent of their exertions, are the fittest instruments for reclaiming the practical heathenism and depravity that exists in our large towns, exhibits an extraordinary ignorance of human nature, and has derived little advantage from the experience of past times."

The cavils against "the Statement" are disposed of, and the posi-

tion of the question in Parliament when the Report was printed, is detailed.

The General Assembly's Fast has not escaped the attention of this vigilant body. We had marked for quotation their admirable remarks on that topic, but our limits forbid their insertion.

After an allusion to Mr Stewart of Alderston's registration bill, lately introduced into Parliament, the Report thus concludes:—

"Before closing this Report the Board have only further to advert to the state of their funds. On this subject they beg to refer to the Treasurer's Account, hereto appended, which exhibits a view of the sums received, and of the expenditure. Besides the donations which have reached the Treasurer, several other Societies have announced votes in aid of the funds; and the Board cannot conclude, without expressing their acknowledgments to the societies and friends, who, by their donations or promises of support, have declared their approbation of the purposes for which the Board was instituted, and their readiness to assist in carrying these purposes into effect; and they hope that the friends of the Voluntary principle throughout the country, will come cheerfully and liberally forward with their donations, and thus assist the great and good cause in which the Board are engaged. The Board believe that the cause is God's,—that it will go on and prosper,—until the cry is heard, 'Babylon is fallen, is fallen, and shall no more arise!'—until 'the whole earth shall be filled with the knowledge of the Lord, as the waters cover the deep.' Let it be the earnest prayer of those that love the cause of God, 'Thy kingdom come: thy will be done on earth as it is done in heaven!'"

ORDINATION.

Our readers would no doubt be gratified with the account published in a late number of our periodical, of the re-opening of Albion Street Chapel, Glasgow; and we have now the pleasure to inform them, that a pastor has been set over the newly formed Church and Congregation in that place. Mr THOMAS PULLAR, a native of Perthshire, who has for some years laboured, with success, in the vicinity of Newcastle-upon-Tyne, having resigned the charge of the Congregational Church at Fellingsshore, in consequence of a unanimous call which

he received from the Church in Albion Street, was solemnly recognised as the pastor of that Church on Thursday the 9th instant. For the accommodation of all parties, it was resolved that the service should take place at 6 o'clock P.M. Mr Knowles, of Linlithgow, commenced the interesting and important exercises of the evening with prayer and reading suitable portions of Scripture. The introductory discourse was delivered by Mr Watson, of Musselburgh, from 1 Thess. ii. 11, 12. The Church was then requested by Mr Lothian, of St Andrews, to signify their adherence to the call; when Mr Stevens, in their name, gave a short account of the circumstances which led to the formation of the Church, and to their inviting Mr Pullar to take the pastoral oversight among them. Mr Pullar having signified his acceptance of the call, and delivered an interesting statement of his views of the leading doctrines of Christianity, and of the way in which he was first led to devote himself to the work of the ministry, the designation-prayer was offered up by Mr Lothian, accompanied by the imposition of hands; after which Mr P. received the right hand of fellowship from the ministers present. The charge to the pastor was delivered by Dr Wardlaw, from Heb. xiii. 10. "They watch for souls;" in the course of which he alluded, in a very feeling manner, to his own ordination in that place of worship, and to the many years during which he had laboured there in the work of the gospel. The address to the Church was delivered by Mr Ewing

from Phil. i. 2. who likewise concluded with prayer. Appropriate hymns were given out by Mr M'Robert of Grange-mouth. The attendance at the Chapel was very full, and the deepest interest seemed to pervade the assembly. The services continued about three hours and a half.

Next morning a public breakfast was held in the Assembly Rooms, at which Mr Ewing presided. Addresses were delivered by the Rev. Dr Heugh, and Mr King, of the Secession Church, Mr Paterson, Baptist minister, Dr Wardlaw, and by Messrs Watson, Lothian, Massie of Dublin, Weir of the Theological Academy, and M'Leod, Treasurer to the Glasgow Christian Instruction Society. The utmost cordiality pervaded the meeting; and it was truly gratifying to observe the friendly intercourse subsisting not only between the office-bearers of the elder churches, and that newly formed, but also amongst the ministers and friends of other denominations. The subject of out-of-door preaching was introduced, which gave rise to some interesting discussion on that important branch of ministerial labour. We entreat the prayers of our Christian brethren in other places, on behalf of the infant church over which Mr Pullar has been called to preside, that the divine blessing may rest upon the union so auspiciously formed, and that the gospel preached in that important sphere, may prove the savour of life unto life to many souls.

14th July 1835.

GLASGOW THEOLOGICAL ACADEMY.

WE refer our readers to the Annual Report of this Institution, appended to our present Number, and rejoice to think that the Academy is in the prosperous condition there represented. No less than eleven students have been admitted since the last Report was published, and we understand there are now six or eight applicants whose cases are under consideration by the Committee. At the Annual Meeting it was observed with reference to the state of the funds, that it would have been more creditable to the Committee if they had expended all their means on the important object they have in view at the present time, when there is such a demand everywhere for preachers of the gospel. But we give the Committee credit for their good management in keeping the Institution out of debt, by which its proceedings were often embarrassed in former times, knowing that they have not of late refused any application on the ground of the want of funds, and that they are disposed to encourage every deserving case, in the belief that in doing so, they will be supported by the churches. At the same time we trust the Committee will continue to examine scrupulously every application for admission, and we believe they will be enabled to discharge their duty most faithfully, when they are not influenced in their decision either way by the state of the funds.

It will be seen that the expenditure last year was very heavy, and that in all probability it will be increased next session; we therefore cordially recommend the claims of the Institution to the attention of all the churches.

THE
SCOTTISH
CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1835.

REMARKS ON A PAMPHLET, ENTITLED,
"REASONS FOR RENOUNCING INFANT BAPTISM, AND ADOPT-
ING THE VIEWS OF THE BAPTISTS. BY A VOLUNTARY."

To the Editors of the Scottish Congregational Magazine.

I HAVE recently had put into my hands a copy of the pamphlet the title of which is given above, and having carefully perused it, I deem it deserving of a few remarks, for two reasons: in the *first* place, it is written with so much of good spirit and apparent honesty of purpose, that it becomes almost a duty in those who think the author in error to endeavour to set him right; and in the *second* place, there is so much in it, not of controversial tact certainly, but of that plausibleness which is the almost inseparable characteristic of statements given by a clever man, of views which he has adopted with enthusiasm and holds with sincerity, that it may not be unnecessary to say a few things by way of reminding those of your readers who may have been influenced by this, that there may be a great deal of honesty in the profession, and a great deal of talent in the statement of what, nevertheless is contrary to truth. In the remarks I have to offer, I do not mean to attempt a regular reply to the tract; this, indeed, the character of the production itself, in a great measure, forbids, as it is rather a collection of remarks upon

the subject of baptism, arranged without any great regard to order, than a systematic treatise, or even a regularly drawn out series of objections against infant baptism. I shall also, both for my own sake and that of your readers, study brevity in what I have to say.

I may premise by saying that of the author I know nothing, save that he is the writer of an extremely sensible and judicious tract, setting forth his reasons for renouncing the compulsory support of religion and adopting the views of the Voluntaries. It would appear from this, that up to a recent period he was a member of the Established church, but having, in these reforming days, had his eyes opened to the evils connected with such an institution, he has received an impulse which has carried him not only out of the State church, but a considerable way beyond the point at which the majority of dissenters in this country stand. So difficult is it for a mind, that after having long been fettered by system, has at last begun to think for itself, to impose upon its movements those salutary restraints which alone can enable it to use its new-found li-

berty with discretion, and avoid those extremes into which it is apt to be hurried!

Though such, however, may be the feelings excited in the minds of those whom the author has thus passed in his career, it is of course with a very different eye that he himself views what he has done. So far from imagining that he has gone beyond the middle point of truth, he is of opinion that he has only proceeded to the full length to which the principle of his objection to an Establishment of necessity carried him.

"The circumstance," says he, "which of all others, has struck my mind most forcibly in this investigation, is the close similarity there is betwixt the mode of reasoning by which the legislative support of religion is maintained from Scripture, and that for the baptism of infants, both originating in the literalities of the Jewish church, and both militating against, and making of none effect, the express appointments of Christ. So intimate and almost identical do the arguments that support these views appear to me, that in becoming a Voluntary, I found myself constrained to become a Baptist. The same principle that led to the former, led me also to the latter; and both views I found to harmonize with all the doctrines and precepts of the word of God, while their opposites introduced jarring discordancy, and inexplicable anomaly into my theological creed."—p. 10.

And again,

"Let the Voluntaries meet to themselves the measure they give to others, and the impartiality of their proceedings will then be more obvious. If they say, that the cases are not parallel, let them reconsider the matter, compare the arguments on both sides, and then tell us where lies the difference. The Compulsory is accused of trenching upon the spirituality of Christ's kingdom, by joining it to state support."

The author here plainly states his conviction that the arguments of the paedobaptists, drawn from the Old Testament, are as illegitimate and unsubstantial as those of the compulsories drawn from the same

source; and he challenges us to show the difference between the two. I should like to know if he has ever read Dr Wardlaw's Dissertation on the Scriptural authority, &c. of Infant Baptism: if he have, then this challenge is little better than a sort of bravado, for he cannot but recollect that the very objection he has here adduced, is taken up by Dr Wardlaw, and the want of parallelism between the two cases accurately pointed out. (*See* Sect. ii. p. 97. *2nd ed.*) I can have no objection to the adduction of this or any other objection that may appear to the author to have force, but when an argument has been taken up and professedly refuted, it is hardly fair in an opponent to blazon forth that argument again, as if it were one from the brilliancy of which every antagonist hid his face. As to the argument itself, I wonder how any person acquainted with the bearings of the anti-compulsory question can ever adduce it. I should not, indeed, wonder at seeing it, in the hands of a churchman, used in the absence of better weapons, to parry a home thrust aimed against his appeals, to the Jewish church in favour of an Establishment; but that a man who sees clearly the futility of such appeals, and the cause of their futility, should use it, I do admire. Why is it, I ask, that we refuse to admit the force of such appeals? Is it not because they are founded upon a state of things that was peculiar to the Jewish constitution—a state of things that has for ever passed away, and can never again be imitated? But is this the case with the appeal of paedobaptists to the rite of circumcision? We contend not. That rite was no peculiar part of the Mosaic economy, any more than was the observance of the Sabbath; it existed before Moses was born,

and it was observed by the Israelites not as a part of that peculiar economy under which the law given by him placed them, but in connection with a covenant which was for all times and for all conditions of the church. Here, then, lies the want of parallelism: the compulsories appeal to what was purely and exclusively Mosaic. We appeal to what was ante-Mosaic, and what became a part of the Jewish ritual, not as peculiar to it, but merely in consequence of the Jewish nation forming the ancient visible church. If any of my readers wish to see the importance of our being able to show the ante-Mosaic existence of any institution in order to prove its permanency, they will find an admirable illustration of it in the proof Dr Wardlaw has adduced in favour of the permanent obligation of the Sabbath, from its having been observed anterior to the formation of the Jewish economy.* That circumcision was the sign of a covenant not purely Judaic, is of course a thing to be proved: but, then, let us prove it if we can, and not fore-close the argument by a charge of inconsistency such as that above quoted.

The author, however, will not allow us to go even to the covenant made with Abraham; his voluntary principles are again in the way. To go to Abraham, he tells us, for arguments in favour of infant baptism, is no better than to go to him for arguments in favour of tithes. Now this is really surprising. Were our arguments drawn merely from the example of Abraham, and that upon a solitary occasion, and under peculiar circumstances, there would be some justice in the author's remarks; but who needs to be told that this is not the case? The argument of our friends in the Establishment is, Abraham paid tithes

to Melchisedec, therefore we must pay tithes to the clergy.—Is our argument, I ask, anything even resembling this? Nothing can be more different! Our appeal is not to Abraham at all, properly speaking, or to his example either; it is to a covenant made with him by God, which, we contend, was ordained for all ages of his true church, and in which we are as deeply interested as Abraham or any of his natural posterity could have been. If the line of argument under this head which we pursue, can be substantiated, our point is gained; and that it can be substantiated, we are quite ready to attempt to show. Our Baptist friends, it is true, may demur to our showing, and to their doing so we can have no objections, so long as they will meet us in fair argument; but let them not attempt to raise a *prejudice* against our reasonings, by identifying them with arguments to which they bear no resemblance, and of the futility of which we, as well as they, are fully convinced.

In order to vindicate more fully the legitimacy of our appeal to the Abrahamic covenant from the author's objection to it, let us suppose that our friends of the Establishment, instead of having only the singular and solitary instance of the payment, by Abraham, of a tenth part of the spoil taken in war to Melchisedec to refer to in support of their system of tithes or tithes, could point us to a passage in which it was recorded that God made a covenant with Abraham, in which all his posterity, both natural and spiritual—both typical and typified—should be included, and in connection with which the giving of tithes to the ministers of religion was, under a severe penalty in case of disobedience, enjoined; would it not be at once conceded that, what-

* Discourses on the Sabbath. Disc. I.

ever might be thought of the present system of universal and indiscriminate tithe-raising, the claim of ministers of the gospel to a tenth part of the wealth of their flocks, would stand upon the broad ground of Scriptural authority? Now this is exactly the line of argument which (necessary differences being made) we endeavour to pursue in our appeals to the Abrahamic covenant in favour of infant baptism. Whether our endeavour in this matter is a successful one is not now the question; all I contend for, and all that the author's remarks call upon me to contend for, is the legitimacy of the *attempt*.

Having thus disposed of the author's animadversions upon the alleged inconsistency of pædobaptist dissenters in appealing to the covenant made with Abraham, I would now offer a few remarks upon the objections he has urged in another part of his pamphlet against our reasonings founded upon that transaction. His chief objection is stated in the following words: "The argument from this quarter (the Abrahamic covenant) might well create the suspicion of its validity, by the far-fetched, unwieldy aspect that it presents to an unlearned but common-sense mind." p. 18. In adducing this objection, the author seems to have forgot that it would apply with equal or nearly as much force to many other things which he, I suppose, is in the habit of admitting; such, for example, as the sanctification of the first day-Sabbath, the office of a standing ministry, the weekly observance of the Lord's Supper; all which require to be proved by a course of argument which, to a mind disposed to oppose any of them, might appear not a little far-fetched. He has unwittingly fallen into the favourite objection of all errorists against the arguments of the friends of truth.

There is hardly an erroneous opinion in theology, the supporters of which do not seek to recommend it by its simplicity; while they ceaselessly cry out against the far-fetched and complicated arguments of its opponents. Socinianism boasts of its simplicity, and its rejection of all that is far-fetched; Arminianism and Antinomianism are both expedients to avoid the difficulties that press upon the question of man's relation to the divine law, and to furnish forth a simple and manageable theory on the subject; and nothing can be more vehement than the offence which the author's old friends the Compulsories have taken at "the perfect ocean of controversy," as Mr Bruce calls it, into which the Voluntaries have plunged. The fact is, an immense deal of a man's clear-sightedness in argument depends upon the point from which he views the subject at issue. An argument that appears amazingly obscure when viewed from one side, may appear just as clear when contemplated from the other, as a cloud suspended half way down a mountain may be black and threatening to those at the base, while it presents a fleecy whiteness to those at the summit. An objection, therefore, from an opponent against the unwieldiness or far-fetchedness of an argument, amounts simply to nothing. If the argument be good—if its premises be true, and its conclusion legitimately deduced, it should matter little, one would think, whether it was wildy or unwieldy, whether it came from far or nigh.

But after all, what is there in the argument in favour of infant baptism, now under discussion, so uncommonly unwieldy and far-fetched? To me it appears a very straight-forward, and for one of such a nature, a very short argument. The covenant made with Abraham

is identical with the covenant of grace: if so, there still exists a divinely appointed connection between believing parents and their children, for it is certain that such did exist in virtue of the (so-called)* Abrahamic covenant: Now at the first institution of this covenant, a certain ordinance was appointed to be observed as the sign of the spiritual blessings it held forth; for this an ordinance of a different character, but occupying the same place and signifying the same blessings, has in New Testament times been substituted; it follows that the covenant remaining the same, and its blessings the same, and the recognized relation between believers and their offspring the same, a mere change in the nature of the significant ordinance can operate no change in reference to those to whom it was to be administered.* But circumcision was administered to adult proselytes on a profession of faith, and to the infant seed of all who had been previously in the Jewish church; consequently baptism is to be administered to unbaptized adults on a profession of their faith, and to the infant seed of believers. Such is the outline of the argument drawn from the Abrahamic covenant; and I really must say I do not see any thing very unwieldy in it. The author talks of its being difficult to apprehend the identity between the two covenants, but if he will read Dr Wardlaw's remarks upon the subject, he will find that the apostle Paul had no great difficulty in apprehending it, and that in Gal. iii. 17, 18, he distinctly states the fact that the two were identical. The author's further settling "the exact degree of tinge that the peculiari-

ties of the first promulgation ought to impart to its later development," and so on, I confess I do not understand sufficiently clearly to profess to answer them. He goes on to charge us with transferring the literalities of the type to the anti-type, and thereby doing dishonour to God's word,—a fair charge had circumcision been a sign of merely temporal blessings, but one utterly without meaning when we bear in mind that this was not the case, but that as even baptists themselves admit, circumcision was significant of spiritual blessings, and is declared to have been so by the Apostle, Rom. iv. 11.: "Were we," he goes on to say, "to form our ideas of the heavenly state from the topography of Palestine, we could not be further wrong than we are when we apply to the natural offspring of believers promises made to the spiritual seed of Abraham," &c. There is confusion of thought here. The promise to Abraham included both the temporal and spiritual Canaan, as given to him and his seed after him, *in their generations* forever, and connected with this promise was the institution of circumcision. While, then, we might err very much in transferring the literalities of the earthly Canaan to the heavenly, there is no such error in observing an ordinance which was as much connected with the promise of the latter as of the former.—It is easy to charge men with doing dishonour to God's word, but I cannot help thinking the charge should be a little better founded than in the present instance it seems to be, before it is brought by one Christian against others.

I can account for these, and some other of the author's remarks, only

* If a reason be sought for the change, it is perhaps to be found in this, that Christianity, being intended for the whole world, would have been encumbered with an ordinance which was exclusively oriental. See Michaelis on the *Laws of Moses*, vol. iv.

upon the supposition that he holds the opinion by which some of his party have sought to parry our reasonings from the Abrahamic covenant, viz. that this was composed, in fact, of two distinct covenants, the one having reference to temporal blessings and the natural seed of Abraham, the other to spiritual blessings and his spiritual seed. If this be his opinion, it will explain some of his remarks; but I must say it looks very like doing (if not dishonour, most certainly) violence to the word of God. Where is the evidence for such an opinion either in the history of the transaction itself, or in the reasonings of the Apostle upon it? We search for it in vain, and must therefore reject the opinion as a mere *pro re nata* hypothesis. But here let me again refer my readers to Dr Wardlaw's Dissertation; see p. 35—39.

The author thinks that "it is rather awkward that the advocates of infant baptism are obliged to seek support for their views from the history of an individual so noted for that very grace which baptists say is essential to the right observance of the ordinance." p. 19. Not more awkward than it would have proved to a Jew had a proselyte required authority for the circumcision of his child. Why inflict upon my infant, the latter might have asked, this painful ceremony? and when, in reply, the Jew pointed him to the record of the Abrahamic covenant, what would have been thought of him had he rejoined, Yes, but is it not very awkward to refer me to a man so noted for faith, as authority for performing a ceremony on an infant who cannot believe? Would the Jew have felt any awkwardness in the matter? I trow not; and no more do we in regard to baptism.

Before I pass from this part of the author's remarks, I must notice

the running fire which he has kept up throughout his pamphlet against what he calls our "hereditary church-membership," our "incorporating with the church the unconscious and irresponsible infant," and so on. By these expressions I suppose he means to intimate that pædobaptists are in the habit of regarding baptized infants as members of the church. That this is the opinion of some I do not deny; but I must protest against his imagining that it is a general opinion, in our connection at least. The view given by Dr Wardlaw (Dissert. p. 184) is, I believe, the one most generally adopted among us. We regard baptism not as a church ordinance, but as expressive of a certain disciplinary connection with the Christian kingdom; and accordingly we look upon baptized infants as disciples; as objects of teaching and training for the fellowship of the saints. It is easy to turn this view into ridicule, by talking of a church universal and a church particular, each "stocked with members suited to their characters" as the author before us has done; but it is not so easy, I apprehend, to show that it is contrary either to the spirit of Christianity or the practice of the apostles.

But I must hasten on to notice the author's remarks on one or two passages of Scripture, commonly adduced by pædobaptists in support of their views. The first is Mark x. 14: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." On this passage I would remark, 1. The *little children* here spoken of were infants; in the parallel passage in Luke they are called *τα βρεφῆ suchlings*. 2. They were the children of believing parents; the article is emphatic, *τα παιδια*, those little children whose parents have shown

their faith by bringing them. 3. The phrase of *such* is not simply comparative, but inclusive of the children themselves; and means that children such as these, *i. e.* the children of believers, form part of the kingdom of heaven. "If not," as has been justly remarked, "the reason for receiving them would have been as applicable to *lambs or doves* as to children:—besides that, the words which follow ascertain their being included,—'Whosoever shall not receive the kingdom of God as a little child, (*i. e.* surely, as a little child receives it) he shall in no case enter therein.'"^{*} I may remark in addition to this, that whatever ambiguity may attach to the English word *such*, the word in the original (*τοιουτων*) admits of only one signification; it is used invariably of those who are adduced not merely as illustrative of certain qualities in others, but as *specimens of a class* to which they themselves belong.† From this verse, then, I conceive that we are entitled to draw authority in corroboration of two positions in our main argument, *viz.*, that a divinely appointed connection subsists between believing parents and their infant seed in relation to spiritual blessings; and that the infants of such parents are in connection with the Christian kingdom. Why then, I ask, should such infants be excluded under the New Testament economy from receiving that external sign of these blessings which has come in the place of the sign they always received in Old Testament times? "Because," retorts the author, "the same reason would admit them to *all* the privileges of God's people," and thus would prove too much. Now I must say I cannot see the *vis con-*

sequential here. It is surely possible to be in connection with the kingdom of Christ, and yet not be in a condition to enjoy all its external privileges or to observe all its ordinances; and if a person be in connection with that kingdom at all, why deny him a rite which merely expresses that connection and shadows forth certain blessings as resulting from it? Now this, I apprehend, is exactly the case with the children of believers. Let us cavil about supposed consequences as we please, our Saviour's words settle the *fact* that they are connected with his kingdom, and it is for our baptist friends to show what right we have to withhold from them the rite significant of such a connection. As for the ordinance of the supper that is essentially a church ordinance to be observed by a community; and of course no one can be entitled to observe it with any individual church, unless he be a member of that church either permanently or temporarily. A broad line of distinction is drawn between the two ordinances by this, that a child can receive the one but not the other; and to argue against the possible from the impossible is a process against which logicians have ages ago launched a canon.

The next passage on which I find any thing worth noticing is 1 Cor. vii. 14. "Else were your children unclean, but now are they holy." Our application of this text to the controversy before us is characterised by the author as "a still more flagrant violation of common sense and critical candour" than any of the others. This is severe language; let us see how far it is deserved. The passage, I acknowledge, has its difficulties; and

^{*} Wardlaw's Diss. p. 122.

† Thus Aesch. Agam. 339. *τοιαντα κλυοις*, "such things (things of which these form a part) thou mayst hear of me, a woman."

it is with diffidence, therefore, that I offer the following remarks upon it. In the preceding context the apostle had just laid it down that in the case of one of two persons united in marriage becoming a christian while the other remained a heathen, such a difference of sentiment did not form a sufficient ground for a dissolution of the union on the side of the believing partner; for, says he, "the unbelieving husband is sanctified by the wife," and so on; i. e., though the heathenism (described here as uncleanness after a mode of phraseology familiar with the early Christians) of the husband have a tendency to dissolve the bond, yet this is more than counterbalanced* by the sanctity or purity of his wife; and that the purity and piety of the one party has this counterbalancing effect over the uncleanness of the other, so as to preserve inviolate relations which would otherwise be destroyed, is evident from the effect it has in preserving inviolate the relation subsisting between a pious parent and his or her infant child. Could the mere fact of one parent being a Christian and the other an infidel dissolve antecedent relations, then would the children of such marriages be unclean, but instead of that they are holy,† therefore, &c. This seems to me the course of the apostle's argument; and if in this I am correct, I see no violation either of common sense or critical candour, in adducing the passage as corroborative of a truth *already proved*, (for only in such a case would I adduce it) which truth it thus forcibly and strikingly recognises. The passage I have already admit-

ted to be a difficult one; and therefore it has with great propriety been very little insisted on by writers on the pædobaptist side of this controversy.

Our appeal to the baptism of households in corroboration of our main argument is viewed by the author as being founded on a very "flimsy basis. In two of the cases," says he, "sufficient evidence is given to show that the inmates were believers. In the case of the jailor we are expressly told so, as if for the very purpose of preventing mistakes. In that of Stephanas, the fruits of faith are stated to have been manifested by his household, in their ministering to the saints; and although no mention is made of the faith of the household of Lydia, it is, in my apprehension, more natural to suppose that *implied* a thing so necessary to the observance of the ordinance, in the mind of the historian, as not to require being particularized." pp. 13, 14. In spite of all this very confident and somewhat Thrasonic writing, I cannot help still thinking that the basis of our argument from the baptism of families is not quite so flimsy as the author seems to think. Let us put the argument thus: Here is a book written by men, and among men who had been taught from their earliest intelligence to regard infants as included in the covenant made by God with Abraham, and as entitled to receive in virtue of their connection with their parents the rite of initiation into connection with the kingdom of, which their parents formed a part; who, moreover, had frequently witnessed the male infants of proselytes circumcised

* So the early fathers invariably explain *ἁγιασται* here; affirming that it is not equivalent to *ἅγιος ὢν*, 'he is holy,' but to *νικησται τῇ ἁγιότητι*, he is overcome, overpowered by the sanctity of his wife.

† i. e., as Chrysostom interprets it, *not unclean*, not excluded from the Christian community.

along with their fathers; nay who, in all probability, had seen the families of these proselytes all baptized before the circumcision of the males;—and yet in that book we find these men, when speaking of the conversion of heathens and their introduction into the church of God by that rite which had come in the place of circumcision, telling their countrymen that the proselyte and his whole household were baptized. What would be the inference drawn by an intelligent Jew from this? Here are persons professing to belong to the *one* church of God which had so long been confined to Judea, but was now to be extended through the earth, receiving proselytes into that church upon the same terms and in the same way (with merely a change in the nature of the rite) in which they were received into the church of old; and describing what they had done in language borrowed from ancient practice, without the slightest intimation that that language was to be understood in a qualified sense:—what else, I ask, would a Jew infer from such descriptions by such men, than that the same rule was followed by them as had been followed by their fathers, and that in baptising households they baptized infants as well as adults? If the apostles had been desirous to caution their readers or hearers against such inferences, is it unreasonable to suppose that something would have been dropt explanatory of their meaning?

But it seems that in two of the cases it is evident there were no infants, and therefore no need for any qualifying or cautionary hints. Let us see. All the inmates of the jailor's house, it is said, were believers; but where is the evidence of this? Is it in the statement that he "rejoiced, believing in God with all his

house." But what comes of this, when we learn that in the original it reads, "having believed in God he rejoiced with all his house," (*παρακατα, lit. householdly.*) Nothing here, I apprehend, of all the inmates being believers:—they were all happy, (*i. e.*, not individually, perhaps, but as a household,) but nothing is said of their all believing. As to the statement that the house of Stephanas ministered to the saints, and the inference thence drawn that there were no infants in that house, it may be observed that such general expressions can prove nothing as to the personal character of the individuals composing the household. It was the general characteristic of the family to be hospitable; they were a kindly, generous household; therefore, says the author, there *could* be no infants among them! Oh! what a logical chasm is here. What the author says about Lydia's household, I confess I do not very exactly understand; but I suppose he means that the necessity of faith as a prerequisite for baptism was so familiar to the mind of Luke, that in speaking of the baptism of households, he never dreamt of any body so far mistaking him as to suppose that there could be children in them. I shall believe this when the author can shew that Luke and those to whom he wrote were anti-pædobaptists—but not till then.

I am amused with a practical difficulty suggested by the author as likely to have attended upon infant baptism in the days of the apostles. "A family," says he, "of 6, 8, 12, 14 and 18 years of age could not properly have all been its subjects, and where the line should be placed that was to divide the two principles, would have been a fit subject for ecclesiastical legislation." Is it then so difficult to discriminate between an

infant and an active, intelligent, responsible child? Surely this is a sort of difficulty very unlikely to puzzle either apostles or any one else. As for the ages above mentioned, I should be disposed to say that they are all beyond the period at which infant baptism can with propriety be administered.

But I must have done, for I have already trespassed too far on the pages of this Magazine, though there are one or two things besides on which I had intended to have offered a few remarks. If these

somewhat hurried and not very elaborate observations shall prove of any use to my readers, by confirming them in what I must ever regard as a most valuable truth, I shall be truly happy. Allow me in conclusion to express a hope that in whatever other respects they may be found deficient, they will not be found wanting in that courtesy which is due from one Christian to another, and to the body with which that other is connected. I am, yours, &c.

BIBLICUS.

PASTORAL RECOLLECTIONS.—No. III.

FROM the striking combinations which are formed by the memory, there are places that vividly revive the remembrance of persons, their actions, and fate. A transient glance at a house will often by the association of ideas, lead to a train of thought, that places in rapid review our previous connection with its late inhabitant and the solemn scenes we may have witnessed there. Who has not experienced this strange power of the human soul, the perfect development of which, in another state of being, will greatly tend to the completion of misery or felicity? Who may not on passing certain spots whisper to a companion, "I see a hand you cannot see, I hear a voice you cannot hear?" He who has been long resident in one locality will, if given to reflection, find this conviction invest many surrounding objects with a peculiarly affecting interest. When I walk through the town, the sight of almost every house I pass touches a chord that vibrates to the inmost recesses of my heart. In many have I stood by the beds of the sick and the dying; in some there once dwelt tried and trusty friends, of whom the universal ravager has robbed

me; and in a few my old acquaintances are still there, but their hearts are now changed. From the different characters and events with which particular spots are associated in the mind, very opposite are the feelings they recall. However painful may be the emotions awakened by the sight of the late abode of a beloved associate, who continued faithful to Christ and his cause to the last, yet they are chastened and brightened by the cherished hope that the transition has been blessed to the departed. Far more painful are those excited by passing the door of a once intimate, but now alienated friend, of one with whom we went to the house of God in company, but who has gone back to the world, and the eye that beamed with cordial welcome, is turned away with scowling dislike, as if our very presence pained and condemned. But agonizing above all, without any mingling of mitigation, are the feelings with which we look upon the dwelling, where once resided one, who long seemed a Christian indeed, but who apostatized, and died in his downward course. How the soul is harrowed by the question, "He has given up

the ghost! and where is he?" There is one mansion I seldom pass without a conscious depression of spirit, not because it is now inhabited by other inmates, not that I cannot now enter it with the same familiarity as formerly, but because the name of him, who once possessed it, is associated with blighted hopes, and appalling forebodings. Of my connection with him, a brief sketch may be found fraught with solemn warning.

J. D. had been brought up by a too indulgent relative in comparative affluence, without correct instruction or proper restraint. When arrived at manhood, having little to occupy his attention, he became deeply immersed in political speculations, and a great admirer of Paine's political writings. His high approbation of these led to the perusal of that author's infidel works, which presenting to an ill-informed mind the soothing opiates to conscience that it wanted, D. became a confirmed deist. Amidst all his diversified moral course, he had one characteristic which was never doubtful; an honest sincerity that could not stoop to concealment or hypocrisy. Accordingly he openly avowed his disbelief of revealed religion, and by his plausible sarcasms, too easily pointed and barbed by the glaring inconsistency of some who bore the name of religious teachers, and recommended by his reckless frankness of manner, and the liberality with which he scattered his wealth; he drew around him a band of likeminded individuals. His progress was what has been often witnessed; loose sentiments encouraged dissipation, and he sank down to the debasing companionship of habitual drunkards. The insidious destroyer not only undermined his health, but unsettled his reason, and he displayed such aberration of mind that his relatives were con-

strained to interpose, and put him under restraint. Sometime after this sad consummation it was rumoured, that D. was not only perfectly recovered, but was in every respect an altered man; that he had dismissed his former associates with solemn admonitions; that he was recommending personal godliness to his relatives as the essential interest of immortal beings; and that the Bible was his daily study. The friends of the Saviour thought "can all this be possible; and yet, is there any thing too hard for the Lord?" The truth of these reports seemed confirmed, when, on a subsequent Lord's day, he was seen entering our place of worship, and hearing with deep emotion. I cannot describe what I felt when I observed the tears bedewing the cheeks of the late ringleader of scoffers, and beheld him weeping to the praise of the mercy he had found. I thought of the man with whom our Lord met—rushing from the tombs, cured, and clothed, and sitting at the feet of Jesus in his right mind. He courted the company of one of our most decided and intelligent members, unbosomed himself to him, and the account that brother gave of D.'s state of mind was wonderful and cheering. I soon became acquainted with him, and melting were the expressions in which he confessed his previous guilt and danger, and his entire and cordial dependence on the Saviour of sinners. His thirst after religious information was great, and appeared never satiated. For about two years he regularly attended, not only on the preaching of the gospel on the Lord's day, but on our weekly meetings, and often accompanied me to the country when going thither to proclaim "yet there is room." His moral conduct was correct, and above all he had relinquished that vice that had well nigh ruined him, and was rigidly temper-

ate. Thus the alteration was visible, and undeniable, and elicited much wonder; to see him walking in the streets with me, as of one mind and heart,—going with a few poor people to religious meetings, and even having a weekly prayer-meeting in his own house, produced, in a small town where all are well known to one another, much speculation and astonishment, and impelled the friends of the Redeemer to exclaim, “This indeed is the finger of God!” After the time mentioned, when the sincerity of his profession was tested and undoubted, he applied to be received into the church; and then the account he gave of the way he was brought to think seriously (now first avowed,) startled and repelled. I give the statement as I often heard it from himself, repeated with solemn asseverations in opposition to my doubts and arguments. He said when he recovered from his melancholy disease, and was inclined to pursue his former irreligious course, a spirit appeared to him, and warned him if he would not plunge himself into ruin here and hereafter, he must study the Scriptures; that so deep was the impression produced by this solemn charge, he immediately began to read the Bible, and was amazed to find it so different from what he had supposed; that it convinced him of his guilt, led him to the cross, and effected the alteration in his sentiments and conduct. It appeared to me that the alleged vision was the result of his previous aberration; but when I hinted at this, or said it might have been a dream, he referred to the case of Col. Gardiner, and argued that we were not warranted to limit, or prescribe unto the Holy One of Israel. We did not know well how to behave in these singular circumstances: yet as he placed no dependance on the supposed visitation, as his views of

the gospel were scriptural and clear, as his religious experience seemed deep and influential, and as he could have no possible motive to act the hypocrite, he was admitted. For a long time we found no cause to repent having given him the right hand of fellowship; he was steady, consistent, and in some respects very useful, and from tasting ardent spirits as his dreaded demon-foe he sacredly abstained. He was growing in years and respectability, and appeared to be preparing to come to the grave like a shock of corn fully ripe, when suddenly these expectations were fearfully blasted. One evening I was informed D. was intoxicated, and was threatening the life of a near relative. It was too true; and at much personal risk we had to master, and confine, my poor friend. I then learned from his relative, that for weeks before he had been freely indulging in other liquors, deeming it sufficient if he refrained from ardent spirits, and had that day drunk to excess. Never have I seen one manifest more deep self-loathing and condemnation, than he on the succeeding day. He seemed to display true godly sorrow, was willing to give any satisfaction, and submit to any discipline. But the flood-gate was broken down, and the waters rushed in with a violence, that none but Omnipotence could stem. In a few weeks he fell again, and we had to separate him from our communion. The justice of the sentence he fully admitted; and I think it might have had the happiest effects; but persons belonging to another denomination visited him, represented our deed as harsh and uncalled for, and offered if he would join with them, a cordial admission. As they were men of great profession, and their remonstrances and counsels were pleasing to nature, he complied, and became completely

alienated from us. With a sad heart do I record the result. He formed other connections, his religious impressions died away, by the daily use of the liquid fire in which he indulged unchecked,—symptoms of dropsy followed, and death was anticipated. The report of this stunned me. Shall my once bosom friend perish, and I make no effort to reclaim him, though my aid be unsought, and even repulsed? I sent repeatedly, offering to come and visit him; but received no satisfactory answer. I then wrote to himself entreating that I might be allowed to call, and lest this should be declined, I placed before him, with all the energy I could command, his peril and his interest. The letter was never delivered to him; he never knew I was anxious to see him. The persons about him were afraid lest my remonstrances should hurt his mind, and they said afterwards with professed regret for their conduct, that they had no expectation of his dying. None who might have recalled what he once professed, or spoken to him of the state of his soul, were admitted. Thus died unhappy D., not expecting death, and alas I fear ill prepared for death. Thus that star, that once shone so lovely in our apprehension, set under a dark and portentous cloud. Never again may my heart be wrung, as when standing by the brink of his open grave, and startled by the hollow sound of the bones and mould falling on his coffin, I thought on what I once hoped he might be, and what I now dreaded he was! Returning pensive and depressed, and reflecting that perhaps I might not have always acted to him as fidelity required, I felt constrained to repair to the cross, and there cry, Oh Lord, deliver me from blood-guiltiness!

The case of this person, it is to

be feared, is not an uncommon one, and the history of such characters illustrates a mysterious, yet gracious part of the Lord's dealings with his church. Most pastors may remember some individuals, who, under the influence of serious impressions, have proved very useful especially in temporal matters, and, when they had performed their destined work, have been thrown aside. The wonderful change D. manifested, his beneficial assistance in emergencies, and then the sad and unexpected reverse, often brought to my recollection the homely remark of old Boston—"formalists are like the wounded soldier's timber-leg, useful to the body, but not of the body, and not destined to share in the benefits of the body." Who would not shrink from the torturing reflections of those builders of Noah's ark who believed not his warnings, when they beheld the deluge approaching, and the door closed of the only place of shelter, which they had assisted in preparing for others, but did not themselves enjoy.

There is one capital vice, against which this narrative especially warns professors; the all but invincible habit of indulging in intoxicating liquors. When that has once gained the complete ascendancy, has it ever, and to the close of life, been fully vanquished? In the account of the American revivals the solemn fact is stated, that of those who have apostatized, the vast majority had been, before their professed conversion, addicted to intemperance. Almighty grace, we rejoice to believe, can reclaim, and confirm any one: but if they who have been weaned from what they loved, dare to tamper with the temptation, the melancholy end of D. may be their's. Finally, such unexpected declensions, such mournful terminations of profession that once promised fair, should lead all to searchings of heart.

Had D. died in the midst of his consistent and useful progress, after his wonderful and obvious change, sound profession of scriptural sentiments, and years of practical evidence, who could have doubted but that he had died in the Lord, and was well for ever? Let us distrust

ourselves, rely wholly and habitually on the Lord Jesus, and daily pray, "Search me, O God, and know my heart, and see if there be any wicked way in me, and lead me in the way everlasting."

ABIJAH.

The Second Address of the Annual Assembly of the Congregational Union of England and Wales, to the Churches of the same faith and order throughout the Empire.

"BELOVED BRETHREN,—We hail the return of this delightful season, which has convened us, in the spirit of brotherly love, to combine our counsels and our prayers, in furtherance of the interests of spiritual religion in our denomination. Accept our warmest expressions of Christian esteem and affection. We love to recognise our common relation to our Lord and Master, and to give utterance to those sacred emotions with which the heart expands towards our brethren in the gospel. It is our earnest desire and prayer to God, that all our churches may be enriched with the grace that is in Christ Jesus, and be full of all goodness: keeping the unity of the Spirit in the bond of peace, and striving together for the faith once delivered to the saints. We cherish the confident expectation that our intercourse will be made subservient, in an eminent degree, through the bountiful supply of the Spirit of grace, to the increase of our faith, and love, and holy zeal.

"We retain a grateful recollection of the hallowed influence which rested upon our former meeting, and of the spirit of kindness and forbearance which so remarkably distinguished all its deliberations. Besides the direct impression, which the entire character of its proceedings must have left upon all who were present on that interesting occasion, its remote effects are likely to be even more important and desirable. Could anything have excited regret that our union had not been earlier formed, or produced a conviction of the beneficial tendency and practicability of our plans, so far as they have yet been matured, in those who hesitated, and strengthened that conviction where it already existed, that meeting was well calculated to do it. The lively interest taken in the various subjects which then came before us, the love and harmony

which prevailed, have raised our expectations in reference to the future, and promoted the growth of that enlarged confidence in each other, on which the efficiency of our subsequent measures so materially depends. In the firm persuasion that we are convened in these improved circumstances, and anticipating the prevalence of the same spirit of love which was formerly enjoyed, we are encouraged to address you without reserve. We desire to employ the language of affection and sincerity, relying on your kind indulgence, and your candid construction of what may be advanced.

"You are aware of the mission of our honoured brethren, Drs Reed and Matheson, to the Transatlantic churches. The cultivation of Christian intercourse with sister communities, the expression of affectionate esteem for those who with us are partakers of the grace of Christ, and the manifestation of a warm interest in their prosperity, we regard as a sacred duty, of high importance to the welfare and advancement of the kingdom of our Lord Jesus Christ. The advantages of such an intercourse, confined to spiritual objects, and conducted in the spirit of the gospel, can never be too highly estimated. Whilst prepared to maintain it, as far as practicable, with other Christian bodies in our own land, we are desirous to extend it to the utmost available limits. There are special considerations and facilities which plead for this interchange of affection with the American churches. We have much in common with them; and in many cases bearing on the best interests of religion, valuable services may be mutually rendered. We indulge the hope that offices of Christian kindness may strengthen the ties which connect the two countries by the more powerful bonds of Christian attachment. Such an intercourse, we be-

lieve, will provoke to godly emulation; will create a more affectionate concern for each other's welfare; and will impart to both a fresh impulse to those works of faith and labours of love, which have for their object the universal diffusion of our common faith, and the spiritual renovation of a perishing world. These were the objects contemplated in the mission of our esteemed brethren. We express our heartfelt gratitude to Almighty God that they have been enabled, by his grace, to discharge successfully the trust reposed in them; that they have been preserved in health, and permitted to return in safety to their respective charges. They have left behind them the pleasing remembrance of their Christian worth, and of your affectionate regards to the brethren in America; and they have been followed to their own land by the love and esteem of all with whom it was their privilege to hold fellowship. May our best hopes of a happy result from this interchange of Christian friendship be realized. It would afford us high gratification, did circumstances permit us, to give the same proof of our love to all the disciples of Christ. We can only lament, and we do so sincerely, that formidable causes still continue to operate, which narrow the fellowship of the redeemed, and prevent the open and frequent expression of those reciprocal sympathies which circulate throughout the universal church of God; and which, but for sinful prejudices, might have free range, without the slightest sacrifice of conscientious principle. Our heart swells with delightful emotion in the anticipation of that period, when the prejudices which have obscured the vision, and darkened the path of good men, shall have melted away before the effulgence of heavenly light, and when all who hold the Head shall recognize without hindrance their common relation to the Redeemer, and their common participation of covenant mercy, in acts of occasional fellowship. We hail it as the returning fulfilment of the Saviour's prayer, offered up for his people on the eve of his sacrifice, the earnest of a more plenteous effusion of the Spirit of grace. It affords us much satisfaction that our churches come behind none in a prompt reciprocation of Christian kindness. We say it, not boasting, nor with a view to claim a presumptuous distinction over others, we have ever evinced our readiness to unite and co-operate with all who love the Lord Jesus Christ. Our pulpits are open to

the occasional services of any who proclaim the truth as it is in Jesus, and in whose character we have confidence. Be it ours, dear brethren, still to cultivate the catholic and expansive spirit of Christian benevolence. Be it our ambition to promote the unity of the body of Christ to our utmost ability. It demands no sacrifice but what is sinful and selfish. The very effort will improve our own spiritual character. Our progress will be attended with an increasing perception of the reality of our discipleship, and will secure a more rich bestowment of spiritual blessings. Earnestly coveting this good gift of redeeming mercy, and seeking to excel in all its benign manifestations, we shall be prepared to realize a full measure of that holy enjoyment, which shall follow the outpouring of the Spirit when he comes to heal the breaches of the church, and to baptize it afresh with his heavenly influence.

"There is an intimate connexion between the enlarged possession of this grace, and the character of the several churches to which we individually belong. The institution of fellowship is primarily designed to promote the spiritual improvement of believers, and to furnish them with aid in the attainment of this object. The graces of each Christian advance more rapidly to their development, when a sound state of principle and feeling exists among those with whom communion is maintained. One of the chief graces is love to the brethren; the true source of those sympathies which lead to Christian intercourse. There is none more directly affected by the prevailing character of the religious community to which we may belong. Unquestionable evidences of faith in Christ attract and strengthen it; whilst declension and inconsistency have a tendency to impair its vigour and hinder its exercise. On this and other accounts, a faithful administration of the laws of Christ in the government of our churches, deserves our serious attention. We hesitate not to express our conviction, that next to the full and plain exhibition of the great doctrines of the gospel, there is nothing of greater importance than a close and prudent adherence to those scriptural principles by which our churches are professedly regulated. Continuing steadfast in their maintenance, and faithful in their application, we shall possess no mean protection against the inroads of heresy, and the more insidious infection of spiritual decay. These evils will be comparatively

harmless: we cannot, indeed, hope to escape their influence altogether; but it will be owing to our own negligence if they permanently affect us.

“Combine, Christian brethren, a warm attachment to the faith, with an obedient imitation of the order of the first and purest churches. Be solicitous to preserve a scriptural purity of communion. Let your endeavours after this attainment proceed, not from a love of party distinctions, but from an enlightened perception of its value and necessity. Much depends, as you well know, on the qualifications of those who are received to the privileges of the church. It is our acknowledged conviction, that they only who have embraced the Saviour, and have tasted that he is gracious, are entitled to Christian fellowship, or qualified for its duties and enjoyments. The admission of those who are strangers to the power of the gospel, is in every way injurious. It is disastrous, most frequently, to the individuals themselves; having a tendency to quiet the conscience, and to deceive with unfounded hopes of salvation: and a serious evil to the church which receives them; being the sure means of lowering its spiritual character. We are plainly bound, in kindness to them as well as in faithfulness to the cause of God, to withhold encouragement from such as give no evidence of genuine piety, or are actuated by improper motives. Repentance towards God, and faith towards the Lord Jesus Christ, are the only indispensable qualifications required. They are the proper foundation of mutual confidence, without which fellowship is but a name. On the scriptural evidence of these, often associated with great diffidence and timidity, we should rejoice to hold out a cordial welcome to our Christian fellowship and love. In seeking such evidences, we plead for the employment of no painful inquisitorial process; the establishment of no harsh, and, to some, impossible requirement; nothing that ought to offend the delicacy, or repel the approaches of the most timid. Let the existence of true piety be only ascertained, in the judgment of charity, and we are satisfied. We deem it of great importance to abide by these scriptural requirements. Every departure from them is dangerous, whether it proceed from causes in themselves evil, or from a mistaken sense of duty. It will deteriorate the character of the church, by the admission of persons who have no sympathy with the grand objects of its institution.

It will place in jeopardy the spirituality and efficiency of the entire body, by the almost certain infusion and ultimate prevalence of a worldly spirit, which will imperceptibly neutralize the privileges, and disincense to the duties, which communion involves. The elements of discord will be introduced where agreement should reign; edification will soon be lost sight of, or cease to be practicable; and the very intention of the institution will be perverted and abused. To this cause we suspect that much of the contention which occasionally prevails in our churches, often eagerly exaggerated by those who do not understand us, is to be attributed. Where a healthy state of spiritual feeling exists, the differences which arise amongst brethren may easily be accommodated. It is only when selfishness, passion, and worldliness take part in the strife, that confusion and every evil work follow. We introduce and foster these elements, when the requirements of Scripture are dispensed with, and a wide and open entrance to church privilege, irrespective of spiritual qualifications, is allowed. It is admitted that even with the greatest prudence and circumspection, hypocrites and deceivers will unawares creep in; but this is no reason why we should directly and systematically provide for the increase of these evils—why we should invite hypocrisy and encourage deception, by a careless, and still more by an indiscriminate, admission to Christian fellowship. Keeping equally aloof from harsh and unnecessary restrictions, and from a lax and injurious course of proceeding, let us adhere to the directions of the Sure Testimony. Duty, interest, and experience combine to enforce this recommendation upon us. Selecting precious materials, living stones, in the building of the Lord's temple, we shall be recompensed for our labour in the increasing spirituality and peace of our churches now, and in the permanency of our work. It shall abide, for the day shall declare it, when the fire shall try every man's work of what sort it is.

“Intimately connected with this subject, permit us to urge the necessity of a faithful administration of scriptural discipline. This is indispensable to the continued prosperity of our churches; though we fear that, in some quarters, it is not sufficiently understood. The ability of any church to accomplish the objects for which it exists, very much depends on the earnest desire for spiritual improvement evinced by each member, and the conse-

quent character imparted to the whole body; the combination of sympathy, watchfulness, and prayer, directed towards the increase of every holy attainment and Christian grace. In such healthful circumstances, there will readily be found every needful encouragement and assistance amidst the trials and difficulties of our spiritual course, and those self-denying habits which the service of the gospel demands. When, however, from any cause, the character of the church suffers, when it declines in piety, even without any departure from sound doctrine—a very possible case—the very end of fellowship will be endangered. It will be of little avail to boast of our scriptural constitution, when, in consequence of an allowed and growing indifference to divine things, the objects which it contemplates have been neglected or forgotten. We shall only the more effectually bring it into disrepute, and increase the contempt with which the entire subject is too generally regarded. We mention this to remind you, that the form and constitution of the church, however scriptural and well adapted as a means, must fail in the furtherance of holiness, if its laws be not faithfully administered, and the end of its creation be not steadily kept in view, and perseveringly prosecuted in the spirit of meekness and love. The constitution of the church is not designed to supply living principles, or to supersede, by a power inherent in itself, the necessity of their diligent cultivation, but merely to furnish facilities and aids for their increase in strength and development in action. One system may be superior to another in affording such facilities, but the best will prove worthless without the presence and influence of that Spirit which ought to animate it, and can alone secure its intended results. What, then, injures the spiritual character of the church, in the extent to which it is suffered to prevail, defeats its designs.

Every church is perpetually exposed to injury. Offences must come. Christians may be seduced by temptation, and fall into sin. The hypocritical may gradually throw off their mask, and become manifestly indifferent to the interests of religion, or make open shipwreck of faith and a good conscience. The continuance of allowed sin, in the purest community, will slowly, but surely, impair its character, and ultimately corrupt it. A little leaven leaveneth the whole lump. Some will be emboldened to similar transgressions, and coming habitually into contact with sin unrebuked, the consciences of all will lose their tenderness. As the infection spreads, the standard of Christian character will be practically and permanently lowered: confidence will be destroyed; and, instead of being mutually serviceable to each other's faith and holiness, and a centre from which emanates a healthful moral influence on the surrounding ungodliness, they will speedily become a confederacy for evil. These disastrous effects may not be immediately discernible, but they may be forming and working out by a strong under-current of infection, which eludes observation, until accidental circumstances reveal them. The intention of scriptural discipline is to furnish a corrective to these evils, and when employed with faithfulness and impartiality, is calculated to exert a salutary influence upon every one concerned in its administration. In witnessing the promptitude and affection with which offenders are rebuked and admonished, or the obstinate reluctantly excluded, when they will not be reclaimed, all are taught to fear sin, are excited to watchfulness, and receive a fresh impulse, bearing them onward in their course of obedience. Without the protection which discipline affords, we have no security against the introduction of evils, which tend to disturb the peace and impair the prosperity of our churches."

To be continued.

To the Editor.

SIR,—I have carefully read through the Rev. W. B. Clarke's letter to you, regarding my communication on the strictures of Dr Chalmers on the Independent Chapel, Argyle Square, published in your Magazine for July. From the perusal of

it, I have learned both who he is and what he is; and I cannot say that I am particularly gratified on either of these points. He seems very angry, and very shallow, and to have laboured very hard to make me as angry as himself. In this,

however, I can assure him he has failed; his violent and ungentlemanly charges, I can afford to laugh at, and as for the mistakes into which he asserts I have fallen, a few words will serve to show that the corrector himself needs to be corrected.

In my letter to you, I mentioned that my information as to the statistics of the district, had been obtained from a friend, by whom it had been surveyed. The correctness of this information having been impugned by Mr C., my friend (whom Mr C., with that peculiar delicacy which seems to belong to him, has dragged before the public by name) felt called upon to re-visit and re-examine the district. The result he has communicated in the following letter:

Dear Sir,—I have called several times on the different parties hinted at as I think by Mr W. B. Clarke.

One whom I had marked down as renting a sitting, acknowledged that she had misled me.

Another who stated to me and Mr Paton that she and her husband rented 2 sittings, now said they did not. A third, who said she had a sitting—and which Mr C. denies—stated, that both he and I were in a manner right, in as much as she had always occupied her father's seat, who from age could not do so, and that she went to it and regarded it as her own.

A fourth, whom I had set down as renting 3 sittings in Mr Logan's, Mr C. says should have been marked as in Mr French's. I was right—they do sit in Mr Logan's.

The other parties I have not been able to see; but respecting one, who has left his premises, or as Mr C. phrases it, made a moonlight sitting, and on which ground he denies his having paid for a sitting, I should fear it would sound a strange doctrine to fraudulent bankrupts in higher classes, if their being so were held as proof that they paid no sittings in any church.

I may add, that Mr George Stewart, Nicolson Street accompanied me to the several parties.

There are therefore 3 to be deducted from my census as renting sittings in the district; but in my anxiety to be correct, I did not enter those Catholics who told me they had sittings, because I was not at the time satisfied that doing so was customary with their persuasion—it seems it is—and as G gave me that answer, this still leaves my census numerically correct, and even leaves a surplus for any other deception which may have been practised on me—to which however I cannot perceive how I should be more liable than Mr C. Surely any man of common sense can ask a plain question, and write down a plain answer; and the frequency of his visits could give him no advantage—for to my question, asked in the presence of Mr Stewart, How often has Mr C. visited you during the last 18 months? the answer invariably was, "three or four times."* I conscientiously, in the course of my census, marked down the answers given me; and I am persuaded that it was as correct as, under any circumstances, such a census can be made; it certainly was my sincere wish that it should be so.

A. G.

So much for my gross errors in the statistics of the question. Now let me say a few things respecting the abominable charges of fraud and falsehood he has chosen to urge against me. All that he says about bitterness and personality, I pass by, as not worthy a moment's notice.

My statement that Dr C. had vilified North College Street chapel, he affirms to be untrue, and says, "the Doctor has not uttered one disrespectful word against it." Now a more barefaced or a more groundless assertion than this was never uttered. Let any one read the following extracts from the Doctor's "Re-assertion," and then judge of Mr B. C.'s veracity, (always bear-

* Will this serve to account for the fact of the Rev. W. B. Clarke, the aid-de-camp of Dr Chalmers, being now the late Missionary of the Old Greyfriar's parish.—EDS.

ing in mind his magniloquent denunciation of me for having chosen 'Philaethes' as my sobriquet.)—"But on the second principle, there are philanthropists of another description, who hold it enough if they can point to a *general* church, with its unlet and half empty sittings, in the midst of a population lapsed by thousands, and lapsing by thousands every year into a state of moral and spiritual apathy. And so, for example, we are told of the places of worship which stud the very margin of the Cowgate, more especially of one of these places, an Independent meeting house in North College Street, with one third of its sittings free, and many of these unoccupied"—"so there it stands, unrelated by any tie save that of juxtaposition to its immediate neighbourhood." pp. 22, 23: and again, "and are we to be told of an effete (*effete*—*barren, disabled from generation, worn out with age.*'—Johnson) meeting house, which attracts and harbours none of them, with its unlet and unoccupied sittings so preposterously gloried in, although the very badge of its impotency"—"are we to be told that its useless juxtaposition," &c. p. 25.—and there is more written in a similar spirit—yet the Rev. W. B. C. says the Doctor never uttered a disrespectful word against the chapel!

Further he says, "the Doctor has merely classed it (N. C. St. chapel) along with many churches and meeting houses, both established and dissenting in its neighbourhood." (p. 8. letter.) Now this is a second misstatement—the Doctor does no such thing, neither church nor chapel is mentioned along with it, and its name is apparently only

mentioned when it can be coupled with the asserted deplorable condition of its neighbourhood. There is only one scrap which savours anything of kindly feeling towards it, and that is in the 24th page of the "Re-assertion," where it is allowed that "its free sittings may have been a great accommodation to the families in that quarter," although even that is neutralized by the details which precede it.

A more grievous charge of fraud and falsehood succeeds,—falsehood, in that I stated in my letter that the "cause, &c." was Dr C.'s "*latest* production,"—fraud, in that I framed my hypothesis of the Dr's alleged misdoings upon this assertion, and a duplicate of each sin in saying the Doctor had a census of the Horse Wynd in his possession when he wrote the "Cause," and then arguing against him on that assumption.

Now, with respect to the first, I frankly acknowledge that there was an incorrectness in my letter, as printed, in stating the "Cause" to be the Dr's latest production, which was not in it as written, as you will see by reference to my manuscript.* But I waive this, and willingly abide by the printed form, for the mere wording is immaterial; the error was simply a chronological one; I built no hypothesis upon it, for I did not so write it, and therefore I could not; but although I had, it was of no consequence to me or my argument, whether a day, or a week, or a month, intervened between the publication of the "Cause" and the "Re-assertion," or which preceded the other: my source of information was apart altogether from any statement in the latter, other than that allusion was

* The responsibility here rests with one of the Editors of this Magazine, who, presuming on the right generally conceded to editors, of abbreviating an article which seems too long, used this liberty with the letter of Philaethes, and in re-writing a part he had obliterated, inadvertently substituted "latest publication" for "one of his latest publications."—EDS.

made in it to a survey of which I had previously learnt the existence, and which allusion satisfied me that my information was correct.—‘That allusion is as follows—“ and we can tell of *two distinct* household surveys, both of them made several months ago, of localities whose remotest points are within a few hundred yards of this said meeting house, the one consisting of all the tenements on the south side of the Cowgate, between the Horse Wynd and the College Wynd, with the west side of the College Wynd; and the other being the Horse Wynd itself.” *Re-assertion*, p. 24. I knew from the statistics given in the “ Cause” that the Rev. W. B. C. furnished the former, and I had previously learnt who had furnished the latter.

Now what is the ground upon which he rests to substantiate his heavy charges? Why, simply this, that he had a census of the Horse Wynd inserted in his private journal, and that the Doctor did not get this journal until after the “ Cause” was written, and that therefore he could not give it because he had it not.

Now there is something very amusing in this. The good man seems to have settled this in his own mind, that he, and he alone, of all the probationers of the Kirk was qualified or inclined to make such a survey;—that he, and he alone, it was who had furnished or could furnish such information; as if he, and he alone, was qualified to be the hole-dog of his party in unearthing the rabid heathenism of the district! Why I was led to know that a census of that district was taken and sent to the Doctor by another individual altogether, and whose name was mentioned to me.—Of the Rev. W. B. C., or the extent of his labours, I was ignorant beyond the mere indication of

his vitality by his authorised statistics.—Of how much or how little of the district he had furnished the details I knew not, and I thought not; I went upon other data, and knowing my informant and the trustworthiness of his testimony, I was entitled to say that there was a littleness of mind, and a disregard of all fair dealing, in separating the three sides of a compact square, which the district forms, and ostentatiously giving the two more distant sections which have a laxer population, while all mention of the church-going section in the more immediate vicinity of the chapel was avoided; and that the doing so did betray, and can only be accounted for by the existence of, a wish in him who did it, to disparage that chapel as an instrument for district good.

But further, the Rev. W. B. C. states, with consistent correctness, that the “ Cause” was published a “ considerable time before the “ Re-assertion,” when he wishes to make it appear that the information given for the latter was not available for the former,—innocently believing (for I will give him credit for a belief of it) that his was the sole information afforded. Now what was this considerable time? A month, perhaps, or a fortnight, or a week at least. No, not even a week! Look to the following dates of publication of the two:—On May 21st last, the “ Cause” was published; and the same advertisement which announced it, intimated that the “ ‘ Re-assertion’ would be ready in a few days,”—and accordingly on the fifth week-day following it was published. Now any simple person would infer from this rapidity of consequence, that the two were written almost simultaneously, and that any information which the Doctor had obtained from Mr W.

B. C. was, if he had wished it, perfectly available for either, independently of any other details which had been previously obtained.

I again repeat it, that the inadvertent mistake which the corrector of my manuscript made, was of no earthly moment as affecting my argument; for my statements did not proceed on any uncertain and random surmisings, as my reviler asserts, but on solid grounds of information, distinct altogether from any deducible either from the Doctor's lucubrations or his own.*

Before concluding, allow me to make a remark which has been suggested by the incidental lights obtained in the course of my enquiries on matters connected with this subject.

You are aware that great stress is laid by the Doctor and his friends on the paramount importance of having permanent missionaries or clergymen established in the destitute parts of the city, by whose labours they aver, the prevailing heathenism of the lowest orders can alone be effectually lessened; and the Society of Scottish probationers, naturally, and as a matter of course, taking the same view of the matter, in the last printed report of their proceedings, dilate with peculiar energy and preeminent disinterestedness on the value and importance of such labourers. "Had each of the parishes," say they, "in which the districts inhabited by the poor lie, a paid missionary, pious, zealous, prudent, well educated, and receiving the cordial co-operation of the minister and kirk session, we are convinced that the face of society in them would present a very different aspect from what it does at

present; but without this, or something equivalent, we are persuaded the lower orders will go on increasing in immorality, irreligion, and crime."—Report, pp. 10, 11.

Now let us try the Rev. W. B. C., and the humanizing influence of his exertions as a missionary, by this test. He has been by his own acknowledgment 2½ years more or less engaged as a missionary in the Old Greyfriars parish, the last six months being exclusively devoted to that work. Now what has been the effect of his labours in at least one portion of the parish? I shall give it in Dr C.'s words, whose testimony he will readily receive on such a subject. Of that very portion he says, "that it has lapsed by thousands, and is *still lapsing* in greater numbers every year into a state of moral and spiritual apathy." Verily if such is to be the fruit of a pious, zealous, prudent, well educated, paid missionary's labour, the public would do well to try some other workman; if these are to be the leaveners of the heathen lump, woe is me for the state in which they will leave it,—it will be such as a plain common sense, every day Christian, who may then enter on it, and who does not hobble through his duties on the stilts of an academic education, will find to be indeed worse in its latter end than its beginning.

I have now, I think, shown you that I am not liable to the charges made against me; and if, in clearing myself, I have incidentally criminated my accuser, I trust I may say it has been from no desire to gratify a vindictive or bitter spirit. I can assure Mr C. that I bear him no ill will; far from it: he is engaged in a work in which every right minded man must wish

* We think the Rev. W. B. Clarke, late missionary for the Old Greyfriars parish, must have been desperately at a loss for some charge against our friend Philalethes, that he could make so much of such a trifling blunder.—EDS.

him to prosper. I heartily wish him God speed, and cheerfully will I forgive and forget any acerbity he may have expressed towards me. Probably he intended me no wrong; but he will see front what I have stated above, that in the eagerness of his justification of that, I will say excellent and benevolent, but

mistaking individual, who has, like his fellow men, his foibles and his failings, he has indulged in a course of observation regarding me which his actual information could not justify, as I am persuaded his calmer reflections will not now approve. I am, &c.

PHILALETHERS.

POETRY.

CHRIST THE IMAGE OF GOD.

The following verses are extracted from a poem by Richard Baxter, author of the *Saint's Rest*, &c. entitled, 'Love breathing thanks and praise.' This poem is of some considerable length, and displays not only much skill in the mechanism of versification, but not a little also of the genuine spirit of poetry. It is curious to see the hair-splitting pugnacious author of "*Catholike Theologie*," in the character of a "twister of couplets;" but Baxter was a man of an elevated as well as an acute and scholastic mind, and above all, his soul was so imbued with genuine piety, that the finer emotions and sensibilities of his heart, which had else run no small risk of being choked amid the rubbish of metaphysical divinity, were brought out and sustained by the energy of his devotion to the service of God. Hence the poetry of his *Saint's Rest* which, with the true spirit of an abridger, Dr Fawcett has so un pityingly strangled in the edition commonly circulated; hence his delight in sacred music; hence his version of the Psalms; and hence those singular and sometimes exquisitely beautiful compositions with which he commemorated all "the notable passages of his life," and which he has described on the title page of the volume which contains them as "the concordant discord of a broken-healed heart; sorrowing, rejoicing; fearing, hoping; living, dying." It is from this volume that the following extract is made.

"When man from holy love turn'd to a lie,
Thy image lost, became thine enemy;
O what a seal did love and wisdom find
To re-imprint thine image on man's mind!
Thou sent'st the signet from thine own right hand,
(Made man for them that had themselves unmann'd)
The Eternal Son, who in thy bosom dwelt,
Essential burning love men's hearts to melt;
Thy lively image— he that knew thy mind—
Fit to illuminate and heal the blind.
With love's great office thou didst him adorn,
Redeemer of the helpless and forlorn.
On love's chief work and message he was sent;
Our flesh he took, our pain he underwent.
Thy pardoning, saving love to man did preach;
As reconciler stood up in the breach;
The uncreated image of thy love
By his assumption; and the Holy Dove,
On his own flesh thine image first imprest
And by that stamp renews it on the rest."

REVIEW.

The Pocket Commentary on the Old Testament. By D. DAVIDSON. Vol. II. 24mo. 1835.

The Pocket Commentary on the New Testament. By D. DAVIDSON. 24mo. 3rd edition 1834. Edinburgh, Waugh & Innes.

THE duty we perform in bringing these two little volumes under the notice of our readers, is a most agreeable one. They are volumes which, because of their portability and cheapness, are every way adapted for the widest diffusion. And they are volumes which, because of their important matter, excellent plan, general execution, and fitness for eminent usefulness, deserve the warmest commendations and the most extensive circulation. He who first "reads in the book of the law of God distinctly," and then turns to these volumes, will derive from them the benefit which the people in the days of Nehemiah derived from the teaching Levites,—they will "give the sense" of what he has read, and "cause him to understand the reading." And this they will do with as much of conciseness as the case admits, and with a degree of perspicuous plainness that renders it a very pleasing and a very satisfactory thing, both to follow out and to enjoy the benefit of the exposition given. The frequent consultation of them can hardly fail to quicken and strengthen the thinking faculty of the pious and knowledge-seeking student of the divine Word. Nor can he, almost by any chance, turn to the commentary on a single chapter, without being rewarded by a lucid and convincing exposition, or by finding valuable materials for thought, or at least important aids to reflection.

The volume on the New Testa-

ment has been before the public now for about the space of eighteen months; During that brief period, the demand for it has been so great, as to exhaust three large editions, and while we write, a fourth edition is being called for, and may soon be expected. This is pretty plain proof of excellence, popularity, adaptation to meet a want very generally felt, and great utility after trial has been made. This eager demand for a work so entirely unconnected with party, and devoted to the sole object of supplying a popular guide to the study of the New Testament, we look upon as one of the most pleasing and hopeful "signs of the times." With such evidences before us, it would be irrational and impious to doubt that the Lord has reserved to himself a people who bow not the knee to any Baal of man's setting up, but who "receive the word with all readiness of mind, and search the Scriptures daily, to see whether the things are so" as they are represented to be by human teachers; being convinced, and acting upon it as a principle, that what agrees not with "the law and the testimony," "has in it no light," and can possess no power to give safety, or light, or joy. This remnant are "the salt of the earth." If they are not now, they will yet be "the light of the world." The present fierce storm of party zeal and keen agitation, which is making it gloomily and terrifically dark under the whole heaven, must pass away before long, and then shall those "children of the light and of the day," who, during the continuance of the storm, gave themselves to Bible reading and prayer, come forth, their very faces, like that of Moses, reveal-

ing the fact of their secret communion with God and pious meditation on divine things: they shall come forth prepared for every good work, and animated by a burning zeal to promote, not the lordly ascendancy of a party, but the glory and advancement of Christ's kingdom of truth, righteousness, love, and peace: they shall come forth, and God shall bless them and bless their works, and shall consummate through their fitting instrumentality the purpose of his love formed in eternity, and revealed to us by his holy prophets and apostles, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," and that in Christ the promised "Seed, shall all nations be blessed."

We apologise for this digression. What we purposed to say was merely this, that the great popularity of Mr Davidson's Commentary on the New Testament, as proved by the sale of three editions in the short space of eighteen months, renders it unnecessary that we should say a single word to explain the plan of the work to our readers, or recommend it to their favourable regard. Most of them, we presume, are already in possession of the work; while not a few of them, as we happen to know, have shown an enlightened zeal for the interests of truth and piety, by warmly commending it to others. We should rejoice to hear of the example of these last, being followed by all who have derived instruction and other spiritual benefits from reading the *Pocket Commentary*.

The other volume by Mr Davidson which we have to introduce to our readers, and which saw the light no farther back than the month of April, closely resembles that on the New Testament. Its plan is the same. The labour ex-

ended in following out and filling up the plan does not appear to have been less. Nor, in our judgment, is the success of our author less in the present than in the preceding volume. The volume embraces all the books of the Old Testament from Proverbs to Malachi inclusive. Why he has chosen to invert the natural order, and give us Vol. II. of his Commentary on the Old Testament first, he himself has not fully explained. Nor is the matter one of great moment as it regards his readers. The volume, though ushered in before its natural precursor, and though still unaccompanied by its appropriate yoke-fellow, is not on these accounts the less adapted for immediate use and benefit. In regard of all essential points connected with the advantage of him who consults it, it is a volume complete in itself. May our esteemed brother, through the rich mercy of that gracious Master in heaven, whose faithful and laborious servant he is, be spared and assisted to complete and give to the church the single volume that remains to fill up his design of providing a Commentary on the whole Scriptures of both Testaments!

We are painfully and sorrowfully aware, that by many the study of the Old Testament Scriptures is lightly thought of, and in comparison almost entirely neglected. This may be traced to various causes: such as the defects of early education; the feeble power and limited range of the preaching they happen to prefer; the prejudices and fears engendered by party spirit; the extreme indolence of some minds, and their consequent utter aversion to every study that requires much thought, much mental energy and activity, or an ordinary portion of patient perseverance. Should any one of our readers belong to this class, we would say to him in the

words of the Psalmist, "O taste, and see that the Lord is good." He is good, supremely good, in the revelation of his own character, and also of his love to us, in the Scriptures of the Old Testament, even as you know him to be in the revelation he grants us in those of the New. It was in relation to the former, not the latter, that "David in spirit" wrote these testimonies: "The law of the Lord is perfect; converting the soul. More to be desired is it than gold, yea, than much fine gold: sweeter also than honey and the honey-comb." But do not these testimonies apply as much to the whole Bible as they apply to the small portion of it possessed by David? All this we cheerfully and thankfully grant. But surely if these testimonies truly describe the few inspired books that the church had received in David's time, there must be something on our part very like ingratitude to God, and there must be a sad neglect of the means provided to promote our own improvement and comfort, if we allow David's highly prized portion of the Holy Scriptures to remain comparatively unread, comparatively unknown.—Are you convinced, Christian brother, that you have been much in error in treating with so much neglect the Scriptures of the Old Testament? This we know you cannot be without immediately resolving to endeavour the repairing of your error by giving increased attention to the reading and study of that which you have hitherto read seldom and studied less. In such circumstances we do most sincerely and conscientiously recommend to you Mr Davidson's volume on the Old Testament. And we feel confident you will not have taken the benefit of its help more than a very limited number of times before your heart shall strongly urge

you to return us warm thanks for our opportune recommendation.

As Mr Davidson's volume on the New Testament is already so very generally diffused among our readers, it would be altogether a work of supererogation to give even the shortest specimen of its style of execution. With his volume on the Old Testament the case is somewhat different. A specimen from its pages may prove as acceptable as it may be useful. We will, therefore, give below his exposition of the first chapter of the prophecies of Ezekiel.

"Ver. 1, 2. We have here, apparently, two dates for one event, the first vision of the prophet; and considering his present residence and prospects, it seems reasonable to conclude, that the one was for the benefit of those Jews who measured time after the manner of the Babylonians, the other for such as adhered to their own method; the former class must have been numerous before the restoration of their nation, for the majority preferred remaining in Assyria to returning to their own land, when they had opportunity.—*Thirtieth year* of Babylon's greatness under the dynasty then reigning; of which Nabopolassar was reckoned the chief. His ascension to the throne became an era by which ancient writers on the affairs of Babylon computed. Some expositors imagine that the prophet reckons from the reformation by Josiah; and others, that he merely intimates that he was thirty years old when the word came to him.—*Chebar*, supposed to be anciently called Aboras and Chaboras, which joined the Euphrates at Carchemish, about two hundred miles northward of Babylon; see ch. iii. 15. and Note on Jer. xlv. 2.—*Heavens were opened*, or exposed to the view of the prophet, which was indispensable in order to his beholding the cherubim or shechinah, the symbolical glory of Deity. Had he been the high priest, he might have seen it once a-year in the most holy place in the temple; but the banks of the Chebar, or indeed on any spot in heathen lands, it could not be seen by any man, unless the heavens were opened. How great the condensation, how rich the divine mercy to the prophet, and, through him, to the

church of God in all ages ! To those who believe the revelation concerning the heavenly world, the glory of Deity in the person of the Son of God is always visible, whether they reside at Jerusalem or in the regions of idolaters ; see 1 Pet. i. 8.—*Visions*, or supernatural presentations of certain objects to one while awake. This was one of the most ancient modes by which Jehovah revealed his mind to men ; and few or none enjoyed more visions than Ezekiel.—*The fifth year* of Jehoiachin's captivity was about six years before the destruction of the temple. To favour the captives with visions at this period was well fitted to reconcile them to their exile, for it was full proof that their God was not confined to the holy land, and could easily render heathen lands sacred as the temple at Jerusalem.

"Ver. 3. *Ezekiel the priest, the son of Buzi*. The original construction does not positively decide whether Ezekiel calls himself a priest, or the son of Buzi the priest. Of the father nothing is recorded, but we may hope he had early trained his honoured son to fear God, and abhor idols.—*Hand of God upon him*, or me, a reading not weakly supported. The expression denotes the Divine affluence, the supernatural power resting on him to reveal the Divine mind ; see Neh. ii. 18. Indeed, it seems applied to any special interposition of Heaven to afflict or favour men ; see 1 Sam. v. 11. ; Ezra vii. 9. ; viii. 18. It is equivalent to the spirit of prophecy upon him ; comp. ch. xi. 5. Hence the Chaldee Paraphrast reads, "And the Spirit of God rested on him there, the spirit of prophecy from Jehovah."

"Ver. 4. The principle of interpretation of parables, types, and figures, ought to be strictly applied to visions of emblems and symbols. We ought to endeavour the ascertaining of the chief truth or truths represented, and recollect that much language may be employed with a view to perfect and decorate the scene beheld by the prophet. Probably nothing obstructs the progress of the knowledge of the figurative portions of the sacred Scripture more than the desire to affix an important meaning to every term, instead of investigating what is the object and design of the Spirit in the use of such language. A crown is the symbol of royalty, but it is vain to seek a symbolical sense in each of its decorations, which varies at the pleasure of him who exhibits it to view. Newcome's concluding note on this chapter is most appropriate respecting all visions :

"We must not allegorize the circumstances of this august vision too minutely. Many of them may serve only to fill up the splendour of the scene ; though many, no doubt, have much significance ; which should be pointed out rather by a correct judgment than by a luxuriant imagination ;" see Note on Matt. xiii. 3.—*A whirlwind came from the north*, which some say denoted calamities coming on the Jews from Chaldaea ; but the object of the vision was doubtless mercy, for such is the nature of the cherubim, or glory of God, revealed to men. Besides, whirlwinds, or great storms, in central Asia came from the south ; see Job xxxvii. 9. ; Isa. xxi. 1. Hence the proper version probably is that proposed by Houbigant and Horsely, "A vehement wind brought or drove." This merely requires that the last letter of the term for *wind* be affixed to that for *came*. Wind is the usual emblem of the almighty energy, which originated not only the whole realities of this scene, but also all the works of Divine grace and mercy. The breath of Jehovah formed the *great cloud*, the appropriate symbol of his glory, especially when, as here, it consists in an entire flame of light.—*A fire enfolded*, literally, a fire catching itself ; which certainly signifies a fire kindling itself, breaking out of its own accord.—*Out of the midst thereof as the colour of amber*, or, in the midst thereof, like the eye, or glittering of *chalsud*, which is the Hebrew name for a substance compounded of gold and copper ; we have no name for it in our language ; it is the *electron* of the Greeks, and the *suassa* of the East Indies. It is beautiful as gold, and looking on it in the midst of intense light, it seems to glitter or twinkle like a star on the eye.—*Out of, or in the midst of the fire*. Thus the prophet first beheld a great cloud driven by a strong wind ; next this cloud spontaneously bursts into a flame, splendid as the most brilliant gold in the midst of the most dazzling light. This wonderful cloud claims our most serious contemplation, on account of its importance in this vision ; for every reflecting observer must perceive that without it the whole phenomena would have remained invisible ; and all the things represented owe their visible existence to the glory of Jehovah, manifested obscurely in the promises to the fathers, and clearly in the person of our Lord Jesus Christ, 2 Cor. iv. 6. ; Heb. i. 3. And it must not be forgotten that the cloud never appeared bright but as a sign of the Divine favour. To make this

an exception is certainly not warranted from any thing communicated to the prophet. When the symbolical cloud indicated wrath, as at the Red Sea towards the Egyptians, it was as darkness.

"Ver. 5. *Out of, or in the midst.*—*Came* is an unnecessary supplement.—*They had the likeness of a man*, is here the first part of the description of the appearance of the *four living creatures*, or animals; see Note on Rev. iv. 6. These unquestionably denote the cherubim; but in this and every vision of them the animals are seen alive, which we think is enough to determine the immediate relation of these visions to the Christian Church, which is distinguished from that under Moses, by the spirituality of its modes of instruction, of its institution, and duration. The Church were instructed by Moses and the prophets, through the instrumentality of animated hieroglyphics, and a ritual which was chiefly adapted to impress the senses, and made no adequate provision for redemption from death by sin; but in the Christian Church, exhibited in the New Testament, the whole service is a manifestation of life, which shall endure till death itself is swallowed up in life; comp. 2 Cor. iii.; Heb. xii. 22—29. Neither in the cherubim at Eden's gate, in the tabernacle consecrated by Moses, in the temple of Solomon, nor in this vision of Ezekiel, was the appearance of a man. By consequence, the cherubim seen by Ezekiel presented a more emblematical view of the glory of Jehovah than had been previously given; especially when we attend to the position of this man, he was *above upon the throne*, ver. 26, 27, and there he uttered the oracles of Heaven; see ch. x. 1, 2. Into the most holy place no one was admitted to behold the throne, except the high priest once a year, and he only stood before the throne to worship. The throne was Jehovah's seat. But this cherubic throne is occupied by a man, a remarkable intimation of the future manifestation of God in the flesh.

"Ver. 6—10. Ezekiel is the first who has described minutely the cherubim; but it merits notice, that the various accounts differ in some things; for instance, Isaiah saw six wings on each cherub; comp. Gen. iii. 14.; Exod. xxv. 18—20.; 1 Kings vi. 23.; Isa. vi. 1—3.; Rev. iv. 6—9. But all agree in presenting a figure composed of the likeness of a man, an ox, an eagle, and a lion. By consequence, while we may expect to recognise unity in certain great characteristics, in many things they

may vary much. *Staight feet*, or legs, as the word means, 1 Sam. xvii. 6. The legs were unbending, and therefore resembled those of men, not of quadrupeds.—*Like the sole of a calf's foot*, may signify strength and firmness.—*The feet sparkled like the colour, or glittering*, literally, like the eye of burnished brass. The allusion is not to its colour, but its glittering, which resembles the incessant motion or twinkling of the human eye; comp. Dan. x. 6.; Rev. i. 15.; x. 1.—*Hands and wings*, are most expressive emblems of power and swiftness. Place a stop after the first wings, and read: "On their four sides they four had both their faces and their wings;" of the two wings in front, and of the two behind, the right wing of the one reached to the left of the other; the extremities of the expanded inner wings forming an arch. Hence, the animals moved together, and that right onward. This close union, uninterrupted harmony of movement, direct and incessant progress in their course, are repeatedly brought to view.—*On the right and on the left side*, probably, in relation to the throne, ver. 26. We have nothing of importance to add concerning these four living animals to what we have stated in our Note on Rev. iv. 6. Newcome conceives that they represent the Church of God in heaven, who serve God "with reason, with strength of affection, with perseverance and swift obedience." That the emblems are remarkably adapted to represent the Church under her four great traits, we are more and more convinced. But on a subject which the apostle waved the consideration of till a future period, which arrived not to him on earth, it becomes us not to be positive, especially when a divine interpretation is given by no other sacred writer; see Heb. ix. 5.

"Ver. 11—14. *Were stretched upwards*, were expanded, that is, were prepared for flying.—*They turned not when they went*; they turned not to either side. This was not necessary, whatever was their course, because each had four faces.—*Like burning coals of fire, lamps*. Dr. Clark observes, "the whole appeared to be of a flame; and among them frequent corrugations of fire like vibrating lamps, often emitting lightning or sparks of fire."—*It went up and down*; literally, it moved itself continually; that is, the fire was in perpetual motion between the living animals.—*They ran and returned*, quick as a flash of lightning; than which few things are known to have a

more rapid movement. Whether they moved in a straight line or a circle, they required not to bend; for they moved uniformly together, with their faces always looking straight before them: they were animated by one spirit. Of the conformation of the living animals, it may be proper to remark their consummate adaptation for perpetual and inconceivably rapid movement. With limbs immovable, and wings ever expanded, a spirit powerful as the mightiest wind of heaven unpelled them, not to proceed gradually like a man walking, placing one foot before the other, but gliding swiftly along like the clouds in a tempest. From this description, or from the appearance of the original cherubim, the heathens seem to have borrowed their opinions of duty. "I have before me," Dr Clark says, "several ancient Egyptian images of Isis, Osiris, Anubis, &c. where the legs are not separated, nor any bend of the knees; so that if there was any motion at all, it must have been by gliding, not progressive walking." And Eliam observes, that "the gods are never represented as walking, but always gliding; and he gives this criterion to discern common angelic appearances from those of the gods." Their images also were compound after the appearance of the living animals. "Many are now before me, some with the head and feet of a monkey, with the body, arms, and legs of a man. Others to the latter have appended the head of a dog. Some with one head and eight arms; others with twelve arms and six heads or faces." Certain idols seem to have had a human face with the body of an ox, and the wings of an eagle. These were all viewed symbolically, and hence, the heathen as well as the Jews must have been prepared to consider Ezekiel's vision as emblematical of spiritual things.

"Ver. 15—18. *Four faces*, or sides. "One wheel intersected another at right angles, like the two colours; and the four spherical portions thus formed seemed to be called the four sides." This divine machine the Jews called the chariot.—*The colour*, or *glittering*, literally, the eye of a beryl, the chrysote or topaz, a beautiful gem; but the finest kind, which is of the colour of gold, is rare. In Heb. *Tarshish*, probably from the place whence it came.—*The wheel in the middle of a wheel*, Dr Clark says, merely means the nave in which the spokes were inserted, and adds, "I am the more inclined to this opinion by some fine Chinese drawings now

before me, where their delfles are represented as walking upon wheels, which are encompassed with fire."—*Were so high that they were dreadful*; their diameter was of such magnitude that the senses were overpowered in looking from the part that touched the ground to the opposite part above. But some read verse 18. "And as for their fellows and their strake, I beheld them; and their strakes were full of eyes round about them four." The entire fellow or circumference of the wheels probably seemed thickly set with splendid precious gems, twinkling like stars. It was this which especially attracted the eyes of Ezekiel.

"Ver. 21. *The spirit of the living creature was in the wheels*; by consequence these were living wheels. "Here then is the chariot of Jehovah. There are four wheels, on each of which one of the living creatures stands; the four form the body of the chariot, their wings spread horizontally above the canopy or covering of this chariot; surmounting the expanded wings was the throne occupied by the man." It is obvious that these living wheels were destined to conduct the cherubic throne, the living animals, and the glory of Deity, whithersoever the spirit animating them pleased. They must, therefore, symbolize the grand agency constituted by Jehovah to place his glory fully before the universe. They are to the cherubim what the heart or great blood-vessels are to man. A wheel is the emblem of the latter's functions; hence, "the wheel broken at the cistern," expresses the total failure of energy of the heart, the extinction of life. What agency in the scheme of Divine mercy corresponds to the office of the living wheels? Nothing but the truth concerning Messiah, the gospel animated by the Spirit of the living God. This is not the only place where the gospel, accompanied by the power of the Holy Spirit, is exhibited under the emblem of a chariot conveying the Saviour and his followers in triumph, in order to make known to all in heaven and earth the glory of Jehovah; Psalm xlv. 3—8.; Notes on Cant. iii. 10, 11.; 2 Cor. ii. 14—16.; Rev. vi. 1, 2.

"Ver. 22—25. *Terrible crystal*, or ice, as the word usually signifies. If the latter is meant, it must refer to the splendour of its aspect, and the horror of cold which looking on an immense quantity is apt to excite.—*Voice of the Almighty*, or thunder, Psalm xxix.—*Of a host*, or mighty army. These figures, as well as *great waters*, usually denote the presence of an

innumerable multitude. May not this suggest that the living creatures represent such a multitude?

"Ver. 26—28. *Sapphire-stone*, which is one of the most beautiful and resplendent blues that can be conceived.—*And it had a brightness round about*; rather, "and a brightness round about him." The splendour of his body above the loins was dazzling as the brightest gold in the midst of the most brilliant light; see Note on ver. 4. Downwards his limbs resembled pillars of fire, and a brightness like that of the *rainbow* in its most perfect form and aspect, *thata* which what object is more delightful to look on? and truly He, whose person, office, and glory are thus portrayed manifests in himself the infinite majesty of Jehovah, and the riches of his mercy and grace to man; comp. Notes on Rev. i. 13—16; iv. 1.; x. 1.; Isa. liv. 6—10. This man was both the king on his throne, and the high priest and infallible prophet; see. ch. ii. 1.; ix. 1—7.; x.; comp. John i. 24.; Heb. i. 1—3. The *bow* is an addition to the original cherubim. No appearance of the symbol of glory in Israel corresponded at all to this, or had any likeness to it. The symbol was a bright cloud which hovered above the mercy-seat, and only in rare cases filled the temple with its glory. This refulgence of light was comparatively little so what it is probable Ezekiel saw. But however less or more resplendent the symbolical cloud ever shone, it was always of a dazzling overpowering nature, altogether such as our organs of vision were not formed to endure. It was, in fact, a type of the majesty, the justice, and the power of the great God, and no one could stand before it; no one could desire to approach it, had he not been assured that the dreadful Being who dwelt in it was seated on the mercy-seat, and kept the covenant of Abraham, Isaac, and Jacob. To see, then, in the brightness surrounding the throne, and the Man who was upon it, the mild, and beautiful, and luminous light of the bow, must have contributed much to the astonishment of the prophet. Such had never been the likeness of the appearance of the glory of Jehovah in Israel. And the more that Ezekiel and his brethren thought of the scene, the more must peace, and joy, and hope, have been diffused over their troubled spirits; for they had long known the bow in the day of rain to be one of the most striking proofs of the mercy and unchangeable love of their God. He seemed to have forsaken

them; but, no! that was impossible, seeing in his brightness there was the bow of his cloud, his own token of everlasting kindness to men. If an enlightened Israelite maturely considered this part of the visions, he might have inferred, that mercy was reserved for the world as well as for his nation; for this was the instruction communicated by the emblematic bow, from the days of Noah; it was the true token of the universal benevolence of the Deity. And as it surrounded the throne and the Man who was upon it, the inference was not remote, that he was the friend of mankind, and that his throne was formed to communicate goodness, and peace, and mercy to all. While they reasoned thus, the appearance of the bow must have assisted the wise among the Israelites in the interpretation of the many prophecies of the Messiah as the Redeemer of Gentiles as well as Jews. For the plain language of this scene was, "Peace on earth, and good-will to man." And he who contemplates the love of God in placing Jesus Christ on the throne of grace, to dispense mercy and grace to all who come to him, may well join the voice of those who cried, "Blessed be the glory of Jehovah from this place!" We have not adverted to the various interpretations of this chapter, because we perceive no countenance given to them in the other parts of Scripture, or in any part of the visions. The most plausible is that which proceeds on the conjecture that the cherubim denotes angels, and the wheels providence."

*The Causes of the Corruption of Christianity, &c.**

WE continue our remarks on Professor Vaughan's work.

Lectures V., VI., VII., upon the corruption of Christianity from the influence of Gentile philosophy, are, in our opinion, when taken as a whole, by much the most valuable in the course. Mr Vaughan's delineation of the Oriental and Grecian philosophies is characterized by much accuracy of statement, and felicity of deduction. With the command of a little more space, there are several matters which we should have taken the liberty of discussing with him; but as it is, we must content ourselves

* See our last.

with general approbation. We cannot, however, refrain from expressing our surprise that the author should have affirmed that "most emphatic allusions" are contained in the New Testament to Gnosticism, and should have referred in support of such an assertion to 1 Tim. i. 3, 4.; vi. 20; Tit iii. 9; and Col. ii. 8. With the exception of the second of these passages, there is not one which contains the most distant allusion, so far as we can see, to Gnosticism; and with regard to the supposed allusion in the second passage, it lies entirely in the word *γνῶσις*, from which Gnosticism is derived, but which was good Greek long before Gnosticism was even heard of. The "genealogies" spoken of in the first and third passages, belong, we think, to a Jewish source; and this seems supported by their being coupled in the latter passage with *μαθῆται νομικαί*—*quaestiones de lege Mosaiica*, as Heinrichs renders it. There is surely nothing in such passages as these to contravene the strong body of evidence which we have in favour of a late origin of the Gnostic system.

We wish we could quote Mr Vaughan's defence of the fathers, contained in his sixth lecture, but it is by far too long for this purpose. As, however, it is high time that we allow the author to speak for himself, we shall retire for a little, while he discourses to our readers on the rise of that influence which the Aristotelian philosophy for so many centuries exerted upon Christian truth. After speaking of the authority which the names of the fathers had acquired, and the consequent deference paid to their opinions after their death, the author proceeds:

"In this manner it ceased to be the office of human reason to search after truth; its obligation being restricted to a mere re-

ception of it, or to a very circumscribed method of vindicating it, as a matter already defined and established. This spell-bound state of the human faculties owed its origin mainly to the ill-directed genius of Aristotle, or rather, perhaps, to that of his professed disciples. All the facts we have now mentioned were so many steps preliminary to the establishment of the system of philosophy known during the middle ages by the name of that philosopher. Indeed, many of these facts, as we have observed, were important parts of that system, having existence long before the system itself had acquired its ecclesiastical form and designation. During several centuries from the time of the apostles, Aristotle, as we have stated, was either wholly unknown to the defenders of Christianity, or was regarded by them with suspicion. By some he was denounced as the advocate of principles tending to nothing short of atheism in religion, and to the most hazardous conclusions in every department of morals. But the implements of warfare which his genius had fashioned, were laid under successful contribution by heretics; and being forced upon the notice of churchmen through this channel, were at length enlisted in their cause. So great was this revolution when accomplished, that the influence of Plato among the Christians of the east through several centuries subsequent to the age of the apostles, was followed by a much more general and permanent influence of Aristotle among the churches of the west.

"There was, however, this great difference between their respective ascendancies: the influence of Plato tended to change Christianity from the pure state in which its first preachers had left it; while that of Aristotle tended to fix it in the impure state into which it had been changed. The genius of the former had affected the substance of revealed truth; the genius of the latter merely supplied the means of defining and vindicating the different topics in which that truth was said to consist. As known in ecclesiastical history, the one aspired to explore and reveal all the mysteries of truth; the other was content with setting forth the processes by which truth and error may be generally distinguished when brought in comparison. The first, accordingly, commended himself to the imagination; the last, to the reason; but to the reason in a manner so misconceived, that the question—what saith the scriptures? was forgotten, and the inquiry which assumed its place was—what

saith the church?—the church being the only authorized interpreter of Scripture.” pp. 285—287.

The two concluding lectures on the corruption of Christianity from ancient Paganism, are unequal in their character, exhibiting in some places a greater laxity of reasoning, and in others a larger portion of accurate and valuable remark than are to be found in any other part of the volume. We must, however, forbear all remarks in order to find room for the following admirable observations on the independence of the churches in relation to each other.

“But while there was so much in the fundamental laws, and in the obvious characteristics and design of Christianity, opposed to the introduction of that kind of power into the church which is entrusted to the magistrate, is there any thing in the Scriptures, or in the practice of antiquity, to justify the conclusion, that the churches of Christ were meant to be dependent on each other in matters strictly religious? It is not pretended that the primitive churches were independent of apostolic authority. The apostles were inspired teachers, the companions of the Saviour in his sufferings, and the appointed witnesses of his resurrection. Their authority accordingly was peculiar; it could not descend to others, it could not become a precedent to others. With regard to these unerring instructors, no church could profess to be independent without abandoning all claim to be viewed as a society of Christians. But on the death of the apostles, we find every christian church possessing all the freedom of a separate republic. Superiority of any sort, on the part of one congregation over another, is not discoverable in the New Testament, and is altogether unknown through a considerable period subsequent to the apostolic age. On this point we might adduce the language of Gibbon and others, but one authority must suffice. ‘Neither in the New Testament,’ says Mosheim, ‘nor in any ancient document whatever, do we find any thing recorded from whence it might be inferred, that any of the minor churches were at all dependent on, or looked up for direction to, those of greater magnitude or consequence; on the contrary, several things occur there-

in which put it out of all doubt that every one of them enjoyed the same rights, and was considered as being on a footing of perfect equality with the rest.’

“In states the most free, it is common for persons to be deputed from each, who, together, constitute an assembly representing the whole; and it is usual for the whole, in such cases, to consider themselves bound by the decisions of this general body. But in religious affairs, no body of persons has a right to take upon itself this legislative character with regard to other bodies; nor is any community or individual at liberty to concede such a power to the wisest or the most holy of uninspired men. It would be contrary to that law of accountableness which lies at the foundation of every thing strictly religious. *One is your Master. Let every man be persuaded in his own mind. To his own Master he standeth or falleth.* These are maxims without which nothing can be done—as to the Lord and not unto men. But these are maxims certainly contravened by every ecclesiastical association which, not content with the recording of opinions or advice, presumes to legislate on the matters of that kingdom which is not of this world. In affairs of mere business, a delegated power of this nature may be expedient and lawful. But on no point where the conscience is concerned, is any such surrender to be made. Men cannot shape their opinions or their feelings so as to make them always agreeable to the pattern which may be set before them by their rulers. And if the statutes of parliament, and the decrees of councils, do not produce this mental conformity, they accomplish nothing having any real connexion with religion. The schemes of civil or ecclesiastical power may be subserved by such enactments; but the interests of religion, as a matter consisting in a certain character of the human mind, are not subserved. It cannot be pretended that any man possessing the means of correct information will be accounted innocent in substituting the falsehood which may happen to be commended by the priest or the magistrate in the place of the truth as taught in the Bible. The men who did so in the apostolic age, whether Jews or Gentiles, are declared *worthy of death*, and are said to have the *wrath of God abiding upon them.*”—pp. 411—414.

In conclusion, we have again to express our sense of the intrinsic value of this work, and of the dili-

gence and ability the author has displayed in the treatment of the very difficult subject he has taken up, and which, as already stated, we think he has rendered still more difficult by the unfortunate plan on which he started. To students of ecclesiastical history, we would earnestly recommend it,—assuring them that for whatever demands the perusal of it may make on their time or their patience, they will be amply repaid in the far clearer view which they will obtain of the true internal history of the early church. Again, also, would we revert to the expression of our hope that this work may be the prelude of a history of the Christian church from the pen of Mr Vaughan;—a history that shall save us the trouble of translating from the German, and the disgrace of having to go to one of the bitterest enemies* of our religion for the only really good account we possess of its early history.

Mr Vaughan's style is throughout vigorous and pure. One or two inaccuracies of expression, however, of a somewhat glaring nature, we have noted,—as, for instance, "the *root* of our moral arithmetic," p. 79.; "the gravest philosophers

did not *hesitate appealing*," p. 204; "it was *vanity* which introduced this in the religion," &c., p. 281; "it was reserved to the improved literature," &c., p. 321. Less excusable than these are the mistakes in proper names committed by Mr V. Thus we have "Cato Utica" several times for Uticensis; *Pantenas*, p. 208, becomes *Pantaenus*, p. 240; and at p. 261 we read of men uttering vituperative language with the virulence of a *Python*,—for which, we suppose, we must read *Pythonissa* or *Pythia*. Python being the name of a huge serpent not particularly famous for violence of language, so far as we have read, whatever he may have been in respect of deeds. But the least excusable of all Mr Vaughan's slips is contained in the following sentence: "According! what was peculiar to Barnabas or Boanerges; to the beloved disciple or the apostle of the Gentiles, *before* conversion, continued to be in a great degree peculiar to them." p. 49. Here Boanerges is obviously contrasted with the beloved disciple: does Mr Vaughan need to be told that they were the same? Comp. Mark iii. 17., with John xiii. 23.

* Gibbon. "Decline and Fall of the Roman Empire."

BRIEF NOTICES OF BOOKS.

The way for a Child to be saved. By JACOB ABBOT, Author of the Young Christian, &c. Edinburgh, Waugh & Innes. 18mo. pp. 107.

WERE we required to enumerate the miseries of editors and reviewers, we should feel disposed to place on the list, among others, the want of a more extensive vocabulary. Our predecessors who lived in days when the press did not work so fast might not have found the same difficulty; but for our part we are often at a loss for expressions sufficiently varied to intimate our admiration on the one hand, or loathing on the other. Here, for example, is

another work by Mr Abbot, who doubtless stands unrivalled among the instructors of youth, for simplicity of statement and felicity of illustration, but we said nearly the same thing last month, when another and yet smaller work of his lay on our table. Our readers will, we hope, be indulgent should we be compelled to give expression to our opinions of the productions which come so rapidly from the press in a somewhat less varied phraseology than we could desire, provided always we do not deceive them in our reports of *quality* as well as *quantity*. To be serious: this little book is wor-

thy of its author, and that is saying a great deal. Mr Innes to whom we are indebted for introducing it to British youth, observes in the preface, that the allegory, pp. 61--79., would not have been unworthy of John Bunyan.—a remark in which we are happy to concur with our good friend. Our young readers may peradventure see the allegory on our pages by and by. The book consists of seven chapters, entitled, "Sin—its nature." "Sin—its wretched consequences." "Exactly what to do" "The Redeemer." "The Nobleman's Son." "Go on." "An example." We very warmly recommend it as a valuable aid to parents in the instruction of their little ones.

Some writing the above, we have been gratified to learn that general opinion coincides with our own, at least if a demand for a whole edition in about six weeks, be accepted as evidence.

The Nature and Advantages of Private Social Meetings for Prayer. A Sermon, &c. By the late Rev. W. Hamilton, D. D., Minister of Strathblane. Glasgow, Ogle. pp. 36.

THIS is a posthumous publication, containing a discourse by the late Dr Hamilton, preached before the Glasgow Corresponding Society for prayer in April last, and printed from his MS. at their request. It is founded on Zech. iv. 6.: "Not by might, nor by power; but by my Spirit, saith the Lord," and consists of a striking and impressive illustration of the three following particulars:—1. That there is an important and difficult work before us: it is more than might and power can perform. 2. The accomplishment of this work is certain and infallible: it shall be secured by the Spirit of the Lord. 3. The means by which his agency is procured. We earnestly wish this little tract were in the possession of every member of our churches; it might by the divine blessing tend to remedy what it is to be feared is a very general defect,—we mean the neglect of social prayer meetings. The publication before us contains also an appendix, in which an interesting account is furnished of the Glasgow Corresponding Society for prayer, instituted, it would appear, so far back as 1743. Our readers cannot lay out *fourpence* better, than by giving it in exchange for this little work.

The State of Religion in British Churches, and the causes which impede its progress.

A Sermon preached before the Congregational Union of Scotland. By JAMES CARLILE, Minister of the Congregational Church, Belfast. April 8. 1835. Glasgow, G. Gallie. 8vo. pp. 26.

The Voluntary Exercise of Christian Principle, the only method by which Great Britain and Ireland can be evangelized. A Sermon, &c. By JAMES MATHEWSON, D. D. Durham. Gallie, Glasgow. 8vo. pp. 35.

WE exceedingly regret the late appearance of these truly excellent discourses. They ought to have been in the hands of our readers on the first of May, rather than in the end of July. Let not this, however, prevent our friends from availing themselves of the instruction and gratification they will derive from the perusal of what was listened to by large congregations with deep interest. The first, preached in Albion Street Chapel, Glasgow, is the production of an enlightened and warm-hearted Irishman. It contains a luminous discussion of the subject proposed, and is characterized by a fine glow of Christian feeling. It is founded on Jer. xiv. 7—9; and the following propositions are illustrated: 1. *We have reason to unite in the prophet's lamentation.* 2. *We have reason to adopt the prophet's confession.* 3. *We have reason to adopt the prophet's prayer.* The second is exceedingly valuable, because of the important facts and principles which his recent visit to America has enabled Dr Mathewson to exhibit and illustrate. His argument is thus stated:—1. *The compulsory plan has failed wherever it has been tried, and under every modification.* 2. *The voluntary plan has succeeded wherever it has been fairly brought into operation; and therefore,* 3. *It is only by the full and unmediate operation of the voluntary principle among all denominations, that the waste places of our country can be repaired.* It is an important addition to our literature (as generally!) on "the question of questions." Apart from the intrinsic value of the publications on which we desire entirely to rest their claim to general attention, we may, perhaps, be excused for whispering in the ears of the friends of the Union, that here are 61 beautifully got up octavo pages for a shilling, and *that shilling is in every instance an addition to the funds of the Union.*

Just published, "Remarks on Dr Hancock's Defence of 'Immediate Revelation' and Universal Saving Light, &c." By ARTHUR WEMYSS."

RELIGIOUS INTELLIGENCE.

FOREIGN.

CHINA.

The following Letter from the Chinese convert, Leang Afa, detailing the persecution to which he and his companions have been subjected, will not only be read with interest, but will also, we trust, call forth the sympathy and prayers of the friends of the Redeemer on behalf of China.

Letter from Leang Afa.

Leang Afa respectfully writes to all the pastors and teachers, and whoever else ardently loves, and reverently believes in, Jesus the Saviour of the world, wishing them happiness and repose.

"Having obtained of our Lord and Saviour the aid of the Holy Spirit, for several years I have been enabled to persevere in the promulgation of the gospel: and holding forth the principles of happiness, have urged my countrymen to cast away their idols, and serve only the great Lord and Ruler, the Creator of all things. By the abundant grace of the Saviour, the Holy Spirit has been sent down to renew the hearts of more than ten persons. These have all received the rite of baptism; and believing in Jesus for the remission of their sins, serve the Lord God with one heart, and walk according to the precepts of the gospel. Their names are Le She, Leang Atih, Leang Achin, Leang Asun, Leang Atou, Le Asin, Chow Asan, Woo Achang, Ashun, Afuh, Lew Chechang, and Keuh Agang.

"For three or four years I have been constantly in the habit of circulating the Scripture lessons, both in the city of Canton and in the neighbouring villages; and everywhere many received them joyfully, while those who would not were few. This year the triennial examination of the literary candidates from all parts of the province was held in the provincial city (Canton); and it was my desire quickly to distribute the books among them all. Therefore, on the 20th of August, with Woo Achang, Chow Asan, and Leang Asun, I commenced and distributed more than 1,000 sets (5,000 volumes) of the Scripture lessons, which were received with gladness

by all the students, and without the least disturbance. This rejoiced our hearts; and the next day we distributed another thousand sets in the same manner, and without any trouble. On the third day, when several hundred sets were circulated, a police-officer seized Woo Achang, with a set of the books, and took him before the chief magistrate of the district of Nanhac; who when he had examined the books, bid the officer not to interfere with a matter of so small importance. The police-officer, therefore, dropped the business, and Woo Achang returned. On the fourth day, perceiving that the magistrate did not interfere with the distribution of the Scripture lessons and tracts, we proceeded with our work. But when a few hundred had been scattered, the police-officer came with attendants, and seized ten sets of the Scripture lessons with Afuh, one of the distributors, and was taking them away, when Afuh broke from the officer and returned. The next day, August 25th, I heard that the police-officer took the books and went and reported the case to the chefoo (the chief magistrate of the department of Quanghai too); and supposing that he would send men to seize us, we put all the books that remained into boxes, and removed them to another place. The following day I returned to my house in the country. On the 31st, the chefoo sent officers to my residence (in the city), and seized Chow Asan and his partner Akac, and brought them before him for trial. Akac being interrogated, declared that he knew nothing of our arrangements concerning the books. Upon this, the chefoo commanded his attendants to drag him away, and give him forty blows in the face. This beating was so severe, that it rendered Akac unable to speak. But when Chow Asan was examined, he disclosed every thing both concerning the Scripture lessons and our tracts. The next day the chefoo sent in pursuit of me a great number of his men; who, being unsuccessful in their search, went on the 2d of September, conducted by Chow Asan, and seized Woo Yingtae, one of the printers. September 4th, Chow Asan went with the men to a neighbouring village, where they seized Atsieh, another of the printers, and brought him with four hundred of the Scripture lessons and the books to the office of the chefoo. On the 6th of

September they took Achang, one of the men who had been employed in cutting the blocks.

"On the 8th, I heard of all these proceedings, and immediately took my wife and daughter and fled to Keangmun. The next day the chefoo sent two government boats with about a hundred men to my native village to seize my whole family, male and female. But not finding any of us, they seized three of my kindred and every thing in my house, the doors of which they sealed up. They took away all the domestic animals from my kindred. And they continued going from place to place seeking for my family; but they sought in vain. On the 16th, they returned to Canton, and there seized one of my relatives, Wangae. Another of my kindred came secretly, and told me all that had transpired. Immediately I took my wife and child and fled to Chihkan, where I remained several days.*

"At length my money was all expended; there was no way to escape, and I dared not return to Canton lest I should fall into the hands of the police-officers. I thereupon directed my wife to go to the city, and send a messenger requesting Mr Bridgman to assist me with money to purchase food, and if necessary, to enable me to flee to some other place. But, unexpectedly, he had gone to Macao, and she was obliged to return without having obtained any assistance. I then returned with my family to Keangmun; and seeing myself entirely destitute of money, and there being no one of whom I could borrow, I earnestly prayed to God to grant us his gracious assistance, and afford me protection in a visit to Mr Bridgman at Macao. Thanks to the protecting mercy of God, I reached Macao in safety. And when I met Mr Bridgman, the sorrow of my heart was so extreme, that I could not refrain from weeping bitterly; but he seeing my sorrow told me not to grieve, because Agang and Mr Morrison had sent men to the office of the chefoo, and ascertained that for 800 dollars all the persons who had been taken could be liberated, and the pursuit after myself and family be abandoned. This alleviated my grief, though Mr Bridgman added that the arrangements were not yet settled, and that he must wait for another letter from Canton. He gave me twenty-four dollars to carry to my family, and directed me to

come again immediately to Macao. I thanked him, and went home directly; but when I told my wife that the difficulty was settled, she could hardly credit my words, and remained half believing and half doubting. I then gave her the money, and the same day I returned to Macao. After waiting two days at Mr Bridgman's house, he received Mr Morrison's letter, informing him that it was finally agreed that all the prisoners should be liberated for 800 dollars, but that the fooyuen (the lieutenant-governor of the province) insisted on my being apprehended. As soon as Mr Bridgman learned these particulars, he took me and my son Ahn in a fast-boat to Capt. Parry's ship at Lintin; who, when he had heard of our calamities, most gladly and kindly entertained us in his ship.

"Thus situated, I called to mind that all those who preach the gospel of our Lord and Saviour must suffer persecution. I therefore meditated on Rom. viii. 31—39; on James, v. 11; and on 1 Peter v. 10. And though I cannot equal the patience of our Saviour, or of Paul, or of Job, in enduring suffering, yet I desire to imitate the ancient saints, and to keep my heart in peace. And though I suffer severe persecution, my heart finds some rest and joy; and my only fear now is, lest the Chinese officers should injure my wife and daughter. I therefore, morning and evening, beseech God mercifully to protect and save them; and I also beg the pastors and teachers, and all who ardently love the Lord and Saviour, to pity and pray for them. Therefore I send salutations to all who ardently love our Lord and Saviour.

"Leang Afa bows and pays his respects.
"October 18th, 1834."

SOUTH AFRICA.

WE take from the *Missionary Chronicle* several extracts from a Letter from J. H. Tredgold, Esq. dated Rondebosch, Cape of Good Hope, 13th Jan. 1835. Mr T. had visited the whole line of stations of the London Missionary Society on the eastern coast of South Africa, commencing with Zuurbraak and terminating at the Buffalo river in Caffraria. He says—

"That the Hottentots are naturally shrewd and teachable, patient and coura-

* Keangmun is a large town west from Macao, and Chihkan, a more secluded seaport, farther in the same direction.

geous, honest—qualities of high value when we look on them as a native peasantry—must, I think, be admitted by all unprejudiced persons who have had opportunities of forming a correct estimate of their general character.

Progress of Education.

“The schools at all the stations alluded to are in a very encouraging state, well attended by the youth of both sexes, many of whom are considerably advanced in reading, writing, and arithmetic; and those little nurseries of infant virtue, piety, and happiness, ‘the infant schools,’ which are established at all the stations, are numerously attended, and afford a promise of extensive usefulness. By means of these valuable institutions, the little scholars, instead of wasting their early days in idleness and vicious habits, are imbuing with their instruction the seeds of moral and religious principles, and generally evince a degree of intelligence and happiness that must be truly gratifying and surprising to those who have an opportunity of visiting these schools, and witnessing the progress made by the children under this admirable system of instruction.

State of the Kat-River Mission.

“With respect to that highly interesting settlement, the Kat-river, as many particulars have been recently published relative to the progress of its inhabitants in religion and civilization, and its general increase in prosperity, and many facts respecting its present state will be given in the Report, I shall confine myself to the mention of a few particulars relating to one of its locations called the Boschman location, or Bruceton, as detailed by my friend the Rev. Mr Read, illustrative of the powerful effect of religion in subduing and changing the savage character. The settlers on this location, which I understood was tried as an experiment, consisted, I believe, of about twelve or fifteen families of the most uncivilized Bushmen who were to be met with in the colony: on their first coming they were in miserable circumstances of destitution and ignorance, and lived for some time on bulbs and roots of trees, and other produce of the forest; or occasionally on the flesh of Quaggas, which they killed in hunting. About three years ago, Mr Read commenced visiting them periodically, holding his services under a native tree, which was pointed out to us; but so averse did the people seem to his visits, that he was a long time listened to with careless indifference, and often received by them with forbidding and suspicious looks. Indeed,

notwithstanding the known zeal of this worthy missionary, so disheartening and hopeless did the work appear to him, that he was on the point of abandoning the location in despair, when he observed a female apparently much affected by his exhortations: she shortly afterwards made him a visit, earnestly sought his advice, and became a decided convert to Christianity; she was soon followed by others, and ultimately the whole location became devout and eager attendants at his religious services. They then ingeniously constructed a wooden plough, which is still in use at the location, and cultivated a small portion of their land with such seed-grain as they could obtain, and began to build houses; since which, such has been their industry, that scarcely a spot of arable ground on their location is now uncultivated. They have raised a building which answers the purpose of a chapel and a school, in which a well-attended school is now held; they have thrown off their sheep-skins for articles of European clothing, and are repaid by prospering and advancing in religion and civilization. Sir John Wylde, the chief justice of the colony, who has uniformly evinced a lively and benevolent interest in all that relates to the rising generation, and Mr Advocate Clote honoured this place with a visit during our stay here, and expressed themselves much gratified with the progress of the scholars, and the state of such of the Kat-river schools as they had an opportunity of visiting.

Barbarous Customs among the Caffres.

“At the various missionary stations I had an opportunity of visiting in Caffraria, it was manifest that the silent but prevailing influence of gospel truth was rescuing many inhabitants in that beautiful and interesting country from the tyranny of their blind and cruel superstitions: their belief in witchcraft was evidently in many instances giving way; and where tortures are now inflicted on persons charged with these imaginary crimes a sense of shame is evinced, and an effort frequently made to keep their proceedings on such occasions from the knowledge of the missionary. One of the missionaries gave me the following particulars of a dreadful scene of this description that he had witnessed a short period before we arrived in Caffreland. Two children at a Kraal, at some distance from his residence, had died after a short but common illness, but were supposed to have been destroyed by witchcraft. An investigation was instituted in the usual manner, with the observance of certain

cerecmonies ; and a Catife sorceress decided that an uncle of the children, a man of about forty years of age, had destroyed them by witchcraft, and was consequently immediately seized, and bound, and severely beaten ; he was afterwards thrown on the ground, and thongs bound round his ancles, wrists, and neck, and, with his limbs extended, and his face upwards, he was fastened to the earth, and exposed to the fierce rays of a burning sun ; a scorching fire was made at his feet, and large stones made hot in it applied to various parts of his body : in this situation he was found when the good missionary arrived, who, immediately when he heard of the proceeding, mounted his horse and rode to the spot, in the hope of interceding with the assembled multitude, and obtaining for the suffering creature some mitigation of his torment ; but his remonstrances were of no avail. The helpless sufferer's torture was increased by a nest of large black ants, whose bite is severely painful, being shaken over his body ; and when the missionary, impelled by his humane feelings, approached to drive them off, he was peremptorily ordered to desist, and to interfere no more. These dreadful tortures were continued from early in the morning until near sunset in the evening, when the wretched man was released, and allowed to crawl away with the small remains of life he possessed, but was released from his sufferings by death, two days afterwards.

" These horrid instances of superstitious barbarity are by no means unfrequent in that country ; this poor creature was of course entirely innocent of the crime laid to his charge ; but these and other abominations convince us of the truth of the declaration of *Scripture*, that the dark places of the earth are full of the habitations of cruelty. And do not such instances as these loudly call for the energetic exertions, unwearyed patience, and unceasing prayers of Christian churches and individuals for the diffusion of the blessed light of the gospel among this otherwise interesting people, and rescue them from their heathenish darkness and delusions ? "

Testimony in Favour of the Missionaries.

" I cannot conclude these observations without bearing my testimony to the indefatigable zeal with which those noble-minded and devoted men, the missionaries, persevere in the arduous course of their duties. And I have witnessed and admired the patient fortitude with which their amiable partners in life, particularly those beyond the pale of civilization, have borne priva-

tions, difficulties, and inconveniences of no common character, and of which their Christian sisters, who live in the enjoyment of civilized life, can scarcely form a correct idea."

FRANCE.

THE Subjoined account of the ordination of missionaries in Paris, we have inserted from the *Evangelical Magazine*, somewhat abridged.

" The Directors of the Paris Missionary Society having determined, that as many as devoted themselves to the service of the heathen, and were desirous of unfurling the banner of the cross in distant lands, deep sunk in darkness, and covered with the shadow of death, should receive a solemn designation to the work, and agreed to appoint Thursday, the 2nd of April, to commend them to the care and teaching of the great Head of the Church, to pour out upon them the abundance of his grace, to qualify them for the work to which, they trust, God the Holy Ghost has been pleased to call them. A notice to this effect, inviting Christians of every name and denomination to witness a scene so singular and blessed, and signed by the venerable President of the Society, the Admiral Count Ver-Hucll, was circulated at the doors of the different Protestant places of worship the preceding Sabbath.

" The ancient church of St Mary, in the Rue St Antoine, was selected for this service, and was early crowded with a numerous and deeply attentive congregation, whose aspect indicated seriousness, ardour, and harmony, worthy of such an occasion. One of the senior ministers of the Reformed church ascended the pulpit, and in a short but pathetic prayer, addressed to Jehovah Jesus, the great Head of his church and people, commended the missionaries and their work to His Almighty care, wisdom, and love, to direct, support, bless, and give the success which he alone can command. A suitable hymn was then sung, with the most fervent spirit of prayer, by the whole congregation ; after which another minister, from the pulpit, addressed the missionaries, seated in an open space before him, in a most able and judicious charge, from Rom. i. 14., which was heard with deep attention.

" The charge being ended, the missionaries were called upon to declare in the presence of the congregation their call to the office of the ministry, and the motives which induced them to offer themselves for the service of the heathen. With

much modesty and diffidence each addressed the congregation for about ten minutes, giving a brief statement of the steps which led them to devote themselves to proclaim the unsearchable riches of Christ among those who were perishing for lack of knowledge. The ordaining minister then descended from the pulpit, and, in conformity with the usage of the reformed church, demanded of the three missionaries to declare, in the presence of a heart-searching God and their fellow-men, their assent and consent to the great and soul-saving truths of the gospel of God our Saviour; that by this solemn dedication of themselves to his service, they pledged themselves by the most awful vows to be "faithful unto death;" that they bound themselves to abstain from all political interference in the countries where they might be called to labour; and that they were determined, through grace, to preserve a conduct blameless and irreproachable in the eyes of God and their fellow-men; to which each of the missionaries replied, from time to time, by solemnly placing their hands on the sacred volume which lay open before them, elevated on a pedestal for the purpose. The missionaries then knelt, and were set apart to the office of ministers of the gospel by imposition of hands. These devoted young men remained kneeling, whilst *seventeen* ministers in rotation placed their hands on their heads, and in a short ejaculatory prayer commended them to the special benediction of God the Holy Ghost. After they had received their designation, they were embraced by each of the seventeen ministers. The whole was a scene of such impressive solemnity, as has hardly ever been witnessed in this ungodly city; the ministers and missionaries seemed alike so deeply affected with the awfulness of the work before them, whilst the congregation expressed the sensations of their souls in silence, tears, and sacred prayer. Another minister then prayed in a manner so heartfelt and affecting, as every hearer witnessed. A hymn was next sung, and every heart seemed to feel the flame of vehement desire for the completion of the great and precious promises. The solemnity was closed with a most scriptural prayer, and full of animated devotion, suited to the occasion, finishing with the usual benediction.

"Mr Henry Holmes, a native of America, is destined for Turkey, and Mr Francis Dumas and Mr Lauga for Africa. It was truly interesting to witness so many ministers and Christians of different denominations, and different countries, as-

sembled for the noblest purpose that could interest the best feelings of the human heart. No schemes of worldly advantage, no projects of vain ambition, no selfish ends or aims, contaminated their views. They assembled under the conduct of the Prince of Peace, and merging the diversities of administrations, and modes of church order, in the greater, nobler, and characteristic name of Christians, united in imploring the great and glorious Head of the church."

DOMESTIC.

ORDINATIONS.

ON Tuesday the 21st July, Mr ARCH. FARQUHARSON, late of the Glasgow Theological Academy, and for some time employed by the Congregational Union in preaching the gospel in Tiree, was set apart to the pastoral office over the Congregational church in that island.

The services of the day were commenced by Mr Campbell of Oban, by reading the Scriptures and by prayer. He also delivered the introductory discourse from Heb. xiii. 13. Having received from one of the members the declaration of the unanimous adherence of the church to the call, he asked Mr Farquharson the usual questions, to which Mr F. gave very instructive, highly interesting and satisfactory replies. Mr M. McLaurin of Islay offered up the ordination prayer, accompanied by the imposition of hands. Mr F. was then addressed by Mr C. from 1 Tim. iv. 16, and Mr M. addressed the church on their duty to encourage their pastor, from Deut. i. 38. At the same time, two of the brethren who had been chosen by the church were set apart to the office of deacons. The services continued for five hours without intermission, characterised throughout by solemn attention and deep interest. The chapel, which contains above 300 hearers, was much crowded, and some who were unable to obtain admission stood about the doors and windows. As the officiating brethren were prevented for some days by contrary winds from leaving the island, they separated in different directions, and had an opportunity of proclaiming the glad tidings in several places, to numerous and attentive hearers. They each preached about fourteen times, and it gave them much encouragement before taking leave of their friends, to learn that some individuals were deeply impressed with what they had seen and heard.

A more interesting and needful field of labour than Tiree is scarcely to be met

with in the Highlands. It contains a population of 4500 souls, which, with the island of Coll, same parish, makes upwards of 6000; and 2000 of which are more than six miles from the parish church. Many of the people are poor and very ignorant, and can do very little in the way of supporting a minister, yet it gives us much pleasure to think that a church upon scriptural principles is formed among them, and that the Lord has provided for that church a faithful pastor to watch over them. May the chief Shepherd bless them with peace and prosperity, and make them like the leaven which a woman took and hid in three measures of meal till the whole was leavened!

LEVEN, FIFE.

IT is with sincere pleasure that we give an account of the ordination of Mr E. CORNWALL, to the pastoral office in the church at Leven on Thursday the 23rd July. A more interesting occasion of the kind we have seldom never witnessed.

On the evening preceding the ordination, Mr Henry Wilkes (Edinburgh) preached in the chapel, from the 130th Psalm; being the first occasion of its opening since it was recently enlarged.

As much interest had been excited amongst the neighbouring churches in the connection about to be formed in Leven, large parties of friends arrived on Thursday morning from Dundee, St Andrews, Anstruther, Elie, Cupar, Kirkcaldy and Edinburgh, making altogether a most animated scene of Christian fellowship. Various ministers of the Relief, Secession, and Baptist denominations were also present, including the venerable Dr Frazer of Kennoway.

The Relief chapel having been engaged for the occasion, the services began at 11 A.M., with praise and prayer by Messrs M'Kenzie of Elie, and Lindsay of Leitham. Dr Wardlaw then proceeded to deliver the introductory discourse from Hebrews x. 24, which was admirably adapted to an audience of all denominations, who, we doubt not, were gratified by its lucid eloquence, and practical tendency. The adherence of the church to the *unanimous* call given to Mr Cornwall, was then declared by one of the members, after which Mr Wilkes proposed the usual questions to the pastor. The answers of our brother were admirable. They were distinguished by vigour of thought, accuracy of statement, and an humble reliance on the sacred Scriptures for instruction. They were listened to by all present with deep interest.

Dr Paterson (Edinburgh) then offered up the ordination prayer, with the imposition of hands by all the ministers around, who thereafter gave Mr Cornwall the right hand of fellowship. Mr Lothian of St Andrews addressed the pastor from Acts xx. 28, and Mr Watson (Musselburgh) followed with an animated charge to the members of the church. Mr Thornton, from England, concluded the services with prayer.

In the evening, after prayer by Mr Murdoch of Anstruther, Dr Russell delivered an energetic discourse from Luke xiv. 16. May the Lord continue to smile on this corner of the vineyard, and may the hopeful and encouraging appearances which for some time past have been exhibited there, issue in the glory of God and the salvation of many souls!

We cheerfully give insertion to the following concluding extract from Mr Cornwall's answers:—

"Surrounded, as I am at present, with so many of my highly esteemed fathers and brethren in the ministry, and so large an assemblage of Christian friends, I am constrained to entreat their indulgence for an instant longer, while I briefly touch on one or two other points of my religious history. I trust my only motive for doing so is the glory of God. Our life, under one view, may be said to be employed in ascending a hill, which the longer we have climbed, the slower is our progress, but the more impartial and complete our retrospections. And when we thus peruse our former history in the nearer light of heaven, and in the element of a more ripened experience, we are enabled to mark on its margin, where we could have avoided an evil, or performed a good; and also, it may be, to draw a double line of emphasis under those parts of our life, in which, to our distinct and continued consciousness, we followed the clearest leadings of Providence, but where, for want of the necessary information, we may have been misunderstood. Under these considerations, therefore, so strongly am I assured that in the outline of my public life I have been led by the providence of God, that were the whole to be gone over again, with the same progressive light as to the will of God, I must necessarily (sin excepted) tread precisely the same ground. With regard to my views of divine truth, I hesitate not to affirm, that those I have this day avouched, are *substantially* what I have continued to believe and maintain throughout my public course. I was enabled, by the grace of God, distinctly to adhere to them, when placed by provi-

dence for a little time in the neighbourhood of a class of Christians whose spirituality I admired, but from whose peculiar opinions I, from first to last, *avowedly* differed.

"In regard to my acceptance of the present call, permit me also to mention, that for a number of years past, I have felt impressed with the conviction that it was the will of Providence I should devote a good part of my life to moving about from place to place, endeavouring to break up new ground, and occasionally supplying vacant churches, without having any permanent charge. Under this conviction I uniformly declined being regarded as a candidate, wherever I have been labouring, where such an avowal was required; and have also frequently made the same statement in the circle of private friends. For the above reason, notwithstanding the comfort, affection and encouragement I received in this church, my mind was fully prepared to leave it (though with *great reluctance*) on the first of June last. Were it not, therefore, that my esteemed friends around me know the interesting circumstances which, together with the unanimous call of the church, have led me to lay aside the above resolution, leaving the future entirely in the hands of God, I feel that I would be constrained, so far as it regarded consistency, to account for this proceeding to those to whom I made the already-mentioned declaration. But this being unnecessary, for the reason now assigned, I will not enlarge any further."

SCOTTISH CENTRAL BOARD.

We gladly give insertion to the following Resolutions passed at a meeting of the Scottish Central Board for vindicating the rights of Dissenters, held at Edinburgh the 11th day of August 1835.

I. That the Board hold it as a fundamental principle that the duty of government, in regard to religion, is to leave the support of its ordinances and its extension to depend on the free and voluntary contributions of its professors; and that to tax one portion of the community for the religious worship of another, is iniquitous and unjust.

II. That they therefore cannot recognise a right in the legislature, in any event, or under any circumstances, to make a grant from the public funds for the extension of any of the Church Establishments of the empire; and they regret that Parliament have not met the demands made by the General Assembly of the Church of Scot-

land, for a grant for building and endowing churches or chapels, with a direct negative.

III. That the Board hereby protest that, by acquiescing in the appointment of a commission for the purpose of inquiring into the opportunities of religious worship, and means of religious instruction and pastoral superintendence afforded to the people of Scotland, the Dissenters of Scotland shall not be held as having departed from the above principle, or as precluded from opposing, by all the legitimate means in their power, any grant of money for the above purpose, whatever may be the result of the inquiries of the commission.

IV. That seeing that a commission has been issued, the Board consider that it is the duty of Dissenters to give every information which may be necessary for enabling the Commissioners to report fully on the subjects embraced in the commission, and they maintain a firm confidence that the result will show the superior efficiency of the Voluntary principle when contrasted with that of Establishments, and convince parliament that any deficiency of religious instruction which may be ascertained to exist, may safely be left to be provided for on that principle.

OUT-OF-DOOR PREACHING.

"In the Report of the Christian Instruction Society it was stated, that 'to the public preaching of the gospel in the streets and by the way-sides of the metropolis and its suburbs, that Society, from its formation, has been fully committed.' We are happy to know that its ministerial members are giving practical evidence of this, on a scale never before attempted in London. There are now *twenty stations* in the most frequented and convenient neighbourhoods, at which discourses are delivered two or three times a week. *Thirty* of the London ministers, together with several brethren from the country, have already preached this season; and we trust this recurrence to primitive usages, which the wants of the population so imperatively demand, may soon become general throughout the kingdom. Painful as the task may appear in prospect, we can assure our brethren that they will find its difficulties vanish on trial."—*Congregational Magazine*.

It gives us pleasure to learn that four dissenting ministers of Leith have followed the example of their London brethren, and that several ministers in Edinburgh have it in contemplation. We hope to hear of open-air preaching in all the principal towns of Scotland.—*Eds.*

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ON THE DISTINCTION BETWEEN COMMON AND
SPECIAL GRACE.—No. III.

Our attention in a former paper was confined to an investigation of the evidence from Scripture commonly adduced in support of the distinction. We endeavoured to show that it derives no countenance from the Word of God. The subject now requires us to examine those phenomena for which it is supposed necessary to account, and any general considerations that may have been urged in its favour.

The reality of the phenomena is indubitable. Many individuals who now afford melancholy proof of callousness of conscience and hardness of heart, were once tremblingly alive to the consequences of sin, and were half persuaded to repent and turn to God. Some such have died in obstinate rebellion against their Sovereign and Judge. The question for our consideration, therefore, is not, "are these things so?" but, "how are they to be accounted for?" Is it needful to suppose in such cases the actual operations of the Holy Spirit in their applicatory department, or can they be accounted for without such a supposition? Were these convictions and persuasions the products of his Almighty energy, or did they naturally result from other causes? God

does nothing in vain. He is frugal in the employment of his resources. In His arrangements there is admitted no superabundance of cause in the production of effect. Hence it has been laid down as a general principle applicable in every department of human inquiry, that when causes are discovered *sufficient* to account for effects, it were unphilosophical to suppose the existence of others. No one dreams of controverting this principle—it is an axiom. Let us apply it to the inquiry in hand. The states of mind above described, were of course the effects of certain causes; but if we succeed in tracing them to the operation of causes which, upon either hypothesis, must be admitted to enter into their production; and should it be made to appear that these are *of themselves sufficient* to account for them; it will follow that among the real causes we are not entitled to enumerate the internal operations of the Holy Spirit. In other words, if the phenomena before us can be satisfactorily accounted for by an existing system of moral means without the intervention of the applicatory department of the Spirit's work, we shall be justified in rejecting the supposition that such

energy was employed. Be it carefully observed however that we mean no disparagement* to the Spirit's work; on the contrary, we hope to shew in the sequel that the rejection of the commonly received theory does great honour to that Divine Agent.

In quotations from various authors, for which we must refer to our first article, attention is directed to Ahab's humility, the repentance of Nineveh, the partial reformation of Herod, the trembling of Felix, the half-persuasion of Agrippa, and to other similar cases in all ages of the church. Is it then necessary to suppose the operation of common or special grace in any of these examples? We think not. Ahab had plunged himself into every species of evil, at the instigation of a vile woman. Being accosted by that prophet whom he deemed his enemy, in the name of the Lord, he hears the denunciations of the God of Israel. The divine threatenings make him tremble. He goes home, puts on sackcloth, and humbles himself in the dust. In all this, there was nothing more than the external emblems of repentance. Subsequent conduct, together with the character given of him by the sacred penman, alike forbid us to suppose that he was ever truly penitent. Genuine repentance proceeds from love to God, and hatred of sin,—principles, of the possession of which, Ahab gave no evidence.* But was divine influence necessary to produce the terror of this wicked monarch? Was there not enough in the threatenings of God pronounced by a man of whose divine commission he had seen prior evidence? We confess our inability

to perceive the need of any other cause to account for the effects produced. The other examples are of the same class. The impending judgments announced by Jonah to the inhabitants of Nineveh, produced in their minds who continued "in the gall of bitterness"—effects corresponding with those witnessed in Ahab. Self-love terrified by apparent danger, sought to avert it; and abandonment for the time of gross sins, combined with much apparent humiliation, constituted the attempt. The truths taught by John, acting on the consciences and fears of Herod, produced his partial reformation. The reasoning of Paul before Felix on subjects of infinite moment, and clothed with the sanctions of a final judgment, account for the dread of that licentious man. And there is no difficulty in supposing that the force of the Apostle's reasoning was sufficient to convince the judgment of king Agrippa, though it failed to stamp a permanent impression on his heart. In all these, and every other similar case, the moral instrumentality, operating on the known laws of the human mind, satisfactorily accounts for whatever results appear.

Let us, for the sake of illustration, suppose an individual reckless of his own safety, the comfort of his family, and of his and their ultimate welfare. Impelled by ungoverned passions, he rushes into every sort of licentiousness, till his health is undermined, and his resources are well nigh dried up. By some means or other he is convinced of the absolute necessity of reform, if he would not bring himself to a premature grave, and his

* The forbearance of God as the King of Israel, in deferring the execution of his threatenings until after Ahab's death, affords no indication of the Divine forgiveness, nor any evidence that the king produced the fruits of the Spirit. The nature and working of the theocracy furnish other principles by which this forbearance is explained.

family to poverty and wretchedness. It may be, a fit of sickness, the admonition of friendship, or a review of his pecuniary affairs instrumentally lodged the conviction;—at all events he *is* persuaded, and possessing decision of character, he determines to follow the course which self-interest and relative duties dictate. His evil practices, his companions, his whole former courses are abandoned, and he finds a home in the bosom of his family. No one ever thinks of ascribing such a reformation to the influences of the Holy Spirit. It is produced obviously by weighing good and evil as they affect earthly interests,—deciding in favour of that which seems the greater good—and then by a resolute curbing of propensities in following up such decision. Let us farther suppose the same person informed of his relations to God; of the divine law and its sanctions; of the gospel and its blessings; of heaven and of hell. He perceives that he has violated the law,—has incurred its penalty, and that unless he becomes religious he is for ever undone. He trembles!—cries for a way of escape, and imagining that religion consists in attending church and fulfilling certain duties, he sets about what he calls the work of religion in earnest. There is obviously no gracious affection in all this process. We discover no love of God, no hatred of sin, nothing in short but the uniform desire of a sentient being to escape pain. His design in attending to what he designates religious duties is not the glory of God, and the purification of his own moral nature, but deliverance from the consequences of sin, and possession of heaven on the easiest terms possible. Can it be for a moment supposed that divine influence, in the sense always intended, is required to produce this state of

mind? Is it not *fully* accounted for by the instrumentality adverted to acting upon the human constitution? We might carry our hypothetical individual through every process of which a man in a state of unregeneracy has ever been the subject, and still the question might be asked without hesitation, “Why suppose the internal work of the Spirit necessary to effect this?” Nor till we passed this line, and entered upon the consideration of the *first really gracious affection*, could we say with propriety, “*In this it is* needful to suppose such operations.”

But an objection has been made to this reasoning. Dr Owen, as we have seen, declares the truth in itself incapable of producing even these effects; in proof of which he cites the complaints of the prophets—of our blessed Lord and his apostles. The calls of divine providence have also been affirmed incompetent to produce the effects we have ascribed to them. This objection, it must be confessed, proceeds on an assumption exceedingly derogatory to the divine system of moral instrumentality; and moreover it drags us into conclusions somewhat startling! Admitting the gift of the Holy Spirit's operations to be one of sovereignty, and hence not necessary in order to human responsibility,—positions which Dr Owen would not probably have questioned;—his objection compels us to infer that God has established a system of means either not adapted for the accomplishment of the end proposed, or not sufficiently powerful without additional and extraneous energy. (which as a matter of sovereignty may or may not be exerted) and that he nevertheless punishes with “everlasting destruction from his presence,” those who do not fulfil the end, that is, who do not “obey the truth.” Such a conclusion, if

fairly deduced, is assuredly fatal to any hypothesis. And we must be permitted deliberately to enter our protest against all those statements in regard to the truth which indicate the necessity of some change in it,—some addition to its force,—some light shining upon it,—some quickening of its supposed deadness before it can produce its full effects as a moral instrument. “The law of the Lord is perfect, converting the soul.” The truth ever remains the same; it cannot be improved; it is infinitely excellent. The operation of the Holy Spirit in conversion, is not upon the truth, but upon the human heart, prompting it to receive “the perfect law.” The absolute necessity for this operation we strenuously maintain,—persuaded that no human heart is ever truly converted without both the attestatory and the applicatory department of the Spirit’s work—both the word, and internally exerted divine energy. But we are not sensible of any thing incompatible with this doctrine in the averment that the moral means employed by God are fully adapted and sufficient to accomplish the end proposed; for was the heart of man not obstinately opposed to the reception of the truth, it would of itself accomplish the results in question. It is, we conceive, precisely because of this disinclination of the heart to what is morally excellent—its indisposition to what bears the impress of God’s perfections, that the work of the Holy Spirit is rendered necessary at all. Hence the sentence of condemnation against those who do not obey the truth is just, inasmuch as the sole cause of unbelief lies in their love of darkness rather than light. If then, it be admitted that the work of the Holy Spirit in conversion terminates upon “making a people willing,”

and if *they* are not made willing whose impressions, convictions, and external reformation do not lead to a happy result, but leave them for ever in “the gall of bitterness and the bonds of iniquity,”—it follows that however solicitous we may be to ascribe every instance of conversion to the direct interposition of the Divine Spirit, we are not called upon to ascribe these temporary emotions, and, so far as eternal interests are concerned, successful changes to his agency in any other than in its attestatory department.

The doctrine of common grace is not required to establish the accountability of unbelievers, though this, we suspect, is a very prevalent idea. The Scriptures assume their responsibility on the ground, not of common grace, but of their power to comprehend and receive the truth. The commands of God,—the invitations of mercy,—the entire system of means proceed upon the assumption that there is no inability in man *other than unwillingness*—the inability of Joseph’s brethren, who “*could not speak peaceably to him.*” A broad and satisfactory basis is thus laid for human accountability, in regard to the gospel, and a justification is furnished of that sentence of condemnation which the Most High will at last pronounce upon the finally unbelieving and impenitent. Keeping in mind this fact, there seems nothing very strange in the truth itself producing all the effects we have supposed; nor any thing unreasonable in saying that the Moral Governor has fitted it, and intended it to convert the sinner. From what a compass the topics are adduced which are employed to persuade, and how much do they comprehend of the most attractive and the most terrible that can appeal to the heart of man! No

wonder, surely, that *such* means produce commotion in the human bosom; the matter for astonishment is that they do not in reality transform its character—a fact that can be accounted for only by its inveterate depravity. The necessity for the Holy Spirit's influences in the matter of conversion appears to us to be the most striking of all evidences of human depravity; and it is a proof which will be convincing in proportion as the mind discovers the divine fitness of the truth to move and change the heart. The complaints of labourers in the Lord's vineyard, adduced by Dr Owen in support of the objection we have been considering, only prove the *refusal* of those to whom the word was addressed to receive it in love. The complaints do not apply to the *word*, but to the *hearers* of it—they do not affirm the incompetency of the truth to produce all the effects we have ascribed to it, but simply declare either that men will not listen to it, or listening will not receive it to the salvation of their souls.

As this branch of our subject will probably present the greatest difficulties to minds habituated to the influence of the distinction against which we are contending, it may perhaps be permitted us, without the charge of tediousness, somewhat to extend our illustrations. Facts come under the observation of those who are accustomed to contemplate the

effects of divine truth on the human mind, possessing certain distinctive features to which our attention has not been yet directed. The same principles are involved in them, we think, as are developed in the cases of Ahab, Herod, Felix, and Agrippa, but the individuals in question seem to have approached much nearer to the kingdom than any of these men, and their moral history, therefore, has its peculiarities for which it may be conceived we have not yet assigned causes. We are the more willing to investigate such phenomena because it will afford us an opportunity of presenting solemn warnings to the minds of some who may be trifling with impressions. The length of the present article however forbids such an appendage, and we conclude therefore by reminding our readers of the importance of self-examination. Conversion may be, has often been counterfeited. The hearers who form the second class in our Lord's parable of the sower, *appeared* to be true converts,—for a season they were regarded as plants in the house of our God. How needful the exhortation, “Prove your own selves, know ye not yourselves?”—Let our prayer be,—“Search me, O God, and try my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.”

II. W.

*The Second Address of the Annual Assembly of the Congregational Union of England and Wales.**

“Such is the importance of scriptural discipline. Its full advantages can only be secured by keeping steadily in view the end for which it has been appointed, and giving evidence of those holy principles by which we ought to be influenced, in every case where its employment is required. The spiritual good of the individual,

and the preservation of purity in the body with which he is connected, are the objects specially contemplated; and when conscientiously regarded, they cannot fail to give a proper character to the measures which it may be necessary to adopt. They obviously demand great affection and tenderness: the strictest impartiality, firmness

* See our last.

in requiring evidences of genuine repentance; and a readiness to restore our confidence when these evidences appear. These dispositions will afford the best presumption that our end is scriptural, and will prove the most likely means to secure its attainment. Whatever excites suspicion that we are actuated by resentment, or influenced by partiality; whatever induces an abatement of the requirements of the gospel, will damage the character of the entire proceedings, and endanger their success. In the one case, the offender will be irritated, and his heart shut against every effort which may be made for his recovery; in the other, he will find little difficulty in making a few general acknowledgments, without any proper conviction of his sin—without any material alteration in his temper and practice: and in either, more permanent injury will be inflicted on all parties than may have resulted from the original offence. All these qualities are important; but perhaps the most essential, is strict impartiality. Respect of persons is in the highest degree disastrous, degrading to the character of the church, and placing it in a situation which renders an efficient observance of the laws of Christ all but impossible. The power with which the church is invested, is thus checked and neutralized. Impunity follows sin, and encourages its increase. Impressions are produced upon the minds of all, and feelings are awakened, which a long course of firmness and decision will hardly remove. The exclusion of the most useful or wealthy is a trifle, compared with the extensive mischief which must arise from their retention, without rebuke or censure, when chargeable with sin. Nothing is more salutary in its influence, nothing more necessary to the continued prosperity of a church, than the conviction produced, and confirmed by a uniform course of procedure, that sin will not be overlooked, whatever be the condition and circumstances of the party offending. It has a tendency to maintain a holy jealousy of sin on the minds of all, and is no feeble preservative against those manifold temptations to which we are continually exposed. Evils are thus kept at bay, and the exercise of discipline becomes less frequent and painful.

“Unanimity in the proceedings, which it may be necessary to take in the correction of offences, is highly desirable on every account. Discipline is not the act of a few individuals, but of the entire body giving joint effect to the laws of Christ,

The absence of all improper motives and dispositions, not only from those to whom the superintendence of the church belongs, and on whom, in their official capacity, the active part of the duty devolves, but from every individual member, is imperative. The character of the sin, once ascertained by an examination of facts, the simple question which remains, respects the way in which the Scriptures direct us to deal with it. In judging of the one, and in deciding upon the other, every one ought to be upon his guard against all improper influences, arising from private friendship, relative ties, or any other source. When private feelings are indulged at the expense of Christian principle, in however limited an extent, a serious danger will be incurred. The human heart, through its deceitfulness, is ready to seize upon every circumstance which may shelter or extenuate sin. A diversity of opinion, as to the course to be adopted in dealing with an offender, frequently operates most unfavourably upon him. He may interpret it as an evidence of harsh feelings towards him on the part of some. He may regard it as justifying the diminutive apprehensions of his guilt which he entertains. A formidable hinderance will thus be created in the way of his recovery. He will resist conviction, and will be disinclined to that humble confession of his sin, necessary to the production of renewed confidence in his character. It is a mistaken kindness to allow private affection for an individual to veil or explain away his iniquity: the effect must be to disturb and weaken the influence which the proceedings of his Christian brethren ought to exert upon him. When the censure of the church is the unanimous act of the whole body, it will appear more evidently the expression of the will of Christ, and will more directly find its way to the conscience. It will have a tendency to expose the delusions by which the offender may be seeking to justify himself, and will more speedily secure his conviction and repentance.

“Many considerations dictate the avoidance of all unnecessary delay in the administration of discipline. The commission of sin is usually followed by easiness of mind, springing from a consciousness of moral delinquency. In these circumstances, conviction is more readily produced. Delay allows these uneasy feelings to subside; the conscience rapidly acquires insensibility; and the recovery of the offender becomes more difficult. For a similar reason, the proceed-

ings of the church, when once commenced, ought never to be unduly protracted. Such a course is attended with many inconveniences, and sometimes leads to an abrupt and undignified termination of the case; thus endangering the effect which ought to result from it. Every appearance, indeed, of haste—or of an eagerness to condemn, is unbecoming and improper. It betrays a state of mind from which no good can be expected, and is incompatible with any just conception of the end to be attained. A calm, prudent, and immediate course, equally removed from both extremities, is required. Whatever time is necessary to ascertain facts, or to afford opportunity for the effect of the measures adopted, should be conceded. Beyond this, the character of the church will be best consulted, and the object of its interference secured, by firmness and promptitude.

“Our convictions of the close connexion between the administration of scriptural discipline, and the prosperity of our churches, are strong and decided. We are persuaded, that so long as it is maintained, we need fear no extensive departure from the faith of the gospel. The remedy which it provides against whatever might lead to such a calamity is at once easy and effectual. Experience has proved, that there is nothing in the observance of what we regard as the laws of Christ in the government of Churches, either impracticable or undesirable. Their operation is not now a matter of probable calculation, but of certainty, issuing in substantial benefits. We rejoice that we can appeal to many of our churches in confirmation of this. They can bear a willing testimony to the speedy check which discipline gives to incipient evils. They have often witnessed the improved tone of piety, the aroused and elevated tone of spirituality of feeling, which has followed its administration. These advantages justify and confirm our convictions of duty on this subject, derived from the word of God. We are anxious that these convictions may be more deeply felt in all our churches, and that the laws of Christ may be well understood and obeyed. We greatly dread the consequences of their neglect. Allow us earnestly to recommend them to your attention. Give them that place in your regards which their importance demands. Realising their advantages ourselves, and exhibiting them before others, we may be instrumental in removing the prejudices with which the subject has long had to contend, and may aid in awakening an inter-

est in a question of high importance to the purity and well-being of the universal church.

“Amongst the various topics relating to the order and organization of our churches, we have felt that the first place is due to scriptural discipline. We hesitate not to avow our persuasion, that the efficiency of every other arrangement will be sensibly affected by the degree of attention which it receives, and that to its neglect must, in a great measure, be attributed those departures from the usages by which we are distinguished, which occasionally occur. We do not attach an undue importance to any of these usages. We value them chiefly because they appear to us to result from principles sanctioned by inspired Wisdom, to which in duty we are bound to submit, and because they are conducive to the more sure attainment of the ends of Christian communion. We take our stand on these ascertained principles; we observe their operation in apostolic practice; and thus guided, we are desirous to apply them fairly and legitimately. We have no defence to offer for any details inconsistent with the imperative directions of the Sacred Volume. That every church is invested with the exclusive control of what relates to its spiritual matters, is, we believe, one of these principles; and whenever a proper attention has been paid to the qualifications of those admitted to fellowship, and to the laws of Christ in their government, this arrangement is at once the safest and the most reasonable; the only one, indeed, which can afford protection against a multitude of practical difficulties, which must otherwise arise. The delegation of irresponsible power to a few, or the introduction of a system of management, entrusted to men who have little or no sympathy with the interests of spiritual religion, and whose power, once acquired, may be transmitted and perpetuated without control, is fraught with imminent danger to the peace, and perhaps to the very existence, of the community which permits it. To such systems, variously modified, we owe the defalcation of many once flourishing societies from the faith of the gospel, and the creation of powerful prejudices against those principles by which we are professedly regulated. The errors of these societies are the natural consequence of arrangements to which we decidedly object, and are only found where our peculiar principles have either never been recognised or have long since been set aside. We seriously deprecate any en-

croachment on these scriptural principles. It may appear, in some instances, to be recommended by expediency, but will more frequently prove the germ of a system of tyrannic interference, involving the church in trouble, and impairing its character and usefulness. Ordinary prudence and caution, in adhering to the directions of the New Testament, will be sufficient to preserve our feeblest societies from the necessity of so hazardous an experiment. We are thankful that the instances, in which such arrangements exist amongst us, are few; and we confidently anticipate that the attention which has recently been drawn to their effects, by the accusations of those who are but imperfectly acquainted with us, will render their recurrence less frequent.

"Bearing upon the state of our churches, we may be permitted to allude to the important relation which the baptized children of our communion sustain, and the claims which they have on our attention and care. This, dear Brethren, is a subject of no ordinary interest, and is entitled to a more mature consideration than perhaps it has yet received. Conscientiously attached to the views entertained by us of the baptismal ordinance, we at the same time feel, that the advantages which it is designed to impart, and which publicly justify and recommend its observance, can only be secured by an enlightened apprehension of the obligations which it involves. It is surely impossible, with any correct knowledge of scriptural truth, to regard it in the light of a mere ceremony, with which, unless at the time of its administration, no duty is connected; and it is evidently improper to allow it virtually to become so, through negligence or inattention to its character and design. Besides its symbolic reference to the doctrine of regeneration, and the permanent attestation which it bears to its truth and necessity; baptism recognizes the obligation, and encourages to the performance, of all those duties, which, when faithfully discharged, are the appointed means of leading to a saving reception of the truth. These duties relate principally to parents; it is not the intention of the gospel to relax or annul any of the obligations peculiar to them, but rather to strengthen and enforce them all by the powerful sanctions of religion. In applying for the administration of this ordinance to his infant seed, the parent professes his belief in the truth of the Gospel, and seeks the aid of the church in endeavouring to obtain, for those committed to his

charge, the invaluable blessings of the great salvation. Parental responsibility thus remains entire; and at the same time a new obligation is contracted by the pastor and the church, to prevent the neglect, and to afford every needful assistance in the communication of religious instruction.

"Many and powerful considerations combine to enforce the claims thus created, which will easily suggest themselves to every reflecting mind; to one of them we may be allowed for a moment to refer. Keeping out of view, at present, the duty of the case, it is impossible to reflect on the important bearings of this subject on the future efficiency of our churches, without perceiving that it deserves our most serious attention. The young of our several congregations are our hope; to them we must look for the means of recruiting our strength, and supplying the breaches occasioned by death; and on their information and activity mainly will depend the character which our churches shall hereafter receive. We unfeignedly rejoice in every manifestation of divine grace in the conversion of sinners, at whatever period of life it occurs; but it is notorious that piety has too often to struggle with many disadvantages, when the season of youth has been suffered to be waste in ignorance and neglect. Experience has shown that early devotedness to God is the best preparation and security for eminent usefulness in his service. A course of sound instruction and religious training in youth—the season peculiarly favourable to religious impression—is more likely to succeed, and when successful, will make the future obedience doubly valuable in its influence upon society; giving the promise of greater stability and the capacity for more extensive usefulness in the religious profession. While thus evidently beneficial to ourselves, a proper attention to the religious education of the young will be gratefully met by every Christian parent. There are many who, feeling their incompetency to discharge the duties which devolve upon them, would gladly receive the encouragement and assistance which we ought to impart; and there are few who would not value the interest affectionately taken in the spiritual welfare of those with whom their own happiness is bound up. The neglect of what is incumbent upon us in relation to the baptized, would argue blindness to our own interests, as well as unfaithfulness to the cause of God.

"Exert, dear Brethren, the influence

which you possess in furtherance of an object so desirable. By every suitable admonition and encouragement, excite parents to faithfulness in the responsible trust committed to them. Aid them by your countenance, by your prayers, and by the employment of every available means to promote the religious improvement of the young, and to secure its success. Much, very much, we believe, is in our power: and it is exceedingly gratifying to learn, that attention has already been awakened to this important subject in many of our churches. We augur the happiest results from the formation of classes for scriptural instruction, now becoming general; and, persuaded that they are capable, under proper management, of being made extensively useful, we are anxious for their universal adoption. By the employment of these, and similar means, and by calling attention to parental duties in pastoral visitations, we may hope to witness the prevalence of a sound religious education, and enjoy its benefits in the increasing numbers and improving character of our churches.

"The eventful times in which we live are too deeply interesting to be contemplated with indifference. There have been seasons of great excitement within the remembrance of many, deriving their complexion from the magnitude of the crimes by which they have been marked, and by the sad and restless workings of insatiable ambition and military enterprise. To these have succeeded others, different in their character and more full of promise. The recent changes which have been happily effected in our country, the examination to which principles rarely brought under public discussion hitherto have been subjected, the inquiries which long established institutions are now undergoing, and the effects which, according to the different apprehensions of men, are anticipated from these causes on the interests of true religion, impart extraordinary and unusual importance to the events which are passing around us, and render it impossible for us as men, and still more as Christians, to regard their probable results with insensibility. The views entertained by us on ecclesiastical matters, derived from those scriptural principles to which we have been long and conscientiously attached, do not suffer us to be merely calm spectators of the scenes in which we move, but place us under sacred obligations to give publicity to what we honestly believe to be the will of Christ. In defending our own convictions of truth, or in seeking their wider dissemination, we ought never

to forget that the glory of our Divine Redeemer, and not party or sectarian objects, is the end which we are bound to keep in view, and that it can only be promoted in the spirit of kindness. We cannot expect success, unless we speak the truth in love, and carefully attend to the apostolic exhortation,—“let all bitterness and wrath and anger and evil speaking be put away from you, with all malice.” Whether, indeed, we regard the honour of Him whom we profess to serve, our own spiritual advancement, or the influence we possess, and which we are under a solemn responsibility to preserve, and exert for the good of others, the avoidance of every unbecoming and intemperate procedure, must present itself as a most sacred and primary duty. Considering, too, the misapprehensions which extensively prevail respecting our principles and designs, we must not esteem it strange, if we are wrongfully accused of what we abhor, even by those whose Christian excellencies we admire, and whose unquestionable devotedness to God we are desirous to emulate. Remembering our own exposure to similar mistakes, and the forbearance due to the unintentional errors of good men, let us answer those accusations with meekness of wisdom, and practically refute them by the holiness of our lives, and by our ready consecration to every work of faith and labour of love. If, unhappily, defamation and slander must be brought into the contest, while we unfeignedly deplore it, let us cheerfully prefer rather to be the objects against whom it is directed, than the parties by whom it is employed. We require not these weapons, even were it lawful to use them; ours should be the high and holy bearing, in harmony with the truth of Christ which we seek to vindicate, and with the purity and the peace of the universal church which we labour to promote—the manifestation of an open and unflinching adherence to the revealed will of God, mantled by the humility of penitents, and softened and adorned by that charity which is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. We shall thus show that we understand our profession, and estimate its claims.

"The circumstances in which we are placed, and the more general duties incumbent upon us, demand a union of piety, firmness, and wisdom, in no ordinary degree. We ought not to conceal from ourselves the dangers to which we are exposed. We particularly dread the contamination of the immoral practices which fre-

quently disgrace political contests. No Christian can safely tamper with these evils. They cannot be too carefully avoided, and, when forced upon our path, too sternly resisted. Bear with us, dear Brethren, if we employ the language of affectionate warning. We counsel to no abandonment of duty—to no neglect of any public trust. We rather urge their discharge fearlessly and conscientiously, with a view to the public benefit, despising the meanness of making them subservient to our own private purposes, or of managing them under the dictation and for the purposes of others. But still never be insensible to the powerful and insidious temptations which abound amidst the conflicts of secular interests. Continually remember in every duty your personal responsibility and your public profession. Keep at an immeasurable distance from every thing dishonourable and polluting; spurn the employment of all unworthy means towards others; be superior to them when employed against yourselves; and acting habitually on the peculiar principles of the gospel of Christ, see that you maintain a conscience void of offence toward God and toward men. We cannot afford to put our eternal hopes in jeopardy for the attainment of a merely temporal object. The sacrifice is too great; it is infinitely better to submit to any present evils, if their removal cannot be effected, unless at the expense of our Christian character and usefulness. This world is not our rest. We

are strangers and pilgrims on earth. We seek a city whose builder and maker is God—a home, which the contentions and turmoil of time will never disturb. For one great purpose the present life has been given us—the glory of Him by whose grace we are redeemed. To this we are publicly devoted. Let it fill our mind and expand our heart; and while we shrink from no duty, public or private, to which we may be called, be it our anxious endeavour to make the Christian conspicuous in all, and to answer the end of our holy vocation. By maintaining in the church and in the world, a conversation becoming the gospel, we may hope to increase in usefulness, and obtain the testimony of others to our faith and integrity; and if we fail in this, we shall at least preserve our peace of conscience, and secure the approval of God.

“Finally, Brethren, farewell. Our heart is with you. We ardently desire your prosperity. We pray for a copious effusion of the Spirit of grace upon you all, that your love towards each other and towards all saints may abound, and that the name of our Lord Jesus Christ may be glorified in you. May the God of peace give you peace always, and by all means!”

Signed on behalf of the meeting,

THOMAS PALMER BULL, <i>Chairman.</i>	} <i>Secretaries.</i>
JOHN BLACKBURN,	
WM. STERN PALMER,	
JOSHUA WILSON,	

It is probable that many of our readers will be desirous to possess this excellent address in a separate form. Should this be the case, they will be glad to learn that it has been published by Jackson & Walford, London, in 8vo, and also in a tract form at 2s. 6d. per dozen for distribution.

SOME CAUSES ASSIGNED WHY PRAYER IS NOT HEARD.

Translated from the “Archives du Christianisme.”

THE promises made concerning prayer by Christ are clear and positive. “If ye shall ask any thing in my name, I will do it.” “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” “Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you.”*

How then does it so often happen that our prayers are not heard?

Let us briefly examine this important question.

First, there are persons who *say* prayers, but who do not *pray*. Prayer ought to be actual supplication. But those persons look upon it as a mere matter of routine; or as a painful task. Their common way of attending to it is, I must say my prayers. And when they do pray, their state of mind, if not one of complete aversion, is one of the most

* John xiv. 14. xv. 7. and xvi. 23.

careless inattention. Their object in praying is not to get what they ask, but just to go through the formal ceremony of asking it. When they have done this much, it seems to them that every thing is done. They have no desire that God would hear them. They have no feeling of their need of such kindness. Should it astonish us that the prayers of such persons are not heard? Have they not obtained, simply on being able to tell that they have said their prayers, the only recompense on which they place any value? If one of our own children were to present to us a formal request, from no motive but to do as he was bid, we should merely say to him, You have done your part very well, and may now go away: and we should certainly let him go away without giving him any one thing.

Others go so far as to admit their need of the divine blessing; but they do not *feel* it. The admission is a logical deduction, not a thing of inward consciousness. Their understanding may frame a prayer, but the heart sends forth no voice. But true prayer—the prayer that God will hear, must come from the heart.

Sometimes the need is felt, but not the *desire* to have it removed or supplied. For example, a person will pray to God to deliver him from all his sins, while his secret and earnest wish may be to be allowed to continue following one or more of them. The heart distinctly apprehends the sin in the course pursued, but that sin is the object of complacent delight. With the lips prayer is made for deliverance, but the daily conduct exhibits a persevering continuance in the evil course. Would it not be strange if God should hear his prayer who prays without wishing to be heard? The nature or import of prayer must be judged of from the state of his heart who of-

fers it, and not from the words which compose it. God returns an answer to the heart: he never vouchsafes a response to mere words.

But granting that there is a sincere desire to be heard, it is also necessary that the desire be our earnest and *supreme* desire. Many Christians fall into a very common error here; they in all sincerity desire the thing they pray for, but they do not make it their chief desire. They pray unfeignedly to be enabled to grow in grace, and yet they permit themselves to regard with affection an object that is incompatible with growth in grace. They pray for the advancement of the kingdom of God, and still consult their own ease, and refuse to part with their money. Let such call to remembrance the examples which are given in Scripture to explain the kind of prayer which is heard. The woman of Canaan desired with all her heart and soul, and regarded as the chief mercy she could receive, the thing for which she prayed. So did Jacob, and so did the publican. When our desire of spiritual good is not the first and most intense of all our desires, it is a clear proof that we have not yet learned to value spiritual blessings according to their true worth.

We make another supposition. It may be that your heart has a sincere, ardent, and supreme desire to obtain the needed blessing, but is deficient in faith. Because of a false humility, which is nothing else than another form of unbelief, you are afraid to ask God to bestow blessings so precious on one so unworthy as yourself. But have you forgotten that he has already given you the most precious of all blessings, namely, his own Son, and that with him he is willing to give you all things? This want of faith is one of the principal causes that prevent our prayers being heard. "But let him

ask in faith," says an apostle, "nothing wavering."

It is also too often forgotten that prayer, to be successful, must be accompanied with things *suited* thereto. Thus, that we may obtain the forgiveness of our own sins from God, it is not enough that we offer prayer, we must also forgive them who have sinned against us. Again, that we may be delivered from temptation, it is not sufficient that we pray to be delivered, we must also watch. God waits and is ready to hear our prayers; but not only does he make us the objects of his gracious purposes, he also employs us as the instruments of accomplishing them. To pray in one manner and to live in another, is to pull down with the left hand what we build up with the right. It is this which makes to be offered in vain so many of our requests.

Another observation suggests itself, that prayer is sometimes ineffectual because *too general*. When our prayer embraces a great number of objects, it is very likely to happen that we shall not desire any one of them with earnestness, or supremely. Our mind is not capable of forming and retaining vivid and definite conceptions of a multitude of objects at once. The children of this world may teach us

wisdom here. Seldom do they embody more than one thing in a petition. All their petitions are special. When the apostle Peter was in prison, and prayer was made to God for him by the church, think you that they prayed for a thousand different things, and then at the close added only a few words in behalf of the persecuted apostle? General prayers are good, without doubt, but special prayers are equally so, and ought by no means to be omitted.

Perseverance is also an essential point in prayer. Paul writes to many churches that he prayed *continually* for them: and he enjoins us to persevere in prayer. The Lord has promised to hear the supplications presented to him in Jesus' name; but to Him alone it belongs to fix the day and hour most proper for hearing them. Our duty is to "pray without ceasing." Have we not many times discovered by experience that if our prayer had been heard at the very first, it would have been more to our injury than to our advantage? Let us endeavour to bring our will to be submissive to the will of God. And should he delay to answer us, let us remember that this very delay will itself prove a blessing, for "we know that all things work together for good to them that love God."

ON THE WEEKLY OBSERVANCE OF THE LORD'S SUPPER.

THE conductors of this Journal have had their attention called to the practice of the Scottish Congregational churches in observing the ordinance of the Lord's Supper, by a communication which they have received from P. B., who says, "I am at a loss to know how to act; whether I shall break up my present connexion and seek the fellowship of a church which

according to my judgment walks in the truth, or whether I shall remain where I am, compelled to the observance of a practice which in my heart I believe to be subversive of the interests of churches professedly scriptural, and which curtails the privileges of *straight-forward* Christians." "I am aware there are a number of churches in the Independent connexion which walk

according to primitive example ; yet I am truly sorry to say, and ashamed to confess that the church of which I am perhaps an unworthy member, is so far under the influence of expediency and the fear of consequences, that they observe the ordinance of the Lord's supper only once a month ; others of the churches in this northern clime do so only once in two months, and some once in three."

It is remarkable that this writer should have adopted in England, under the ministry of Dr Bogue, the views which he so zealously maintains ; for in the southern part of the Island it is well known that monthly communion is almost universally practised by the Congregational churches. With regard to the path of duty in his case, we are unable with the limited information we possess, and for other reasons unwilling to offer advice. We would take the opportunity, however, of calling the attention of our readers to the subject, with the hope of promoting a greater uniformity of opinion in a matter of so much practical importance. The diversity is not indeed so great as our correspondent seems to think ; nor are we as a body, in this northern clime, so far behind others as his strictures imply. The great majority of our churches have weekly communion ;—several have the ordinance only monthly ; but we believe not more than two or three have it less frequently. And we rejoice to think that of late years, in some cases, even very far north, a change has been made from monthly to weekly communion.

We are disposed readily to admit that this is a subject on which forbearance may be exercised with great propriety. Our maxim is, " Let every man be fully persuaded in his own mind." But we confess that we would greatly desire to see

removed, this the almost only existing difference in the order of the churches of the Congregational Union of Scotland.

Believing that the scriptural authority of the weakly observance of the ordinance has been most triumphantly proved from the New Testament by various writers, and that the beneficial influence of the practice has been realized by those who have followed it, we wish to see it universally adopted among our own churches, and we rejoice to hear of the progress of our views and practices in other bodies around us.

The argument has been well stated in few words by Dr Wardlaw, in a tract which we believe is not generally known, and from which we take the liberty of making the following extracts, as they give the best summary we can present of our views on this interesting subject. His statement is,—

" 1. From the nature of the ordinance, as commemorative of that dearest of themes to the believer's heart, the love of his dying Lord, it might be expected that all the wishes and desires of his soul should be in favour of frequency ; that there should be a predisposition to regard it as a privilege to himself, and a duty of affection and gratitude to Him, and consequently to ask, How often can I be allowed the enjoyment of it ?—2. The Lord's day is sacred to the memory and celebration of the resurrection of Christ. Now, if, in the wisdom of God, a weekly commemoration has not been deemed too frequent for his resurrection, can it be too frequent for his death ? The two are inseparable. Neither has any interest to us without the other ;—the death apart from the resurrection, nor the resurrection apart from the death ; the death being the atonement for sin, and the resurrection the evidence of its acceptance. Can any thing be more reasonable, then, than to unite the commemoration of the two ? or any thing more previously probable, than that He who instituted the weekly celebration of his resurrection should associate it with the celebration of his death ? We cannot separate them in thought ; why should they be separated in commemoration ?—3. If

there were nothing at all determinate in the Scriptures respecting the frequency with which this ordinance should be observed, it must stand in a very peculiar predicament. The supposition comes as near as possible to a setting aside of the obligation to observe it *altogether*;—for in that case, there is no possibility of saying *when* any individual or any church is guilty of the neglect of it. The Independents of the South employ the same arguments against *weekly* communion in favour of *once a month*, as are used by the Presbyterians of the North for *once in the half year*, or in the *year*; and he who should take a fancy to *two years* or to *ten years* might do the same. He who should observe it once in twelve years would go no further beyond the *annual* celebrator, than the annual celebrator goes beyond the *monthly*; and it becomes impossible to fix upon any professing Christian the charge of disobeying authority, except in the one case of his not observing it *at all*. Can this be?—4. I would found little or nothing on the words ‘*as often as* ;’ because, though they do intimate the idea of repetition, and of frequent repetition, yet they are not at all determinate; and the object of Him who used them was not at the time to inculcate frequency, but to enjoin that *whenever* the observance was attended to, it should be done in a *certain manner*, and for a *certain end*.—5. In Acts ii. 42. it is said, respecting the church at Jerusalem, immediately after its formation,—‘*They continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.*’—Now, assuming what none of you will question, that the ‘*breaking of bread*’ means the Lord’s Supper, the passage clearly suggests—1st. The general idea of *frequency*:—for how otherwise could the *steadfastness* of the church in the observance of the ordinance have been immediately ascertained? Had it been celebrated, for example, once in six months, it must have been *some years* before steadfastness could have appeared:—2dly. Its being a part of the *regular stated services of the church*, when they came together, by Divine authority, for the purposes of social worship; for it stands as one in an enumeration of these, and not at all as a rare or extraordinary thing.—6. This is corroborated by Acts xx. 7. Look at it. Does it not convey the idea that ‘*breaking bread*’ was one of the stated purposes of their coming together on the first day of the week? I think the ‘*when*’ refers to

the particular *time of the day* when they assembled for that special purpose. But, whatever be in this,—had it been simply said ‘*when the disciples came together*,’ no one would ever have questioned the inference that coming together was their usual practice on that day. The other inference is equally valid.—7. Look too at 1 Cor. xi. 17—21. This is a very decisive passage as to the *matter of fact*.—1st. There must have been *frequency*, else there could not have been such early corruption.—2dly. The degree of this frequency is clear. *They came together every Lord’s day*. But they came together ‘*for the worse* ;’ and the reason of this was the corruption in the observance of this ordinance, arising from their unhappy divisions. They must therefore have been accustomed to observe it: and it is not with the *frequency* but with the *corruption* that the fault is found.—No case of example can be clearer: and should it be alleged that it proves *too much*; because they ‘*came together*’ on *other days*, as well as on the Lord’s day,—our answer is, though we can only state without illustrating it,—that their other meetings were *voluntary*, whereas their meetings on the Lord’s day were by *Divine authority*; and the authority which enjoined the day, enjoined also its observances. These simple scriptural arguments might be confirmed by an appeal to the universal voice of antiquity, so far as it can be distinctly ascertained, in the times immediately following those of the apostles. Into this detail, however, it is quite needless to enter.

“I trust what has been said may confirm conviction of Divine authority and primitive example, as to the weekly celebration of the ordinance of the Supper. And if that authority be admitted,—then there must in all cases of irregular attendance, be either a want of *right conception* or of *adequate impression*, of the duty. Now surely, with regard to the *object* of the ordinance, nothing can be more *simple*, and nothing more *important*. It is the commemoration of the atoning death of our common Lord, and the social remembrance of his love. Its *simplicity* is in beautiful harmony with the simplicity of the gospel testimony in which that love is revealed. The gracious Saviour invites to this simple feast of love, every simple-hearted believer in his Name,—every one who has learned by the teaching of his Spirit, the first elementary lesson of his gospel,—the lesson of sincere, humble, exclusive reliance,—the reliance of a guilty,

lost, and helpless sinner,—on his atoning blood and perfect righteousness, as the only foundation of hope. There is, indeed, a fence around the table; but it is not a fence of briars and thorns to any contemner and humble minded friend of the Master of the feast.—Its *importance* is equal to its simplicity. He by whom it was instituted knew well, how entirely the spiritual peace and joy of his people, the purity and vigour of the principles of the divine life in their souls, and consequently the consistent practical godliness of their lives, depended on the constancy of their believing remembrance of himself. He knew, too, how eminently this was fitted to knit their hearts to one another in love. For these ends he appointed it; and if we *value* these ends, we must not neglect it. Brethren, our attendance on the instituted ordinances of the Lord must not be allowed to depend on any thing so necessarily variable and fluctuating as the frames and feelings of our minds. This will never do. How would it answer to apply such a principle to the regular morning and evening exercise of personal or domestic devotion,—and to neglect these, whenever we felt our minds not quite in the frame we might desire? If you complain of *coldness* and *deadness*, is the proper remedy for these the neglect of the very means that are appointed for *spiritual excitement*? Is it not strange, when you mourn the lack of spirituality, to shun an ordinance, of which the leading design is to promote the very thing of which the deficiency is lamented? When any want of spirituality discovered itself in any of the apostolic churches, do you ever find the apostles making it a part of their counsel, that this or any other ordinance should be relinquished, or be seldomer observed? No. This was not their way,—neither should it be ours.—I need not surely, in addressing you, answer at large the common objection, that *frequency diminishes solemnity*. The following hints may suffice:—1. There is no necessity for our denying entirely the principle of the objection, although it might be fairly and strongly questioned. The simple inquiry should be, what is the will of the Lord? Ascertain this, and our ground is clear. Let us attend to the duty, and watch and pray against the danger.—2. The objec-

tion involves an impeachment of the wisdom of God. He has not considered as too frequent a weekly commemoration of the *resurrection* of Christ:—why, then, should we regard as too frequent the weekly remembrance of his death? If he has not thought of attaining solemnity by infrequency in the one case, why should we in the other? Are we wiser than God?—3. The objection applies to every thing else that is sacred. “Pray without ceasing,” is the Divine prescription:—but the spirit of this objection would lead us to increase the solemnity of prayer by attending to it seldom, and surrounding the infrequent act of devotion with self-devised accompaniments.—4. If it does not accord with experience that reverence is diminished by frequency in regard to *other* acts of spiritual service, and if as to them no such plea for infrequency is ever thought of, why should this ordinance be the sole exception? Why should it be imagined, for how can it be the case, that frequent prayer, meditation, and other sacred exercises, should *promote* the spiritual life, and frequent communion should *hinder* it?—frequent remembrance of Christ make us revere and love him less! Tell it not in Gath!—What would the world think of such a sentiment?—5. Granting that, from its nature, there is a peculiar solemnity in the ordinance, does not the length to which this argument is often carried savour much more of the spirit of bondage and fear, than of the spirit of freedom, and humble confidence, and gracious filial affection, which the knowledge and faith of the gospel are fitted and mercifully intended to inspire?—6. Is not that a *spurious* and *false* solemnity, which arises not from the nature of the ordinance, but from extraneous human additions to it?—which displaces it from the situation which it held amongst the regular observances of primitive worship?—which, while it elevates one ordinance to an almost superstitious pre-eminence, proportionally depresses others?—which divests it of that true scriptural solemnity, which lies in its sublime simplicity?—which, instead of checking the presumption of the thoughtless and the worldly, serves only to agitate with needless fears the spirit of the timid self-diffident believer?”

PROGRESS OF VOLUNTARISM IN THE CHURCH OF ENGLAND.

MESSRS EDITORS,—During a few recent years it has become a sort of fashion to denounce "Voluntaryism" as a most pestilential heresy, and the "Voluntaries" as nearest akin to infidels. Indeed some talent and ingenuity have been expended by a living, but, in more senses than one, a *juvenile* writer, in attempting to demonstrate that all the corruptions of Christianity in the earlier ages of its existence, are to be directly attributed to the Voluntary system, so that we have been all wrong in our notions of the change which Constantine introduced. Establishments do not tend to corrupt Christianity, but are in fact an antidote to the evils naturally resulting from the apostolic mode of supporting its institutions. This is a little strange, certainly, and somewhat unaccountable, if it be admitted that the apostles were the inspired ambassadors of the King of Zion. But I must not inliet upon your readers just now a dissertation on the controversy; my design is simply to invite their attention to the fact that voluntaries are at least sinning in respectable company!

The Society for the propagation of the Gospel in Foreign Parts,—a high church association connected with the Church of England, has obtained a King's Letter, enjoining collections to be made, in all churches, or at the dwellings of the inhabitants of each parish, in aid of its funds. His Majesty, urging the increase of *voluntary* efforts, remarks, "that without further assistance from Our subjects,

the Society will not be enabled to proceed in the execution of their design." We are really happy to find our sailor-king with us on the value of the voluntary principle. The Board of Directors appear also to be smitten with love of voluntarism. In transmitting to the clergy copies of the King's letter, they proceed thus:

"That Christians are bound to spread the knowledge of Christianity, is a truth which few persons will venture to dispute. Nor can it be doubted that a Christian nation is guilty of a heinous national sin, if it fails to provide for the religious instruction of its colonies, or to offer the tidings of salvation to the heathen who are under its influence and controul; and since these duties are not discharged by the British Government, nothing remains, *but that individuals should unite in voluntary associations* for the purpose of shewing their grateful sense of the mercy of God in having called them to the knowledge of the true faith, and their desire to extend the blessings of Christianity in the best of all its forms, both to their own fellow-subjects and to the whole world."

"Such an association is that for which the alms of the English people are now asked. It is engaged in the propagation of the gospel among our colonists in British North-America, among the Emancipated Negroes in the West Indies, and among the Hindoos and Mahomedans in the East: and, surely, the numbers, wealth, and charitable disposition of the members of the Church of England, whose organ, in the conduct of Missionary Undertakings, the Society especially professes to be, afford ample ground for hope that it will obtain support in some degree commensurate with the importance and the comprehensiveness of its designs."

From some knowledge of the operations of this Society, I do not augur great good from the increase of its efforts. There is, in regard to

* Your readers will perceive, Messrs Editors, that 'a heinous national sin' will be avoided by '*individuals uniting in Voluntary associations*' to spread the gospel. Why, this is precisely our doctrine!

them, room for the application of Cowper's apostrophe,

"From such apostles, O ye mitred heads,
Preserve the church! and lay not careless
hands

On skulls that cannot teach and will not
learn."

At the same time one likes to see them with the King at their head doing homage to the voluntary principle.

UPSILON.

THE SOCIETY OF FRIENDS.

BARCLAY ON JUSTIFICATION.

BARCLAY, whose *Theses Theologicae* is a standard work among the Society of Friends, maintained that "Christ tasted death for *every man*," not only in the way of offering an expiatory sacrifice *sufficient* for the sins of all, but also by purchasing for every man a measure of grace or "saving spiritual light," on his improvement or resisting of which his salvation or perdition depends. Misapprehending the true import of the Apostle's declaration, "But the manifestation of the Spirit is given to every man to profit withal,"* he adduced it as a proof that all men are in a state of grace, or a saveable state, not merely as invited to the Saviour, but as actually in possession of what will result in their salvation, if they do not resist its operation. Upon this foundation, for which there is not a vestige of countenance in holy Scripture, he reared his theory of justification. His seventh proposition is as follows:—

"As many as resist not this light, but receive the same, in them is produced an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all these other blessed fruits which are acceptable to God; by which holy birth (to wit, *Jesus Christ* formed within us, and working his works in us) as we are sanctified, so are we justified in the sight of God, according to the apostle's words, *But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God*. Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves, but by Christ, who is both the gift and the giver, and the cause producing the effects in us; who, as he hath reconciled us while we were enemies, doth also in his wisdom save us, and justify us after this manner, as saith the same apostle elsewhere, *According to his mercy he saved us, by the*

* 1 Cor. xii. 7. There are few passages in the New Testament that have been more mal-treated than this. The Apostle is writing to a church that possessed in a large measure the miraculous gifts of the Holy Spirit,—the gift of tongues, of revelations, of prophecy, &c. These gifts had been abused by many members of the church, both in disturbing the peace of the body, and in injuring their own souls. The Apostle, desirous to correct the evil, reminds the Corinthians that these gifts all come from one and the same Holy Spirit, and that they are bestowed less for the profit of individuals than for the advantage of the body. Thus in the verse in question he remarks, "But to each person is given the manifestation of the Spirit [*i. e.* the respective gift or endowment of each believer, thus manifested to be actually an operation of the Holy Spirit] for the common benefit." He then proceeds to enumerate these gifts or endowments. "To one is given by the Spirit the word of wisdom," &c.

Any careful reader of the chapter will perceive this to be the train of thought, and yet from generation to generation the 7th verse has been detached from the context, and quoted as proof positive that every person has a measure of common grace!

washing of regeneration, and the renewing of the Holy Ghost."

In illustrating this proposition, our author defends himself against the charge of popery; he ascribes justification to the love of God, and to the atonement of Christ;—but he sadly confounds two things, which, though inseparably connected in all actual cases, are yet totally distinct in their nature,—namely, justification and sanctification. He speaks of redemption as twofold in the following terms:—

"We consider then our redemption in a two-fold respect or state, both which in their own nature are perfect, though in their application to us the one is not, nor can be, without respect to the other.

"The First is the redemption performed and accomplished by *Christ for us* in his crucified body without us: the other is the redemption wrought by *Christ in us*, which no less properly is called and accounted a redemption than the former. The first, then, is that whereby a man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace that was in *Christ Jesus*, which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherein we are naturally, as in the fall, leavened.

"The Second is that whereby we witness and know this pure and perfect redemption in *ourselves*, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God."

This two-fold redemption he elsewhere calls justification. Thus after dilating upon the sacrifice of Christ, as an expiation for our sin, he says—

"Though we place remission of sins in the *righteousness and obedience of Christ performed by him in the flesh*, as to what pertains to the remote procuring cause, and that we hold ourselves *formally justified by Christ Jesus formed and brought forth in us*, yet can we not, as some protestants have unwarily done, exclude works from justification. For though properly we be not justified for them, yet are we justified in them; and they are necessary, even as *causa sine qua non*, i. e. the cause, without which none are justified."

It would be tedious to follow Barclay through the maze of proofs and illustrations that constitute his chapter on justification; there is much truth in them, and much error; but both so mingled and entangled with each other, that a much longer chapter than they form would be required to separate and unravel them. But it may not be amiss to show briefly his mode of establishing the proposition, "That it is by this inward birth, or Christ formed within, that we are formally justified in the sight of God." In other words, that regeneration and sanctification *formally* justify. The chief stress of his argument is laid on 1 Cor. vi. 11. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." The meaning of this interesting passage appears pretty obvious. The Apostle had affirmed that the unrighteous could not enter the kingdom of heaven; and he now reminds the Corinthians that they were once of this class, but that, through grace, they had been delivered. To express this, he employs "*washing*" as a general term, inclusive of both parts of salvation—*justification*, which is *washing* from the guilt of sin, and *sanctification*, which is *washing* from its pollution. The former he declares was "in the name of the Lord Jesus;" and the latter "by the Spirit of our God." But what says Barclay?

"First, This (*justified*) here understood, must needs be a *being really made just*, and not a *being merely imputed such*; else (*sanctified*) and (*washed*) might be reputed a *being esteemed so*, and not a *being really so*; and then it quite overturns the whole intent of the context. For the Apostle shewing them in the preceding verses, how the *unrighteous cannot inherit the kingdom of God*, and descending to the several species of *wickedness*, subsumes, *That they were sometimes such*, but now are not any more such. Wherefore, as

they are now *washed* and *sanctified*, so are they *justified*: for if this *justification* were not *real*, then it might be alleged that the *Corinthians* had not forsaken these evils; but, though they still continued in *them*, were notwithstanding *justified*: which as in itself it is most absurd, so it very clearly overturneth the very import and intent of the place; as if the *Corinthians* turning *Christians* had not wrought any real change in them, but had only been a belief of some barren notions, which had wrought no alteration in their affections, will, or manner of life. For my own part, I neither see any thing, nor could ever yet hear or read any thing, that with any colour of reason did evince (*justified*) in this place to be understood any otherways than in its own proper and genuine interpretation of being made *just*."

Then follows an attempt to prove from the derivation of the word, from the writings of some called calvinists, and from such interpretations of sacred writ as we have quoted above, that *to justify*, means *to make just or holy*. But what saith the Scripture? The term is sometimes used to denote acquittal from a charge, or the declaration of excellence of character as a matter of fact. Thus, in allusion to Psalm li. 4. the Apostle defends the Divine character and arrangements, notwithstanding the grievous iniquities of the Jews. See Rom. iii. 3, 4: as if he had said, "is it objected — 'What then if some did not believe? Will their unbelief render the faithfulness of God of no effect?'—I reply, by no means; but let God be deemed true, although every man be counted false; as it is written—'That thou mightest be *justified* when thou speakest, and overcome when thou judgest.'" Here the word means, a declaration of true righteousness in his decisions. Again, Isa. l. 8. Jehovah is represented as *justifying* the character of Mes-

siah; and in 1 Tim. iii. 16. his claims are said to be *justified*, i. e. declared true by the Holy Spirit:—"justified by the Spirit." In this sense the word is used by the apostle James, when he says, "Ye see, then, how that by works a man is *justified*, and not by faith only;"* i. e. the reality of his profession is attested by his works. That this is his meaning the whole context shows. But when the word is used, as it is in most scriptural instances, with reference to the really unrighteous, it has a very different signification; it cannot in such cases mean, a declaration of innocence, for that would be to pronounce a lie; it must on the contrary signify to hold and treat as righteous on some ground distinct from personal righteousness. Justification, in this application of the term, being a legal act on the part of the Governor and Judge, must have respect to the claims of justice, so that by deeds of a law which has been broken, no *transgressor* can be justified. Hence in order to it another ground has been provided by Infinite Love. "Be it known unto you therefore, men and brethren," said the Apostle in his sermon at Antioch, "that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.† Here it is obvious, that justification is used as the counterpart of "forgiveness of sins;" and the ground of it is the righteousness of Christ as described in the preceding context. From this ground the sacred writers uniformly exclude *all* works of whatever nature. Let the reader turn to the following passages: Gal. ii. 16; ‡ Rom. xi. 6; Gal. v. 4. Nor can their force be evaded

* James ii. 24.

† Acts xlii. 38, 39.

‡ It may be remarked in passing, that this verse in its connexion would amount to sheer nonsense, if justification be supposed to include sanctification.

by the distinction which Barclay and many others adopt, between works of law and works of faith. For, any one who exercises faith is said to be justified; if so, works of faith are the works of one who is justified, how then can they be essential to justification? Is that which can only be done *after* entrance upon a given state, essential to such entrance? The apostle's argument, moreover, requires *all* works to be excluded, inasmuch as salvation is entirely of grace, that all ground of boasting may be cut off. Besides, he expressly excludes all works. See Rom. ii. 1—8; Ephes. ii. 8—10; 2 Tim. i. 9; Tit. iii. 4—8. The divine purpose includes indeed the production of holiness, so that *salvation* consists chiefly in the purification of the moral nature, but *justification* is wholly by grace on a ground from which all works are excluded. Perhaps we cannot do better than quote the language of Dr Russell, to illustrate the scriptural idea of justification.

"Justification in its primary sense relates to an accusation, or a charge of crime. If an innocent person is accused and proves his innocence, he is justified by the sentence of acquittal. But if a man is found guilty he may be pardoned, but he cannot be justified. In this case justice proceeds to pronounce the sentence of the law, and also to execute that sentence if mercy does not interfere and grant a pardon. On the other hand, the individual whose innocence has been proved, needs no pardon, but goes out of court free from the charge of crime and reinstated in the rights and privileges of a good member of society. It follows then, that in Scripture the term must be used in a peculiar sense when employed in reference to the justification of sinners before God. And this peculiarity of meaning lies in its being there applied both to the case of pardon and to that of acquittal. This application of the term is made with full propriety, because the same individual who is first convicted and then pardoned, is also actually declared right-

eous in the sight of God. All mankind are not only charged with guilt, but actually condemned by the righteous judge, and the only way in which any of them can be absolved from guilt, and accepted as righteous, is by the righteousness of Christ being reckoned to them as though it were their own. If a person were to be justified without a righteousness, the judgment, it is obvious, would be contrary to law, and the sentence a violation of truth. And what righteousness, but that of Christ is commensurate to the demands of the law, and thus adequate to our justification? This righteousness which has now been provided by God, is unto all, in the sense of it exhibited in the gospel, as free for the use of all; and it is actually upon all them that believe, it being reckoned to them as though it were their own, whatever may have been their former character or condition. 'For all have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus.' Rom. iii. 21—24."*

Do we then frown upon holiness in maintaining these views; or do we exclude good works from salvation? By no means. In one of the passages quoted above, Tit. iii. 4—8, the Apostle declares it "a faithful saying," and entreats Titus to "affirm it (namely, the truths which precede) constantly, in order that they who have believed in God might be careful to maintain good works." The reiteration of the doctrines of grace is the great instrument in inducing holiness on the part of God's people. It is true that the Scriptures exclude works entirely from the *ground* of justification, and that they declare faith to have been appointed its *medium*, amongst other reasons, *that it might be by grace*,† and that all boasting might be excluded; but at the same time they declare with equal explicitness that justification is in order to sanctification;—"there is forgiveness with thee *that thou mayest be feared*;"‡—that when a man is in a state of justi-

* Discourse on the Way of Salvation.

† Romans iv. 16. ‡ Psalm cxxx. 4.

fication, he is renewed, and is undergoing a process of sanctification ;—“ if any man be in Christ Jesus he is a *new creature* ; old things are passed away ; behold, all things are become new,”—and that “ without holiness no man shall see the Lord.” The distinction between justification and sanctification, and yet their inseparable connexion in relation to every justified person is exceedingly well stated by one who is beyond controversy the best writer the Society of Friends has ever produced ; we mean Joseph John Gurney. After dilating on the doctrine of atonement, and illustrating the important truth, that the influences of the Holy Spirit are bestowed through the mediation of Christ, he remarks :

“ On the whole, then, it is plain and undeniable, that the Spirit of truth and righteousness is bestowed upon mankind, through the sole mediation of Jesus Christ. And, now, in bringing this point of our subject to its conclusion, I would venture to entreat the reader's attention to the close and intimate association subsisting between two great doctrines of Christianity, which may indeed be rightly distinguished, but can never be rightly separated—justification through the blood of Christ, and sanctification through his Spirit. In Scripture, these doctrines are very generally treated of *conjointly*. Both are represented, by the sacred writers, as essential to the work of salvation : both as originating in the boundless mercy of the Father ; and both as arising immediately out of the *sacrifice of the Son of God*. Was Christ “ set forth ” of the Father to be “ a propitiation through faith in his blood ? ” Did he “ bear our sins in his own body on the tree ? ” Did he thus *give himself* for us ? It was not only for the remission of sins that are past, and for the justification of penitent believers, but also “ that he might *sanctify and cleanse* ” his church—“ that he might redeem us *from all iniquity* ”—that “ our conscience ” might be purged “ from dead works to *serve the living God* ”—“ that we, being dead to sin, should *live unto righteousness* ; ” Heb. ix. 14. : 1 Pet. ii. 24. It is much to be desired that a holy caution should more and more prevail among

Christians, lest, by dwelling on either of these doctrines, to the *exclusion of the other*, they should lose the *balance* of divine truth ; for, although persons who are accustomed to commit this dangerous practical error may participate in *some* of the joys, and experience *some* of the virtue, of true religion, they cannot fail to fall very short of a just apprehension and satisfying enjoyment of the beauty, the harmony, and the completeness, of the gospel dispensation.”—pp. 442, 444.

Whatever Barclay may have meant by being *formally justified*, or by the *causa sine qua non* of justification, it is much to be apprehended that many of his disciples in the present day are looking to their works as the ground of their hope of acceptance with God. It is possible, that amid confusion of thought and mysticism of language, Barclay may, after all, only have intended to teach that man is redeemed from the *guilt* of sin *SOLELY* by the expiatory sacrifice of Jesus Christ ; and that practical holiness, derived (in some way or other, of which he had no very clear apprehension) from the love of God through the work of Christ, is absolutely essential to salvation. At the same time the actual influence of his writings has certainly been on the side of other and fatally erroneous doctrines,—doctrines which impiously assign that place in the plan of salvation to human virtue, which the word of God assigns exclusively to the merits of our Lord Jesus Christ.

From the subjoined letter, with which we must at present conclude, it will be perceived that the doctrines which are of God are making progress in the Society. May the Great Head of the Church pour down his Spirit, and cause them to be universally received and loved !

A LETTER OF RESIGNATION.

Liverpool, July 14th 1835.

“ Dear Friends,—Possessing our birth-right among you as a religious body, and having passed so large a portion of our

lives in connection with you, nothing but a conscientious belief and conviction of duty, founded on an examination of the Scriptures, we trust carefully made, deliberately weighed, and accompanied with much prayer for divine direction, induce us to send in this, our resignation, as members of the Society.

"In doing so, we think it right, from the respect we feel for you as a body, the esteem we entertain for many Friends who differ from us, and the duty which we owe to ourselves, to state some of the reasons for our separation.

"The most important are the views which Friends hold respecting the Scriptures, and the doctrine of justification. We believe that the Scriptures are the highest rule of faith and practice, the means given and appointed by God for evangelising the world, and teaching the way of salvation; therefore, we deem it to be the incumbent duty of Christians, not simply to read, but to study the Bible, and that with all diligence and fervent prayer, comparing Scripture with Scripture, in order that the revealed will and word of God may be understood. When our blessed Lord himself instructed his disciples, he inquired of them, 'Have ye understood all these things?' and when they replied, 'Yea, Lord,' he added, 'Therefore, every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things both new and old.'—Matt. xiii. 62.

"This view is entirely contrary to that entertained by the Society, who hold the right within to be the highest, and the Scripture the secondary, rule of faith; who, though they encourage the reading, discourage the study of the Bible; a better knowledge of which would qualify their ministers to preach scriptural doctrine, whereby the ignorant would be instructed, the believer edified, and the Redeemer exalted.

"The next point on which we differ from Friends is, the doctrine of justification by faith, or, in other words, solely relying for salvation and acceptance with God, on the atonement, obedience, perfect righteousness, and finished work of our ever-blessed and adorable Redeemer. Believing this doctrine, we cannot conscientiously remain members of a Society, whose acknowledged ministers frequently put sanctification for justification, the obedience of the creature to the dictates of the Holy Spirit, for the obedience and justifying righteousness of Christ. For, where self-

denial, taking up the cross, and faithfulness to the dictates of the Holy Spirit, are insisted on, as they frequently are, not as fruits of a living faith in the merits of the Saviour, but as the only way to the kingdom of heaven, they obviously and manifestly are put for the obedience and justifying righteousness of the Redeemer.

"We believe that whoever substitutes, either wholly or in part, any work wrought by the creature, or in the creature, even through the influence of the Holy Spirit, for faith in the finished work of our blessed Redeemer, the Lord our Righteousness, rejects the law of grace, and must be tried by the covenant of works, 'by the deeds of the law,' of which it is declared, 'there shall no flesh be justified;' 'for Christ is the end of the law for righteousness to every one that believeth, and by Him all that believe are justified from all things, from which (they) could not be justified by the law of Moses.

"These are not new speculative views; they are, we believe, the everlasting truths of the gospel, which, the more they are searched into, the more fully and glorious they will appear; harmonizing all the divine attributes, the perfect love, mercy, and justice, with the perfect holiness of God; and are set forth from Genesis to Revelations.

"These opinions have not been hastily or recently adopted by us, but are the result of much diligent and long-continued investigation of the Holy Scriptures. And we would affectionately invite those Friends who may differ from us, and for whom we feel nothing but love, remembering how long we entertained the same opinions which they now do, carefully to examine the Scriptures for themselves, and see whether these things be so.

"Holding these doctrines is by some Friends called making 'a high profession.' We make no high profession, but entirely disclaim it. We have nothing to trust in, and desire to have nothing to trust in, as a ground of acceptance, but our blessed Redeemer. Yet, whilst we would thankfully make this avowal, let us not be misunderstood; let it not be said that we do not believe in, or that we do not value the unspeakable blessing of, the Holy Spirit.

"To say we value it as we ought, would indeed be high profession. But, as fully as we believe in the doctrine of justification by faith, so fully and entirely do we believe in the necessity of regeneration—that except a man be born again he cannot see the kingdom of God, that without holi-

ness no man can see the Lord, and that the fruits of the Spirit are the best and only sure evidences of faith in Christ.

"And, far from thinking that we are able to do anything of ourselves, we believe that nothing which relates to the salvation of the soul, or to the worship of God, can be performed acceptably, without the aid of the Holy Spirit, and that its influence should be sought for, not only for daily sanctification and direction, but for every work we engage in. Why, then, dear friends, should there be any unwillingness among you to believe, or to admit, that those who profess to trust wholly in Christ for salvation, do alike value the blessings of the Holy Spirit?"

"A nominal reliance on either one or the other will avail nothing, and is equally dangerous. But do the ministers of our Society (we appeal to your candour) guard and warn its members against the snare of resting in a notional belief of the teaching of the Holy Spirit—against taking the suggestions of their own minds for inspiration—against resting in the peculiar testimonies

of the Society, as they guard and warn them (we do not specify in what language, we only speak to the fact) against the danger of a notional resting in Jesus Christ and him crucified?"

"Further, in what estimation are those ministers of the Society held, who preach evangelical doctrine?"

"We do not put these questions in a spirit of accusation, but in a spirit of love; in the hope that Friends may haply be led to consider what is the source of this opposition to the preaching of evangelical doctrine, through which, and a more diligent search and study of the Holy Scriptures, accompanied, we doubt not, by the Divine blessing, the light has dawned, and we thankfully believe is spreading in the Society.

"With sincere desire for your present and everlasting welfare, we remain your friends,

DAVID HODGSON,
MARY HODGSON,
ABIGAIL HODGSON."

POETRY.

THE FIELD OF THE WORLD.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.
Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.
The good, the fruitful ground
Expect not here nor there;
O'er hill and dale, by plots 'tis found;
Go forth, then, everywhere.
Thou know'st not which may thrive,
The late or early sown:

Grace keeps the precious germs alive,
When and wherever strown.
And duly shall appear
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.
Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garner in the sky.
Thence, when the glorious end,
The day of God is come,
The angel-reapers shall descend,
And heaven cry—"Harvest home."
Montgomery.

REVIEW.

Dissertation on Church Polity. By ANDREW COVENTRY DICK, Esq. Advocate. 12mo pp. 245. Edinburgh. 1835.

THE agitation of a public controversy on topics involving much par-

ty-interest and personal feeling, though in many respects disagreeable, is nevertheless not seldom productive of great and permanent good. By bringing into collision keen and quick-sighted disputants,

opinions are sifted, arguments balanced and weighed, correct principles established, and the progress of the public mind towards truth greatly advanced. These effects of such controversies are abundantly obvious; but there is occasionally a result produced which, from its being less frequent, is seldom thought of—we mean the contributions to science to which such a state of things sometimes gives rise. Such controversies, as they affect the minds of the community at large, so they communicate to the minds of different classes in it a very different impulse. Whilst in some they excite a desire to rush into the fray and mingle in the tumult of argument, there are others no less deeply interested in the result, the habits of whose mind lead them to expend the impulse they have received in an attempt to reach the ultimate elements of the question at issue, and abstracting from all party emotions, to settle the principles upon which it may be calmly and intelligently decided. The path which such men prosecute may be less exciting, and they may enjoy less of the clamorous approbation of the mob than if they had lent their services more directly and palpably to the purposes of party; but, happily, to such the serenity of the atmosphere they breathe, and the security of obtaining, when they do speak, “fit audience, though few,” is more than a compensation for anything they may lose in present popularity. The works which, under such circumstances, they may compose, are more likely to live than if they had been loaded with the dross and impurities which must more or less attach to a merely controversial publication; while the calmness and coolness their position enables them to maintain, will go very far towards influencing the minds of re-

flective men of all parties, and preparing the way for solid principle, being embedded at once in the conviction of the understanding and the feelings of the heart. Such works are a real addition to our stock of scientific knowledge, and have a most obvious tendency to recall the public mind from the mere details of controversy, to the great fundamental principles in our nature or our condition, a regard to which alone shall enable us to clear our way through the difficulties which ignorance, selfishness or prejudice may have thrown up between us and truth.

To this class of works belongs the volume before us. Called forth by the agitation of the controversy respecting the propriety of civil endowments of Christianity which has recently been so vigorously waged in this country, it nevertheless is remarkably free from any indications of having been composed with an intention to serve the purposes of either party in that contest. It is a calm, dispassionate, profound and minutely accurate disquisition on the question, as involving an important department in the science of government. It is not the work of one who has hastily snatched up a few leading principles with which he has hurried into the field of conflict—nor of one who has even largely and carefully studied the controversy, yet merely as a controversy; it is the work of one who, conversant with the science of law, and thoroughly imbued with the principles of a liberal and comprehensive jurisprudence, has set himself, in the exercise of careful reflection, to determine the bearing upon the question of those broad and fundamental truths upon which the stability, the harmony and the moral dignity of states depend. It is, indeed, easy to see on which side of the controversy the author stands,

and as to the important service which his work promises to lend to the cause of sound scriptural methods of supporting the gospel, there can be but one opinion; at the same time his volume is rather a contribution to the science of political philosophy, than an attempt to gain popularity or victory to the Voluntary cause, either by a pointed enforcement of Voluntary principles, or by seeking to overturn those advanced on the opposite side. On the title page Mr Dick, as a member of the Scottish bar, writes himself Advocate; it is easy to see, however, before much progress has been made in the perusal of his work, that he has in composing it dropped the character of *advocate* to assume that of *judg.* There is no special pleading—no straining after lucky hits—no distorting of an opponent's opinion or argument—no pursuing of a real or a fancied triumph, for the mere sake of prejudicing the public against his antagonist. The work is rather the calm and deliberate *summing up* of the whole case, in which each argument is placed in its proper light, and has its validity tested by acknowledged principles. Having read the work, we are not in the least surprised that it should have commanded the attention of the best-informed statesmen of the day. On the minds of such, it is calculated to make a powerful impression; the only thing to be regretted is, that under present circumstances, the profound ignorance of the mass of our legislators upon such subjects, combined with the bigotry and selfishness of others, are but too likely to prevent such impressions from leading to any solid or useful result.

As regards the execution of the volume, it displays excellent powers of logical analysis, great condensation of thought, and a happy

facility in following out a principle to its legitimate bearings. The style is perspicuous and pure; accurate without affectation, and forcible without vehemence. In the more animated parts we have been reminded, not unpleasantly, of that real, though unimpassioned eloquence which pervades the writings of the late Dugald Stewart; and there are occasional paragraphs which, for a stately flow and march of language, might almost be compared with some of the perorations of the eloquent Hooker.

It is not our intention to follow Mr Dick through the successive parts of his Dissertation. His reasonings admit of but little condensation, and we are unwilling to run the risk of disturbing the continuity of his arguments by any attempt at an abbreviated statement of them. We will, therefore, in the present notice confine ourselves to a brief and cursory sketch of the outline Mr Dick has so successfully filled up; and with this and a few extracts from different parts of the volume, we shall leave it to the careful perusal of all of our readers who are interested in the grave and great question to which it relates.

The question of Church Polity is one which belongs equally to two very different departments of investigation—general jurisprudence and Christian theology. In relation to the former, it is a question concerning the duty of rulers towards the church; in relation to the latter, it is a question respecting the duty of the church towards its invisible Sovereign and Head. In the one case we enquire what, upon the acknowledged principles of social economy, it is competent and expedient for a state to do in reference to the religious instruction of the community; in the other we investigate what is the will of our Lord and Master respecting the manage-

ment and support of his kingdom. It is obvious that these two enquiries are not only independent the one of the other, but that they cannot be wisely interwoven. Their conduct, it is true, to the same valuable result, but the lines of argument along which they proceed are parallel not convergent. The principles from which they set out, the materials which are to be employed in their solution, and the kind of reasonings by which they are respectively to be brought to a termination are so different, that no aid can be sought from the one to the other. In investigating the law of Christ, we have nothing to do with the principles of expediency or political philosophy; and in settling a point of abstract jurisprudence we have nothing to do with the law of Christ, in so far, that is to say, as it is positive and not moral. To some this latter statement may appear somewhat startling; but when it is remembered that unless we proceed upon it we must insist upon the absolute indispensability of a belief in the authority of Christ to a man's enjoying the privileges of citizenship, or in other words, must hold that no man can be a member of civil society who is not a Christian; and when it is farther borne in mind that this would lead us to maintain, that in publishing the truths of Christianity, its missionaries would be bound no less to attempt the remodelling of heathen constitutions, than the overturning of heathen mythologies, it will be seen that reason and the genius of Christianity alike combine to forbid our seeking to settle a question purely of civil philosophy, by an appeal to a purely religious code. For these and other reasons Mr Dick has, we think, wisely passed over "the argument from Scripture," with a single objection to it "as irrelevant and inadmissi-

ble," and a few illustrations of the evil effects which naturally flow from the dogma of high Churchmen, that civil government derives its origin and its authority from revelation, and that consequently rulers are bound, in the administration thereof, to seek directly the realization of all that revelation makes known as desirable and right. Such a dogma, leading directly, as it does, to persecution on the part of rulers, and disaffection on the part of the subjects, cannot be sufficiently repudiated by all friends of the Bible, and of that love and harmony which the Bible inculcates.

It will not be supposed that either Mr Dick or we are disposed to depreciate the argument from Scripture; all that we would insist on is, that it should be kept to its proper place. It is an argument to be addressed not to rulers but to believers. If it can be shown that it is part of Christianity that the Church should be endowed by the State, then let us rejoice in that our rulers are willing to endow it; but if, on the other hand, it can be shewn that all such endowments are contrary to the spirit and provisions of our religion, —are grievous and sinful infringements on the prerogatives of Christ, —and are incalculably injurious of the best interests of the Church, then it becomes the duty of every believer to refuse all such endowments, and maintain the native freedom of the body of Christ. Thus far the argument from Scripture serves, and so far from undervaluing it, we rather look to the agitation of it as the grand means by which the controversy is ultimately to be settled. In the mean time, however, the civil branch of the argument must not be neglected. Granting that the Church were unanimous in repu-

diating endowments, it would still remain with statesmen to ask, How far it would be safe, or wise in them to restore to the Church her freedom and independance by delivering her from the thralldom of endowments. It might be that such a step might create an unsalutary state of affairs in the body politic, or might be greatly detrimental of the moral and intellectual good of the community; and consequently it becomes a serious question in politics, whether an alliance between Church and State be not of such essential importance to the latter, that no prudent and patriotic statesman would consent to its dissolution. Now if, in answer to this, it can be shown on the principles of natural reason, that not only does it exceed the magistrate's power to form such an alliance, but that the existence of such an alliance furnishes no greater security for the quiet, orderly and peaceable demeanour of religionists—the moral and spiritual instruction of the people, and the real harmony of the community at large, than is furnished by the voluntary scheme, but on the contrary, much less: it will at once appear that both moral and political considerations conspire to induce the State to dissolve the connexion. To the elucidation of these points Mr Dick has chiefly directed his efforts in the volume before us. Having first shown that in virtue of the social compact no power is lodged in the magistrate of providing for the religious instruction of the people, as a magistrate, he proceeds to examine the arguments that have been adduced in favour of the "civil utility" of our Ecclesiastical Establishment, and having disposed of these, to endeavour by an analysis of the constitution and operation of such institutions, to evince their utter want of that value which has

been so confidently imputed to them. With much success he shows the abject slavery to which such an alliance subjugates the church, by an appeal both to facts and to those general considerations by which the policy and indeed absolute necessity of such a step are pressed upon the State. Before a church can be wisely or safely endowed, it must be deprived of all command over its own creed. Were ecclesiastics permitted to alter their creed after they had received an endowment, they might teach doctrines subversive of the civil power, and so turn the liberality of the State against itself. It was thus that Popery established its iron sway over states and governors; and in this respect all the daughters would have imitated the mother, but for the wise restriction imposed upon them by the statesmen, who, in endowing them, demanded an inspection of their creed, and having once given it their sanction, forbade its alteration without their consent. Besides, to what fearful excesses of riot the Church would be exposed, were men of all opinions and heresies permitted to enjoy her temporalities, and struggle for her high places and her "splendid prizes!"

"In short, without a precise and inflexible test, an ecclesiastical establishment would be no longer a mild guardian of religious peace, no longer the soporific of the theological world, it would cease to be, that for which irreligious men chiefly like it, a moderator of popular enthusiasm,

"—A shelter and a kind of shading cool
Interposition, as a summer's cloud,"

between them and the fire of fanaticism, that rages beyond its precincts among unlicensed and unsalaried Christian churches. Losing the peace-producing property which it derives partly from its immutable creed, it would lose its strongest claim to the friendliness of statesmen; or rather it would thenceforward provoke their enmity as being the chief fomentor of schism and

disturbance, the last crime of a national institution."—p. 100. C

In endowing a church, the State must be careful to close up every avenue through which the Voluntary principle could find means to operate. The endowment provided must be sufficient to maintain Christianity over the country; but once fixed, it must admit of no enlargement from private sources. If this were permitted, property might accumulate in the hands of the ecclesiastical body to a vast extent, and thus the Church "would be furnished with a ladder, so to speak, by which, if skilfully used, she might mount to the highest pinnacle of earthly dominion."

"We may learn," continues our author, "from the past history of Europe, what is the natural result of such a right, especially in circumstances favourable to its abuse. By the law of imperial Rome, it was not permitted to any private incorporation, to acquire real estates without the leave of the emperor or the senate. This law was repealed by Constantine in favour of the Christian church; but it was not long before mankind re-discovered its wisdom, in the evils which followed its abrogation. It seems to have been partially re-enacted by his successors on the imperial throne; but it was again lost sight of amid the confusion which followed the downfall of the Western Empire. The church was allowed for a while to go on unchecked in a career of aggrandizement. Hence history abounds with accounts of the disasters, which were inflicted upon the religion and civil happiness of Europe, by the existence, in all its separate kingdoms, of a religious society which was always acquiring and could never lose."—pp 118, 119.

The next step which a State that has a prudent and proper regard to its own interests will take in endowing the church, is to subordinate it entirely to the civil power, so that "the clergy may be mere ministers, without discretionary power, or irresponsible authority." No permission should be tolerated to the Church to alter its

economy, or to enact new regulations for its members, else it may use this as a means of annoying the government. All power of discipline should be taken away, for if this be left in the hands of the clergy, it may be made the instrument of ambition or revenge, and may ultimately lead to the establishment of a system of inquisitorial persecution; in which all civil liberty would be swallowed up and lost. To the excesses to which this might lead we have a proof in the history of the Romish Church, whose ban of excommunication was, in the days of her pride, enough to ruin our empire. Taught by such a monitory proof, the statesmen of modern times have pursued a wiser course, and by throwing around the church the chains of an endowment, have controlled it in the exercise of spiritual power. On this point, the following remarks of Mr Dick are admirable, both as respects sentiment and style.

"Depending for civil supremacy over rival sects upon the favour of great men, and a multitude of adherents, she courts where she used to command, and has laid by the spiritual thunders with which, in her imperious days, she awed nations, and smote thrones. In the evil times on which she has fallen, if she affected her primitive purity, rebuking profligacy in high places, and separating herself from the world around her, she would soon pay the penalty of virtue in being despoiled of her riches and honours. The monarch and his nobles, seeking though they be with the pollutions of a court, are now welcomed to her selectest mysteries with breathless eagerness, by ministers who behold in them the dispensers of her patronage. After them, through the now unguarded doors, flock all the vain, all the ambitious, and all the worldly, with many more, till the sacred courts are crowded with a promiscuous assemblage; and the very idea of discipline fades from men's minds, who start when they see its old forms occasionally revived, to expel some heretic, who has conscience enough to be troublesome, or some zealot, who would urge the church to purchase purity by sacrificing her ene-

dowment. Having reached this deep, than which earth has none lower, you may hear her boasting of her mild and charitable rule, and denouncing the censorious sanction of sectarian churches, whose crime it is to be still intolerant of vice."—pp. 136, 137.

Not content with these aggressions upon the liberty of the church, a wise and prudent State will also take care that it retains a firm hold upon the clergy, by keeping in its own hands the dispensation of benefices and livings. To allow the people to choose, and especially in any degree to control their minister, is perilous in the extreme to the peace of an establishment. So long as ministers are mere servants of Jesus Christ, and of the church for his sake, their election may be safely left to the people among whom they are to labour; but the moment they become state-functionaries, it behoves the State to see that no power come between it and its own servants. Hence lay-patronage, with all its long train of

attendant wrongs. Nor are these wrongs much mitigated when the State, out of its great generosity, permits the people to have some influence in the choice of a teacher, so long as it deprives them of all subsequent control over him, by making his appointment for life. In such a case, as Mr Dick has happily remarked, "the popular power is called into exercise for a day, and then goes to sleep for years, wasting and exhausting itself in the foolish act of placing the subject of it forever beyond its reach."

On Mr Dick's very useful and instructive chapters on "An established Church as a scheme of Instruction," and on the "Political effects of an established Church," our limits will not permit us to enter. We must, therefore, somewhat abruptly, and very reluctantly, conclude; but not before we have again recommended the work to the diligent and studious perusal of all our readers.

BRIEF NOTICES OF BOOKS.

African Light thrown on a selection of Scripture texts. By the Rev. JOHN CAMPBELL, Kingsland, author of *Travels in Africa*, &c. &c. Edinburgh, Waugh & Innes. 18mo. pp. 208.

THIS venerable author of this little work, whose praise is in all the churches, has conferred another boon upon the student of Scripture, which from its liveliness of style, and originality of illustration, will, if we mistake not, be much valued by the young. The affectionate interest of "the African Traveller" in the youthful portion of readers and hearers appears undiminished by advancing age and infirmity, so that it promises to abide with him a ruling passion, and for aught we can tell it may there be for ever perpetuated amid brighter and lovelier scenes. What a rich harvest of joy and delight awaits him in that world

of light from the many precious seeds he has sown among the young; which having been nurtured by the God of grace, have become plants of righteousness, to be ultimately transplanted beyond the reach of blight or injury!

They who have listened to our excellent friend's oral illustrations of Scripture delivered in his own quaint and striking manner, either at missionary meetings or in addresses to the young, will be prepared to expect a rich treat in the volume before us. He journeyed through Africa with the eye and heart of an enlightened Christian. The metaphors and allusions which abound in sacred Scripture, and the sublime imagery in which much of its prophetic lore is contained, are of eastern original; and demand, in order to their explication, a knowledge of what is every day seen in that part of the world. Our author de-

lighted to compare what he beheld with the book he loved to understand and illustrate,—when he obtained an illustrative fact he seems to have laid hold of it with the joy of one who finds great spoil, and thus he has succeeded in giving us something valuable on upwards of 150 texts, chiefly from the Old Testament. The measure of light furnished is not of course in every instance the same; yet perhaps a ray or two will be found in the most meagre of our friend's remarks, while quite a flood of brightness is poured forth in many of them.

The Rev. Wm. Innes has fulfilled the duties of editor with his usual ability. To him we are indebted, it is presumed, for the very full table of contents, and index of texts, which add much to the value of the work as one of reference. As we may enrich our pages with illustrations from this volume, from time to time, there is less need for many extracts. The following taken at random will we hope convince our readers that they ought immediately to possess a work, which we deem it a privilege to have an opportunity of very cordially recommending to their notice.

Watering Seed with the Foot.

"For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it WITH THY FOOT, as a garden of herbs." *Deut.* xi. 10.

"In the gardens in Africa, into which they can lead water for irrigation, they have small trenches between each row of plants, made by a rake or hoe. The water being let into the first trench, runs along it until it reaches the other end, when a slave, WITH HIS FOOT, removes any mould which might have slid into the little trench, that it may have a free unobstructed course; then again clearing a way for it with his foot round the end of the second row of plants, the water freely runs into the next trench; and in this way I have seen a slave lead the little stream from one trench to another, zigzag, over the whole garden; which is much easier done with the foot than by stooping down and doing it with the hands. The first time I witnessed this operation, it cleared up, to my satisfaction, the meaning of the above text."

Sucking Honey from a Rock.

"In *Deut.* xxxii. 13. it is said of the Israelites in the wilderness, that God made them to SUCK HONEY OUT OF THE ROCK.

"In Africa the bees deposit their honey on the trunks of trees and on rocks. Trees in some countries being scarce, the honey in most parts is found upon the front of rocks or cliffs, plastered on the outside, having a covering of wax to protect it from intruders. This outside coating, after a short exposure to the weather, assumes nearly the same colour as the rock, which, at a little distance, cannot easily be distinguished from the rock, so that a person making an incision with a knife, and putting his mouth to it to suck it, were a person a little way off to notice some of the honey dropping from his chin, would believe that he saw a man sucking honey from a rock; so that the Scripture method of expressing it is very beautiful.

"There is an allusion to the same thing, *Psa.* lxxxi. 16. 'He should have fed them also with the finest of the wheat, and with honey out of the rock should I have satisfied thee.'

"I remember seeing in a boor's house, in the Cape colony, the greater part of the gable at the end of his garret plastered over with honey by the bees. When the boor required a portion of honey for his table, he cut away perhaps, a square foot of the hive, when the bees immediately set to work to fill up with fresh honey the vacuum he had made. In this way, he said, he kept them always at work.

"It appears from *I Sam.* xiv. 25—27. that the bees in Canaan were accustomed also to deposit their honey on the trees, as in Africa, much of which had then dropped upon the ground before the bees had time to secure it with a covering of wax; and Job speaks of brooks of honey, *ch.* xx. 17."

The Biblical Atlas, containing twenty-four maps; illustrative of Scripture Geography. W. Oliphant & Son, Edinburgh. 1835.

AN acquaintance with the historical and physical geography of Palestine, and as far as attainable of those countries lying around it, with which the interests of the Hebrews were from time to time associated, is unquestionably of great importance to the elucidation of the sacred volume. The student of history must begin with the Bible, as the only document from which he can derive authentic details concerning the earlier ages of the world; but to study it with effect, he must have maps before him. The history and scenery of Palestine and its neighbourhood, have been laid

under contribution, to furnish much of that splendid imagery in which the truths of the Word of God are often arrayed; so that he who would be an accurate interpreter, must repair to these among other sources for the *matériel* of exposition. Nor should either the teacher or learner neglect to avail himself of the aid afforded by the laws of association, in engraving on the mind the facts and truths of the sacred record; but in order to obtain the full advantage they are capable of yielding, he must unite the maps with the narrative.

For these and other reasons we deem a good Biblical Atlas of a portable size and moderate price, a desideratum in our apparatus for Bible classes, and other institutions designed to extend the knowledge of the Scriptures; and this is well supplied, we are happy to say, by the volume before us. It contains twenty-four beautiful coloured maps got up in a style which does great credit to the enterprising publishers. They are professedly, and so far as we have examined them, they are really drawn and engraved from the best authorities. We have been at some pains with them, and were we disposed to be fastidious, some exceptions might perhaps be taken to the route traced on No. 3. as that of the children of Israel through the wilderness. It is a controverted and somewhat uncertain subject, however; nor is the geography of the wilderness, or even of the Holy Land in the earlier period of its history, a topic on which minute criticism would be in place.

The first map exhibits the world on Mercator's projection chiefly with a view to indicate the relative proportion of the other maps to the surface of the earth. We have then a map exhibiting the settlement of Noah's descendants as known to the ancients. This of course presents a difficult and uncertain, though deeply interesting subject. The third furnishes a sketch of the country through which Israel journeyed from Egypt to Canaan; the fourth is a map of Asia Minor, Syria, Palestine, Greece, &c.—the fifth of places mentioned in the Old and New Testaments; the sixth of Palestine divided into Tribes—the next fourteen relate to the Tribes as such, and then follow two of the Temple and Gates of Jerusalem, and two descriptive of the journeys of Jesus Christ and the Apostle Paul.

There is prefixed to the maps a body of introductory remarks explanatory of the Atlas, occupying sixteen pages, in which each map is alluded to. They are brief, but

good and useful, and worthy of the work. We take leave to recommend the study of Sims's Sacred Geography, which we favourably noticed sometime since, in connection with this really excellent Atlas.

The extent of the Missionary Enterprise.

A Sermon by GARDINER SPRING, D. D. Pastor of the Brick Presbyterian Church, New York. Jackson and Walford, London. 8vo. pp. 39.

The will of God performed on Earth. A Sermon by GARDINER SPRING, D. D. Wesley and Davis, London. 8vo. pp. 36.

THE author of these discourses is one of the most eminent of our transatlantic brethren in talent, influence, and usefulness. The first of the two sermons was preached before the Congregational Union of England and Wales last May. It is founded on the text, "The field is the world;" and contains a masterly illustration of this thought as it regards the wants of the world—the provisions of the Divine mercy—their adaptation to its condition—the command of the Saviour—the predicted and ultimate triumphs of the Redeemer—and the existing intimations of divine Providence. Its appeals to the Christian's conscience and sympathy, are of the most powerful kind; and indeed it is altogether a discourse from which ministers might learn much in the way of example, and by which all may be instructed.

The other sermon was delivered at the request of the London Missionary Society a few days afterwards. The text is, "Thy will be done on earth as it is in heaven." The object of the preacher was, 1st. To show how the will of God is done in heaven: 2nd. Why it is desirable that it should be thus done on the earth. It contains many passages of thrilling eloquence which it would give us pleasure to quote, had we space. As an effort of mind, this production is superior to its predecessor, and it is quite its equal in all other respects. These sermons produced a deep impression on those who were favoured to hear them, and we sincerely hope the sphere of their influence will be greatly enlarged by means of the press. They should be universally read.

Narrative of a Six Months' Residence in a Convent. By REBECCA THOMAS REED, late inmate of the Ursuline

Convent, Mount Benedict, Charles-town, Massachusetts. 18mo. pp. 106. 1835.

THIS little volume is, we suppose, by this time in the hands of most of our readers, and consequently stands in need of no recommendation of ours. If it did, that recommendation should be most cheerfully and urgently given. We regard it as calculated to be of immense good at the present time, when a spirit, not of charity, but of criminal apathy, is beginning to be too prevalent among liberal-minded Protestants towards the Popish Church. We are no advocates for civil disabilities being imposed upon the Papists; on the contrary, it is to the fictitious feeling of security which the existence of such disabilities for so long a time had superinduced, that much of the indifference of Protestants regarding the aims and advances of their crafty and far-seeing adversary is, we think, to be traced. Nor have we any sympathy with the senseless cry of "No Popery," which, for the sake of interests purely selfish and secular, the adherents of a system that is itself marked by some of the worst features of Popery, are raising throughout the country. But remembering that Popery is essentially the same now as it was in its palmiest days—still a system of deceit, tyranny, plunder and bloodshed—looking to the efforts its adherents are making, and to the success with which these efforts have in many instances been crowned—seeing that all the blustering zeal of many friends of the Established Church in both parts of the Island, is productive on the minds of their party of no result more surely than to instil into them the fundamental principle of Popery,—a reverence for the authority of man in matters of religion;—and contemplating the vast multitudes, especially in our larger towns, who, though nominally Protestants, are equally ignorant and careless about the whole matter, and in whom sensuality and superstition have prepared that congenial soil in which the doctrines of Popery must easily strike their roots:—we cannot regard without pain the indolent torpidity of Protestants on this subject, or look forward without dismay to the probable result of its longer continuance. We hail, therefore, with pleasure the appearance of a work so well calculated to arouse attention to the evils of Popery as that at present before us. The production of one who had personally witnessed or suffered all that is recorded, and bearing every internal mark of authenticity, it deserves to be carefully and

candidly perused; and from such a personal one, we are persuaded, who has one spark of generous feeling will rise without being filled with abhorrence of the system which, by a simple, unvarnished statement of facts, it so fearfully exposes. In America, where it was first published, it has excited extraordinary attention, so much so, that we are informed that "although upwards of 25,000 copies had been (in the course of one month after its publication) circulated, not a single copy had gone south of Philadelphia, or to any of the Western States." We rejoice to see that more than one edition has been already called for in this country; and we trust the perusal of it will not be unproductive of beneficial effects. One effect it certainly ought to have, that of exposing the utter infatuation of those parents who, desiring that their daughters should be Protestants, yet send them to be educated in Catholic nunneries.

A Catechism on the First Principles of the Holy Scriptures: designed for the use of Young People. By DAVID RUSSELL, D.D. Dundee. Fifth Edition with Corrections and Additions. 1835.

WE have great pleasure in welcoming the fifth edition of this highly valuable Catechism. Its popularity is the best evidence of its excellence. Sound in the views of divine truth it inculcates, replete with scriptural illustration, free from all that is merely technical and controversial, and imbued with the spirit of genuine piety, it is admirably adapted to answer the purpose of its talented and respected author. To the junior members of our churches, and to parents interested in the religious instruction of their families we strenuously recommend it.

The Righteousness of a Nation its Glory. A Discourse by CHARLES ADIE, D.D. one of the Ministers of Dundee. Shaw, Dundee. 1835.

THIS sermon was delivered on the General Assembly's fast-day. It seems to be devoid of bitterness against the Voluntaries, though towards the conclusion we suppose they are indirectly alluded to; if so, the phraseology employed is not very becoming. The author evidently possesses rather a serious than a vigorous mind, and this sermon, though tolerably good, might have been much improved by the infusion of rather more of the gospel into its practical observations.

RELIGIOUS INTELLIGENCE.

FOREIGN.

LETTER FROM A LADY ON THE CONTINENT TO HER FRIEND IN THIS COUNTRY.

I FEAR the admirers of Prussia, in Britain, will too soon have cause to see that even a most excellent king, and well meaning man, can become intolerant when he is led to extend his interference to the consciences of his subjects. You have probably read of the *rebellion*, as they call it, in Silesia;—it is neither more nor less than the resistance of the people to receive a sort of liturgy of which the king and his ministers have demanded uniform adoption, under pain of ejection for non-compliance. Scarcely any of the evangelical clergy can adopt it,—they are ejected—and the people, refusing to receive the successors appointed by government, force has been used, and the result is hundreds, if not thousands, are gone into voluntary banishment to the confines of Poland, followed by their beloved teachers.* In Pomerania, where a great awakening has taken place, chiefly amongst the higher ranks, and where the evangelical clergy are now two to one of the other, similar persecution is expected, and they are prepared to emigrate too.

We had the pleasure of a visit from one of those pious Pomeranian noblemen last week: he is still uninstructed in some things, but decidedly pious, separated from the world, and *all for Christ*. He complains of the lukewarmness which has succeeded the warmth of their first love, and *wishes* for persecution to bring them back. I ventured to warn him, that we were not warranted to wish for evil, even in the belief that good would follow; and that our great aim should be to wish God's will

might be done in and by us, *even though* persecution should be the appointed and needful means. He is one, who, though deeply feeling the evils of the connection between Church and State, cannot see why it should not be a good thing if rightly conducted! nor, indeed, how, as a general rule, it can be dispensed with at all! Strange perversion of the human mind, which cannot see that if a *principle* be right, it must be so under all circumstances; and if wrong, no circumstance can make it right! But I scarcely meet even with dissenters who understand the true basis on which the question rests, and therefore they are non-plussed at every turn by the argument for expediency.

LONDON MISSIONARY SOCIETY.

BEFORE our next Number goes to press, a deputation from this Society will be in Scotland, composed of the Rev. Mr Williams, missionary from the South Seas, the Rev. Mr Christie from the East Indies and South Africa, and another whose name is yet unknown. We gladly insert the circular of the Board of Directors addressed on this occasion to their friends in this part of the United Kingdom; it will furnish our readers with a sketch of the Society's operations, and induce them, we trust, to aid liberally this holy cause.

"The Directors respectfully submit to your attention the following brief sketch of some of the Society's Missions.

South Seas.

"The blessing of the Lord continues to attend the labours of the Society's Mis-

* The chief cause of dissatisfaction on the part of Silesian dissentients is, the union of the Lutheran and Reformed Churches. Many of the Lutherans maintain that the different views held by the two churches in regard to the Lord's supper render all union between them impossible. The new Liturgy requires that this, as well as other parts, wherever Luther and Calvin differed, should be considered as matters of forbearance among Protestants. To this the Lutherans in Silesia refuse to submit, and will have no connection in religious matters with the followers of Calvin. The king of Prussia, who has long exerted his influence to bring about the Union by mild measures, now as head of the Protestant church in his dominions, requires submission in this matter from all his protestant subjects. Many of the Lutherans in Silesia refuse submission, and hence the persecution referred to in the letter.

sionaries in this important field. The congregations are large, the churches at some of the stations increasing, the members making advances in spiritual religion; the schools, on the whole, in a prosperous state; and the people improving in habits of industry. The sphere of missionary operations is widening. A new mission has been commenced during the past year in the *Marquesas*, where two missionaries from this country have been stationed; and four more brethren are now on the point of embarking, who have been appointed by the Directors to the *Navigators'*, another important cluster of islands in the South Pacific Ocean.

China, &c.

"The Society has sustained an irreparable loss in the removal of the late Dr Morrison, but it is the intention of the Directors, as far as means and facilities may be afforded, to promote the evangelization of China—an empire, be it ever remembered, containing upwards of 360 millions of souls—and they have already taken important steps with that view.

"We lament to state, that the arm of the Civil Power has been lifted up against the little band of native Christians at Canton; but the Directors trust that, as usually happens when the ministers and disciples of Christ become the victims of persecution, the events to which we advert will eventually turn to the furtherance of the gospel. The Rev. Mr Bridgman, American missionary at Canton, and Mr J. R. Morrison, son of the late Dr Morrison, in a letter to the Directors, advert to these events as follows:—

"The storms of persecution may gather and break on the defenceless heads of the innocent; but if the work be of God, it cannot be overthrown. The promise of Christ 'Lo, I am with you always,' is full of consolation and support. If Afa had fallen into the hands of his pursuers, (as at one time we supposed he had,) his life, for aught we could see, would have been taken from him; but our heavenly Father has kept both him and us in safety: and although the prospect before us is dark, *very dark*, yet we see no reason to be discouraged; on the contrary, we find much to call forth new faith, new zeal, new efforts, new labourers, and, above all, *more frequent and fervent prayers*. The field seems boundless; and in many places, it is already white for the harvest; but the labourers are few. 'Pray ye, therefore, the Lord of the harvest, that he will send forth more labourers into his harvest.'"

"The operations of the other Ultramarine Missions have been marked, during the past year, with their usual activity in diffusing the knowledge of Christ, and by more numerous instances of its power. The dissemination of the Scriptures, and Christian books and tracts, in Chinese, has been unprecedented; while the instrumental means for enlarging it in future, have been in some important respects increased.

East Indies.

"At the Society's numerous stations in the East Indies, the Gospel continues to be preached with increasing manifestations of its efficacy in the removal of prejudice—in exciting the spirit of religious inquiry—in the extension of Christian knowledge—in the conversion of souls—in producing exemplary obedience of life—and in the observance of religious ordinances. Not a few families have renounced the impiety of papal, and many more that of pagan, idolatry. In some places, the heathen have become more accessible to the Missionary, and in others, where the Gospel had before been steadily dispensed, it meets with more acceptance from the heathen. New fields have been opened for the dissemination of the truth; and in some previously existing ones, greater numbers flock to hear it. Education, generally speaking, is prosecuted with renewed vigour, greater success, and, more frequently, with decided religious results. Native prejudice against the education of females continues to decline, and a greater number to share in its advantages.

South Africa.

"At the numerous stations of the Society in South Africa, the power of the Gospel continues to be manifested; at some of them in a striking and conspicuous manner. The extension of education keeps pace with that of religion, and, at many of the stations, Infant-schools are among the preparatives for the wider extension of both. Temperance Societies continue to exert a salutary influence on the manners of the people, and to strengthen the barriers against vice. At Lattakoo, where, not a great many years ago, scarcely an individual could be induced to listen to the Word of Life, large congregations now steadily assemble attentively to hear it.

West Indies.

"In consequence of the abolition of slavery in the colonies of Great Britain, the Society has sent over many more missionaries to labour in British Guiana, and has also commenced a mission in Jamaica.

In that important island, several inviting fields are opening for the labours of the Missionaries, and, in Guiana, additional ones have been placed under an enlightened spiritual cultivation, which, together with those previously occupied, hold forth the promise of an abundant harvest. In no part of the world has the Lord granted a larger measure of success; among no

people are the prospects brighter; and from no class of converts has the Society met with more cordial and effective co-operation, than from the coloured population of the British colonies; and the call of Divine Providence to the Christians of Great Britain, on their behalf, appears to be one of peculiar force and urgency.

The number of Missionary Stations and Out-stations, belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. &c.

	Stations and Out-stations.	Missionaries.	Native Teachers, &c.
SOUTH SEAS.....	38	15	72
BEYOND THE GANGES ..	5	5	4
EAST INDIES.....	163	32	114
RUSSIA.....	3	5	2
MEDITERRANEAN.....	2	2	—
SOUTH AFRICA.....	26	24	22
AFRICAN ISLANDS.....	5	4	3
WEST INDIES.....	14	15	3
	<hr/> 256	<hr/> 102	<hr/> 220

making, with upwards of 480 Schoolmasters and Assistants, more than 800 persons, more or less dependant on the Society, exclusive of families.

"The Directors have sent forth 17 Missionaries during the past year, chiefly to the East and West Indies.

"The number of Churches, is 84, and that of Communicants 5,208; of Schools the number is 487, and that of Scholars 26,960. Contributions for the past year £57,895. 9s. 10d. Expenditure £45,610 13s. 9d. exclusive of Bills on the Society to the amount of £3000, usually received before the accounts are made up.

"We need not say, that to a large extent the Society requires the increased aid of the Christian public. This is sufficiently obvious from the greatly extended, and still-extending operations of the Society. The past liberality experienced by the Directors from the friends of Missions in Scotland, confirms their hopes of success in the present application, and at the same time renders urgency of appeal unnecessary."

We have before us the Annual Report of the Society for 1835, from which many interesting extracts might be taken did our limits permit. The concluding paragraphs, however, must not be withheld.

"Forty years have now passed away, since our fathers, in faith and prayer, laid the foundations of this Institution. No

equal number of years, since the apostolic age, has been marked by events more important to mankind. The preparations for the moral renovation of the world have advanced with a celerity unparalleled in its history, and to this period the church, through all succeeding ages, will look back with gratitude and praise. Institutions of benevolence and piety have risen up on the Continent and in America, which are now operating powerfully and effectually on every quarter of the world. In our own country, the missionary efforts of our predecessors have attained a magnitude and vigour scarcely contemplated by their most sanguine projectors. The Most High has also called into being other institutions whose efforts have received the most cheering tokens of Divine approbation. The British and Foreign Bible Society, the glory of our age and country, has been formed, and in all the majesty of Christian benevolence is going through our world, visiting the most remote, as well as the adjacent nations, scattering, in its course, the incorruptible seed of Divine truth. This noble Institution has already received for the promotion of its objects £2,240,000, and distributed upwards of 8,000,000 copies of portions of the word of God. The Religious Tract Society has been established, has now attained an annual income of nearly £60,000, and has distributed, in 75 languages, nearly 200,000,000 of its publications.

"In the success of these, and similar institutions, the Directors rejoice. Their objects and those of Missionary Societies are the same. They only occupy different departments in the service of Him who distributeth to every man severally as he will, and they labour in affection and harmony.

"Forty years ago, when this Society was formed, the islands of the South Seas had been discovered, visited, explored, and abandoned, as presenting no objects worthy of further regard. Their inhabitants were sunk still lower in wretchedness by intercourse with foreigners, and left a prey to the merciless idolatry that was fast sweeping them from the face of the earth. To them the attention of our venerable fathers in this cause was first directed, and a mission was auspiciously commenced. But a series of disasters followed; some of the missionaries lost their lives in the field; in 1809 all, with two exceptions, were expelled, and success seemed hopeless. In 1811 the missionaries returned; the Lord smiled upon their efforts, and idolatry was subverted, infant-murder and human sacrifices ceased, education was promoted, converts flocked around the missionaries, churches were gathered, Missionary Societies formed, and teachers sent forth. Now, the people, fast rising in the scale of nations, have, as fruits of the Divine blessing on missionary perseverance, a written language, a free press, a representative government, courts of justice, written laws, useful arts, and improved resources. An infant navy is rising on their shores, commercial enterprise is promoting industry and wealth, and a measure of domestic comfort, unknown to their ancestors, now pervades their dwellings. Besides these and other blessings of the present life, multitudes have received the grace of God in truth; numbers have entered the regions of eternal felicity; and others are walking in the fellowship and holiness of the Gospel, as heirs of immortality. A nation has been born at once, surrounding nations are blessed through their mercy, and, according to the latest intelligence, the prospects of usefulness, especially among the Navigator's Islands, were never so encouraging as at the present time.

"Since the year 1817 the printing-press has been in operation, and, among a people heretofore destitute of a written language, 105,400 copies of portions of the Scriptures and Christian books have been put into circulation.

"Eight and twenty years ago, no Protestant Missionary had attempted the conversion of China. The founder of this Mission has ceased from his labours, but his successors occupy important stations on its frontiers, and are operating with increasing force upon its immense population.

"The press at Batavia turns off a million of pages annually, besides those printed at other stations; and though at Malacca, twelve men are constantly employed in printing, the demand still exceeds the supply. But here the progress of science, and the improvements in art, will combine to accelerate the triumphs of the cross. The application of the power of steam to printing, has furnished a means of multiplying books with a facility unknown to all former ages; and this, it is hoped, will soon be employed much more extensively than it has yet been, in diffusing the Gospel. The Directors have it in contemplation to begin the employment of this power, by establishing a steam press as near China as possible, to print the Scriptures and other Christian books, principally in the Chinese language.

"In 1798, the Society commenced its operations in Bengal; and in the year 1805, sent its first Missionaries to Madras. These brethren, with other pioneers of modern Missions to the East, had to contend with difficulties unknown in the present day. But a more honourable policy has since been pursued by the Government, and the power that once prohibited, now protects the Missionary; gives him access to every country acknowledging its sway, or subject to its influence; while it leaves him without interference or restraint, to pursue his holy calling. In India itself, a mighty change in native sentiment and feeling, in regard to idolatry, has commenced. Time has shown the alleged 'Invincible attachment' of the natives to their superstitions to be unfounded; and the practicability of subverting Hinduism and introducing the Christian faith, has been placed beyond all question; while the means for spreading the Gospel are multiplying on every side.

"Within the last 17 years, the Society has commenced labours in Madagascar. A language spoken by 4,000,000 of people has been reduced to a regular system; Orthographies and Grammars have been formed, schools established, thousands taught to read; education, long regarded with suspicion, has been raised in general esteem, and widely spread. The whole

of the New, and part of the Old Testament have been translated and printed and are in use among the people; while there is reason to believe that, by the Divine blessing, the truth has to multitudes become the power of God unto salvation.

"Here the press is in efficient operation, and in the short space of six years, among a people, who, like the South Sea Islanders, less than twenty years ago, were destitute of a written language, 129,800 copies of portions of the Scriptures and Christian books have been put into circulation.

"With a single associate, Dr Vanderkemp, the pioneer of our operations in Africa, commenced his labours in Caffria, two and thirty years ago; now, besides the Missionaries of other Societies from England, Germany, and France, 34 of our devoted brethren and 10 native assistants occupy the field. Tribes have been rescued from extermination, their rights acknowledged and secured, the cheerful activity of thriving towns and villages appears, where the wilderness spread its lonely solitude, wanderers of the forest have become united and organized communities, standing in honourable alliance with the British nation, while higher and nobler ends have been attained. The use of letters has been introduced, the press has commenced its light-diffusing labours, Christian education is extending, and the native tribes are reading in their own language the oracles of truth. The Gospel is preached, churches are gathered, and the moral desert is becoming as the garden of the Lord.

"Nor are these the only benefits the African race has received during the period under review.

"The Slave Trade, and slavery itself, have been abolished; the subjects of the British Crown, in the Colonies, as well as in the mother country, are free, and the measure of freedom they enjoy has been employed by multitudes, not for the promotion of anarchy and crime, but as a means of seeking the more glorious liberty of the Gospel of Christ.

"This Society was not among the earliest labourers in this important field, but it has been honoured, during the last eight and twenty years, to take an humble share in this department of Christian philanthropy, in mitigating the bitterness of slavery, and in leading its victims to the only effectual balm for their wretchedness.

"In this field, long a field of painful interest, the Society has endured some of its severest trials, while it has gathered

some of its sweetest fruits. In no part of the world has the Great Head of the Church granted a more abundant measure of success, among no people under heaven are the prospects brighter, and from no class of converts has the Society met with more cordial and effective co-operation, than from the now enfranchised population of the British Colonies. For many years the Society had but two or three labourers in the West Indies; it now has twenty Missionaries, and will be happy to augment the number, to the extent required, should the Lord incline the hearts of his servants to enter the field.

"With profound veneration the Directors would regard all the good accomplished, as displaying the finger of God; and while they desire to prosecute the work before them, strongly only in the Lord, and in the power of his might, they would, in acknowledging the mercy which has distinguished the past, devoutly exclaim,—*Blessed be thou, Lord God of Israel, our Father, for ever and ever! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. Now, therefore, our God we thank thee, and praise thy glorious name. Amen.*"

DOMESTIC.

THE LATE MR MACDONALD OF CRICFF.

To the Editors.

IN your Numbers for February and March, one of your correspondents presented your readers with a short account of the life and death of a faithful and laborious servant of the Lord, Mr Martin of Forres. Will you allow me a little space in your pages to intimate the death of one of the earliest itinerants in our connexion, Mr WILLIAM MACDONALD of Cricff. The worthy individual, the subject of the present notice, although occupying a limited sphere, was not unknown to many of the senior brethren of the churches in this country. Previous to his studying for the ministry he resided in Perth, where he was in the habit of teaching a Sabbath evening school, and where there is reason to hope his labours were useful in bringing some souls to the Saviour. He was one of those who studied under our now aged and worthy father, Mr Ewing of Glasgow, and after attending one of his earliest classes for two

years, he was employed by a Society for promoting itinerancies, then in operation, (1800) in preaching the gospel in the Highlands of Scotland. During these itinerancies, which were continued for several years, he experienced hardships, of which the labourers of the present day are happily ignorant. The Society having dissolved shortly after that period, and having a family dependent on him for support, he was under the necessity of turning his attention to business, and ultimately settled at Crieff as a bookseller, where he continued during the rest of his life. After he settled there, he embraced occasional opportunities of preaching the gospel in Crieff, and other parishes around. About the year 1813 he rented a school room, where for twenty years he was in the habit of preaching in Gaelic to a number of poor people who were not acquainted with the English language. These services were purely disinterested, having never, we believe, received a farthing for his labours from the period of his settling in Crieff;—let us hope this declaration of the gospel would not be suffered by a gracious Master to fall to the ground, and to return unto him void. During the last two years of his life, he was in the habit once a month of meeting at Gilmerton, a little distance from Crieff, with the remnant of the church of Buchanty, and officiating amongst them. His demeanour and exercise during his last illness were those of a matured Christian. For a fortnight previous to his dissolution his desire to depart and to be with Christ was very strong,—frequently exclaiming, “Come, come, Lord Jesus, why are thy chariot wheels so long in coming?” and when the final moment arrived, he smiled and fell asleep, we trust, in Jesus.

We seldom, if ever, were in company with the deceased, but we were reminded of that passage, “A meek and a quiet spirit, which in the sight of God is of great price.” This he possessed in an eminent degree. He was one who, we trust, lived near to the Saviour; and in as far as he did so, let it be the study of his friends and acquaintances to follow him. He left a family of six,—three sons and three daughters. May it be given to them to know the God of their father, and in all their progress through life to repair ever to him who is the stay of the orphan, and in whom the fatherless findeth mercy!

A. B.

ORDINATIONS.

We have received, from our friend Mr Charles Spence, Edinburgh, the following letter, containing an interesting account of the ordination of

Two Pastors in Orkney.

TO THE EDITORS.—On my passage to my native county, Orkney, in August last, I was gratified to meet on board the steamer, Mr Wiseman, the pastor of the Independent Church at Wick, who was going to Orkney to officiate at the ordination of two ministers on the main land of that county. The peculiar situation of these isles,—scattered and thinly peopled, renders the formation of churches on New Testament principles, an object of deep importance. Through the abundant and long continued labours of Mr Ramsay and Mr Robertson, disciples have been collected in several parts of the mainland and of the Islands, and about fifteen years ago two chapels were erected—one in the parish of Harray, another in that of Rendal—each at an expense of about £100,—capable of comfortably accommodating 200 people. Close by the chapel at the former place, a convenient little manse, of four rooms, kitchen, &c., with a garden, had been built during the last year, also at a very moderate expense. The ordination of Mr JOHN MASSON was to take place there on the 7th of August, and thither I repaired on the morning of that day. There was a full attendance, and a deeply impressed audience. It was both a solemn and joyous occasion; and it was deeply interesting to witness the effect of Christian principle manifested in having raised the funds necessary for the buildings; and to see so many believers collected in church fellowship,—attracted by the simplicity and the power of the truth,—separating from the more popular communions around them, and united by those ties which spring from the faith and hope of the gospel. Not far from the place stood the *Druidical stones of Stenhouse*, where the ancient inhabitants of Orkney are supposed to have met for sacrifice in times of Pagan darkness. But here was a testament dedicated to the cross of IMMANUEL.—an ensign raised, whence it is hoped shall wave through many generations the banners of the Prince of Peace, when idolatry of every kind shall be utterly abolished.

Mr Robertson, now pastor of the church of Wick, and the last pastor of

the church at Harray, had come over from Caithness to assist on this, to *him*, peculiarly interesting occasion. Mr Russell, of Rendal, commenced the services by singing, and reading appropriate passages, and prayer. Mr Wiseman then delivered an admirable discourse from 1 Cor. i. 2., on the *constitution of a Christian church*, containing a capital defence of Independency. He then proposed the usual questions to Mr Masson, who gave satisfactory answers, entering pretty fully into a confession of his faith, and an account of his own conversion. Mr Robertson then offered up the ordination prayer, and delivered the charge to the pastor, after which Mr Wiseman addressed the church from Philip. i. 27. The services, which lasted above three hours, left an impression on my heart, and many others, which we trust will never be effaced, and it is hoped that the prayers which were offered will be answered, and much fruit appear many days hence.

Ordination of Mr James Russell.

The following week Mr RUSSELL's ordination took place at Rendal, ten miles distant from Harray, when a scene, in all respects similar, and equally interesting, was renewed. Mr J. A. Russell, B. A., brother of the pastor, commenced by singing and reading suitable Scriptures. Mr Masson, of Harray, preached the introductory discourse from Rev. xxii. 18, 19. Mr Wiseman put the questions to Mr Russell, who answered them most satisfactorily. Mr W. then offered up the ordination prayer, and delivered a very suitable address to the pastor from 2 Tim. ii. 15. The whole was concluded by an affecting and solemn address to the church by Mr Robertson, also their former pastor, founded on Heb. xiii. 7. He told the people that though he looked for *his own crown* from among them, he trusted they would also furnish a crown for their new pastor; for here, unlike the case of earthly crowns, were ample materials for both.

This meeting also was fully attended. Several brethren from the neighbouring island of Rousay were present, in whose weather-beaten faces it was delightful to trace the expression of that family "whose names are written in heaven," and to anticipate the meeting from every country and every clime of the "general assembly and church of the First-Born," around the Throne and before the Lamb!

The day was uncommonly fine, and the prospect of the scattered islands was, as I

rode to the meeting, delightful. The stillness of the water that lay before and surrounded me, corresponding with the heavenly character of the employment of the day, seemed to presage the advancing reign of the Prince of Peace, when

"Midst the streams of distant lands
The isles shall sound His praise;
And, all combin'd, with one accord
IMMANUEL's glories raise!"

O happy day for Scotland, when her valleys and hills are studded with churches, like those which I have seen planted on the shores of my dear native islands! I am, dear Sirs, yours truly,

CHARLES SPENCE.

Edinburgh, 19th Sept. 1835.

ON Thursday, 27th August, Mr JAMES R. CAMPBELL from the Theological Academy, Glasgow, was ordained to the pastoral office over the Congregational church, Montrose.

The interesting services of the occasion were commenced by Mr Wilkes of Edinburgh, who preached on the preceding evening. On Thursday, after appropriate passages of Scripture had been read, and prayer offered by Mr Lang, the introductory discourse was delivered by Mr Watson of Musselburgh, from 1 Tim. iii. 15. Mr Mackinnon of Sauchieburn, asked the usual questions, to which our young brother gave replies, that displayed vigour and accuracy of thought, and the spirit of genuine piety. The venerable Mr Lindsay of Letham, offered up the ordination prayer, which was accompanied by the imposition of hands. Dr Wardlaw of Glasgow, who had been Mr Campbell's friend and pastor from early life, addressed to him a faithful and affectionate charge, founded on Acts xi. 24. The address to the church was delivered by Dr Russell of Dundee, from 1 Thess. v. 12, 13. The services of the day were concluded by Mr Mackenzie of Bervie. On the following Lord's day Mr Wilkes introduced the young pastor, by preaching morning and evening,—Mr Campbell himself officiating in the afternoon. The discourse in the evening was addressed to the young.

The congregations at all these services were large and attentive, the whole spirit manifested on the occasion was delightful, and it affords us unfeigned pleasure to express the conviction that the prospects of peace and comfort to a church which has been much afflicted, and of the happiness

and usefulness of our young brother, are most cheering. May they be realized, by the copious out-pouring of divine influence.

CHAPELS OPENED.

ON Sabbath the 23rd August, a new chapel was opened at Portobello in connection with the Congregational Union of Scotland. Mr Watson of Musselburgh preached in the forenoon from Acts ii. 41. Mr Ward of Kilmarnock in the afternoon from 2 Cor. viii. 9. Mr Christopher Anderson of Edinburgh in the evening from Acts iv. 12. The building was quite full the whole day, and the congregations appeared deeply interested.

Portobello was occupied as a preaching station in connection with our churches first by Mr Ward, then residing in Leith. This was about four years ago. Mr Ward began in the open air, and subsequently he preached in a school-room that was rented for the purpose. After Mr Ward went to occupy his present sphere, the station was supplied by various individuals, chiefly, however, by those connected with the Congregational Union.

Mr Cameron of the Theological Academy, Glasgow, supplied it for some time with great acceptance and success, whose health will, we trust, be soon restored. Various circumstances concurred to render it expedient to erect the present building, which is designed, in the meantime, to be occupied exclusively as a preaching station. For the liquidation of the debt which has been incurred, some further effort will be required. The building is neat, substantial and commodious;—it seats 300. Portobello is a very important station, and we trust that great good will be effected by the Divine blessing on the labours of his servants there.

On Tuesday the 25th August, a new chapel was opened at Forfar, in connection with the Congregational Union of Scotland. Divine service was commenced by Mr Lindsay of Letham, who read suitable portions of Scripture and prayed. Mr Wilkes of Edinburgh preached in the morning from 1 Tim. i. 11. In the afternoon, after Mr Campbell of Montrose had read the Scriptures and engaged in prayer, Dr Wardlaw of Glasgow delivered an eloquent and impressive discourse from Isa. iv. 5. In the evening, Mr Lang officiated in the introductory services, and Dr Russell of Dundee preached with his usual ability from Rom. xii. 1. The

congregations were exceedingly good, notwithstanding the unfavourable state of the weather. On the Sabbath following, Mr Watson of Musselburgh preached three times in the new chapel to large and deeply interested audiences.

Forfar has been occasionally occupied from time to time as a preaching station by agents of the Congregational Union, with very encouraging indications of the Divine favour. The chapel, which seats between 400 and 500, and is remarkably well constructed, has been erected chiefly through the spirited exertions of Mr John Buchan of Finhaven Mills. He has contributed and collected about half the sum required; and it is hoped the remainder will be cheerfully contributed by the friends of the cause elsewhere, who have not been yet applied to. Mr Francis Dick is preaching there at present to large and attentive congregations. The prospects of usefulness, under the Divine smiles, are peculiarly encouraging. May those smiles be granted!

We understand that a chapel is about to be erected in Rothsay, Bute, in connection with the efforts in the Gaelic language of the Congregational Union of Scotland. The prospects, it would appear, are highly favourable.

SCOTTISH CENTRAL BOARD.

THIS Board has framed a schedule of queries, and dispatched a circular to ministers and others connected with all the dissenting congregations in Scotland, for the purpose of making the fullest preparation for the pending investigations of the parliamentary Commission. We hope dissenters will be active and prompt in making returns.

OPEN-AIR PREACHING.

IT has delighted us to learn that the intention hinted in our last has been put in execution. The Rev. J. Brown, D. D., W. Innes, and J. Haldane have preached on successive Sabbath evenings in the King's Park, Edinburgh. Several ministers, whose names we have not learned, have been regularly engaged, we understand, on the Green in Glasgow. In both these cities many persons hear the gospel by this means, who otherwise do not attend its ministrations. May the Lord bless his own word!

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SCOTTISH
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NOVEMBER, 1835.

A SERMON,

BY MR GREVILLE EWING.

LUKE xiv. 23.—“And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.”

THE morals of Christianity sometimes excite the admiration of persons who are not acquainted with its principles. At an entertainment to which he had been invited, our Saviour was inculcating on the guests humility, and on the entertainer generosity to the poor. Struck with the excellence of these precepts, and expecting to see them exemplified in that state of things which Jesus declared to be at hand, one of the hearers said, (v. 15.) “Blessed is he that shall eat bread in the kingdom of God.”

The man said what was true, but probably he was not aware of the proper sense in which his words should be verified. He looked for no more than the worldly comforts of unassuming manners and disinterested hospitality, and he imagined that every one would delight in these things as well as himself. To convince him that he knew not yet the nature of the blessedness of which he spake,—to prevent him from being stumbled at the opposition to “the kingdom of God” which was already beginning to appear, and afterwards should greatly in-

crease,—above all, to make him and others feel their obligations to the love of God, which persists in spite of opposition to cause the gospel of the kingdom to be preached, and that with triumphant power,—our Lord addressed to him the Parable to which our text belongs.

A generous householder makes a great feast, gives an extensive invitation, sends his servant to announce when his preparation is completed, and is then insulted with a unanimous refusal. He feels the insult, but will not abandon his purpose. An invitation must be instantly given to others. And now the greatness of the feast is discovered, for “the streets and lanes of the city” cannot furnish guests sufficient for the ample provision. “And the servant said, Lord, it is done as thou hast commanded, and yet there is room.” The invitation must, therefore, be carried to all the region round about, and freely addressed to all sorts and conditions of men. It must be given to the stranger and foreigner as well as the native; to the enterprising, the ardent, and the weary traveller;

to the houseless poor, the outcast exile, the separated, unclean leper ; —and it must be urged on all with an earnestness and an energy which will take no denial. • “ And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.”

May the Lord grant his assistance and blessing, and apply the truth to every one present, as we respectively need ; while we consider,

1st, The Objects ;

2dly, The Nature ;

3dly, The Design ; and

4thly, The Reason, of this remarkable commission.

Let us consider,

1st, The Objects to whom it more or less expressly refers. By the objects to whom his commission refers, our Saviour teaches us to understand those whom he invites to partake of the blessings of the gospel. In the parable, these are described by a general term of high number, v. 16. “ A certain man made a great supper, and called many.” The term “ many ” is large beyond the comprehension of man, though not absolutely without limits. It is necessarily limited by what has ever hitherto been the gradual, and, of course, partial propagation of the gospel. The origin of evil, the entrance of sin into this world, and the extent and duration of its influence, are truths as undeniable as they are melancholy ; although there are “ secret things ” connected with them, which “ belong unto the Lord our God,” (Deut. xxix. 29.) and which it is equally vain and presumptuous to endeavour to penetrate, except as it may at last please him to bring them to light ; when the discovery will no doubt

redound to the praise of the glory of his grace. Meanwhile, it can never be admitted that what is entirely of grace, should be necessarily universal. To have called one, is adorable mercy ; how much more to have “ called many ! ” Now the Lord hath commanded his disciples to preach the gospel to every creature. And it is the power of God unto salvation to every one that believeth. Here is our universal warrant, and our ample encouragement. No nation is excluded. It is addressed to the Jew first, and also to the Greek. No condition in life is excluded. That the rich were called is expressly implied in the parable. One had bought a field ; another five yoke of oxen ; a third had married a wife. The despisers pleaded the business and the comforts of their wealthy and prosperous situation as their apology for refusal, forgetting that they owed their all to him whom they insulted. They must, therefore, be taught their need of salvation ; the vanity of this world as a portion for sinful mortals ; and the compassion of God to the most wretched and miserable objects : “ Bring in hither the poor, and the maimed, and the halt, and the blind.” He who is the source of riches and honour, and can cure every bodily ailment, and compensate every privation, is thus pleased to manifest his power to forgive sin, and to bless those who have destroyed themselves. A conviction of this is essential to the grateful acceptance of the generous invitation. Hence the humbling but gracious terms in which it is given. Isa. lv. 1. “ Ho, every one that thirsteth, come ye to the waters : and he that hath no money, come ye, buy and eat ; yea, come, buy wine and milk without money and without price.” Matt. xi. 28. “ Come unto me, all ye that labour, and are heavy laden, and I will give you rest.” And

when any, in the churches of Christ, betray an inconsistent temper, they are rebuked in love, and called to a zealous repentance. Rev. iii. 17, 18. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

In the same figurative sense, the parable describes the rejected invitation as sent to persons not previously known or acknowledged as friends of the entertainer, and hitherto quite unacquainted with him. He sends his servants to neglected strangers, left, like the Levite in Gibeah, (Judges xix. 15,) to "set them down in the streets and lanes of the city, because there was no man that took them into his house to lodging;" nay, to wanderers at a distance; far, not only from the house, but from the city of this hospitable entertainer; having no idea that any one pitied or would deign to notice their forlorn situation; fainting with their hopeless travelling in the highways and bye-paths; sitting by the high-ways begging; or seeking a scanty alleviation of their hunger from the spontaneous productions of the uncultivated earth, among the bushes of the desert. See the account of this destitute and humbling condition in Job xxx. 3—8. "For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste: who cut up mallows by the bushes, and juniper roots for their meat. They were driven forth from among men, (they cried after them, as after a thief,) to dwell in the clefts of the valleys, in

caves of the earth and in the rocks. Among the bushes they brayed, under the nettles they were gathered together. They were children of fools, yea, children of base men: they were vile^r than the earth." To men, whose fathers Job declares he would have disdained to have set with the dogs of his flock, Jesus Christ commands his servants to preach the gospel. Is this a specimen of the condescension they must submit to in a case of extremity? Is it not the universal case of the children of men as the gospel finds them? It was not a sinner of the Gentiles, but an Hebrew of the Hebrews, and one who had lived in all good conscience before God, until that day; one whose very blasphemies, persecutions and injuries were from a sense of duty at the time; it was the eminently religious and moral man, Saul of Tarsus, who was taught to say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. i. 15.

Some hold that the gospel should be preached to saints only, and only in the hearing of sinners. Not so, the example or the doctrine of the Lord Jesus Christ. Isa. lxxv. 1. "I am sought of *them that asked not for me*: I am found of *them that sought me not*: (how did this happen? it happened thus) I said, Behold me, beheld me, unto a nation *that was not called by my name*." Matt. iv. 17. "Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." And, Matt. ix. 12, 13. "Jesus said unto them, [the Pharisees,] They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call righteous *persons*, but sinners to repentance."

It is true, sinners, being spirit-

ually dead, cannot repent; nor can mere human persuasion remove their moral inability. But Christ, the divine Saviour, who came that sinners might have life, and that they might have it more abundantly, is exalted at God's right hand to give repentance unto Israel, and the forgiveness of sins. Were the gospel the word of man, the preaching of it to sinners would indeed be in vain. But it is the Word of God, and therefore not in vain. Men are instruments, and preaching is an ordinance which they are honoured to observe in obeying their Lord's command. "But God giveth the increase." "This is the word of the Lord, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. iv. 6. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

2ndly, The Nature of this remarkable commission. It is of the nature of a message, of an embassy, of a gracious invitation, the acceptance of which is followed by a bond of indissoluble friendship, but the rejection, by the most deadly offence. It is of the nature of a message: the Lord sends it by his servant. He enjoins expedition: "Go out quickly," v. 21. He enjoins repetition and extension of activity; first "to them that were bidden;" secondly, "to those in the streets and lanes of the city;" thirdly, "to those in the highways, and hedges." He receives regular and successive accounts of service, and its effects; and prescribes the corresponding service, which time, place, and existing circumstances require. If we would deliver the Lord's message, we must not wait till men come to receive it; we must "go out," and "go out quickly." Itinerancies in their own country were first prescribed; missions to other countries

soon followed. "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke xxiv. 46, 47. The good news are sent as a message to every hearer.

It is of the nature of an embassy. The messengers are sent by the exalted Sovereign of the kingdom of heaven. The apostles of Christ were, in their personal ministry, and still are, in their writings, ambassadors on the part of Christ. They come in the name, and by the authority of him who is Lord of all. They bring a proclamation of a royal, and divine amnesty to subjects who have rebelled; of which, on their peril, they are commanded to accept.

It is of the nature of a gracious, and earnest, and diligently urged invitation. These considerations explain the language of the commission, "Compel them to come in." It is not the compulsion of violence or artifice on either the body or the mind. It uses no rewards or penalties, inconsistent with liberty of conscience, and of action; no imposition on the understanding or the affections, the hopes or the fears of men; no appeal to our corruptions, our pride, superstition, covetousness, sensuality, or self-righteousness; but the strongest testimony against each, and all of them. It is the compulsion of instruction to the ignorant; of mercy to the condemned; of kindness to the necessitous, and the destitute. It may be illustrated by the hospitality of the patriarchs in entertaining strangers; such as that of Abraham, in Gen. xviii., and of Lot, in Gen. xix.; in the latter instance, it is said, v. 3., "he pressed upon them greatly; and they turned in unto him, and entered into

his house." It may also be compared with the hospitality of the Shunamite, 2 Kings iv. 8., "And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she **CONSTRAINED** him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread." In like manner, when Jesus went with the disciples who were going to Emmaus, it is said, Luke xxiv. 29., "They **CONSTRAINED** him, saying, abide with us—and he went in to tarry with them." Also of Lydia, Acts xvi. 15. "And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she **CONSTRAINED** us." So, in our text, the gospel is compared to an invitation to a feast, which shall never end, and the Lord constraineth us. It is a moral, but an effectual compulsion, the power of which is to be ascribed to Him who is pleased to use it; while, for every case of final resistance, the hardened shall be called to give an account.

3dly, The Design of this Commission. "Compel them to come in, that my house may be filled." The Lord of all is independent of creatures for his infinite glory and blessedness. But he will fulfil the purposes of his mercy and grace. The God and Father of our Lord Jesus Christ hath blessed us with all spiritual blessings in heavenly places in Christ. He will perform the promises made to his own, his only begotten, and well beloved Son. He will render effectual the revealed scheme of redemption for saving from their sins all who believe in Christ. The house of God is the church of the living God. He hath made known unto us, in the Gospel, "the mystery of his will, according to his good pleasure, which he hath purposed

in himself; that in the dispensation of the fulness of times, he might gather in one all things in Christ, both which are in heaven, and which are on earth, even in him." He accordingly addeth to the church daily those that are saved. The Lord knoweth them that are his, and he maketh them known by the effect which accompanies the universal preaching of his gospel. The more zealously and successfully his servant served him, the more did the extent of his commission appear. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." The feast was not now universally despised; the house was not empty. But the gracious design of the Lord required, that his house must be not merely frequented; it must be "*filled*." While Christ hath other sheep, besides those which are already gathered, them also he must bring in. Now, he will have such always, even to the end of the world. The Father hath given them to his Son: the Son hath purchased them with his precious blood; and the Holy Spirit calleth them by his grace, which is sufficient for us. The appointed means, therefore, shall not be used in vain.

4thly, The Reason of this Commission. "For I say unto you, that none of those men which were bidden, shall taste of my supper." This awful declaration, so emphatically expressed, reminds us of what is said in v. 21., that "the Master of the house was *angry*," when he gave the commission to his servant. The Lord is "slow to anger;" but the very expression implies, that he may be made angry at last. Jesus is here warning his enemies, that their ingratitude and

obstinate unbelief were about to be visited by merited punishment. He thus warned them to flee from the wrath to come. Thus in the parallel passage, Mat. xxii. 7—9. "But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage." The calling of the Gentiles was a testimony against the unbelieving Jews. They had been warned from the beginning, that this should be the case. In the song of Moses, the Lord saith, Deut. xxxii. 21, "They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation." Now all these things happened to them for examples; and they are written for our admonition, on whom the ends of the world are come. The gospel is now commanded to be preached to every creature; and while he that believeth shall be saved, he that believeth not shall be condemned. Every mission to others is a testimony against the unbelievers, who have rejected a similar day of merciful visitation. This does not exclude them from now attending to it, nor us from urging them to attend, even as long as the Lord continues to spare them on his footstool. But it declares to them, (and who can tell but it may be at this moment to some for the last time,) "except ye repent, ye shall all likewise perish." The examples are multiplied daily. It is as faithfully verified, that "the wicked is driven away in his

wickedness," as it is, that "the righteous hath hope in his death." Prov. xiv. 32.

Having considered the Objects, the Nature, the Design, and the Reason, of the remarkable commission, in the passage before us, suffer me, in the conclusion,

1st. To ask how you are individually affected by this subject? Have you accepted the invitation, which so many make light of? If not heretofore do you accept it now? Your neglect of it formerly has no doubt encouraged others in similar neglect. Would you now wish to make a different impression? When the Lord saith, "Go out quickly and compel them to come in," can you, through grace say, "Lord it is done as thou hast commanded;" and are you still willing to persevere in the service, having it to report, "and yet there is room?"—Or, are you of those "who have all with one consent begun to make excuse?" or of those who at least have not yet accepted the invitation themselves, whatever they may profess to recommend to others? To those who pray to be excused, we would say, will your excuse bear even your own examination? Does the business of this life really seem to you to be a first concern? Will it always seem so? Will it excuse you from obeying the summons, when God shall send it, to death and judgment? If not, why should you, a guilty sinner before God, urge it as a reason for neglecting his great salvation? Your own heart condemns you, how much more God who is greater than your heart, and who knoweth all things!—To those who are not yet persuaded, we are directed to say, "How long halt ye between two opinions?" Is there nothing in the Scriptures given by inspiration of God, or in the striving of his Spirit with man, to convince you? Can you say, either

that he has never striven with you, or that he will always strive with you? Is there nothing in the Providence of God to warn you? You decide without delay in temporal concerns, because you value them; why will you live and die, as if there were no God, no souls, and neither hope nor fear connected with the judgment to come?—Never say, that you are friendly to the influence of the gospel on others, if you do not believe it for your own salvation. However subservient to social order, and to general improvement, the Lord sends not his servants to preach the gospel, that men may advance in arts and science, in civilization and refinement; but that whosoever believeth in his only begotten Son, may not perish but have everlasting life.—Remember you cannot plead ignorance. You have heard the gospel or you may read it in the Bible, and may try what you hear by what is there recorded. You have more to answer for than many. Even the heathen are without excuse for conscious sin. How dreadful then the state of those of whom it is said, that Christ upbraided them because they repented not, although he had preached to them, and wrought among them his mighty works!

2dly. Let those, who have through grace, believed in Christ to the saving of their souls, learn from this subject, their unspeakable obligations to the redeeming love of God. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." And "even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved."

"Twas the same love that spread the feast
That sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin."

Let us, then, attend to the apostle's exhortation. "Wherefore, my be-

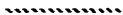
loved, as ye have obeyed, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."

3dly. We are told what must become of those who reject the counsel of God against themselves. If not compelled to "come in" by divine mercy, they shall be compelled to go out by divine judgment. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

4thly. We are taught the infinite importance of the preaching of the gospel. The gospel is no vain thing: it is our life. The preaching of it is the great ordinance for accomplishing the purposes of divine grace. Let the authority and the promised blessing of the Saviour be the encouragement of all his servants in observing it. Do we love the Lord Jesus Christ in sincerity? Are we happy in his service? Do we wish to make others partakers of the same happiness? Surely, then, we must feel the value of all lawful efforts to promote the preaching of the gospel and the cause of vital godliness, made by ministers and private Christians; by churches or general associations for the purpose. What an immense sphere of diversified usefulness is the Lord now setting before his people! To some he says, "whom shall I send? and who will go for us?" To others, he proposes the department of giving advice

and friendly countenance, and defraying in whole or in part necessary expenses, to those in whose principles and Christian character they have reason to confide.—To such exertions, whether of societies or individuals, we may apply the words of “the elder unto the well beloved Gaius,” 3 John 5—7. “Beloved, thou doest faithful-

ly whatsoever thou doest to the brethren and to strangers; which have borne witness of thy love before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well, because that for his name's sake they went forth, taking (or, receiving) nothing of the Gentiles.”



PASTORAL RECOLLECTIONS.—No. IV.

It has been truly remarked, concerning temporal prosperity, that no man can be pronounced permanently happy, until we know his end. Changes, unexpected and overwhelming, in health, circumstances or connections, have frequently, in this world of uncertainty, blasted the fairest prospects of earthly bliss. Many a fair morning, followed by a day of bright sunshine, has issued in an evening of gloom and tempest. And such has proved the day of human life in the experience of not a few, who, from prolonged worldly success, have been tempted, like the patriarch of Uz, to say, “I shall die in my nest;” but whose journey has closed in friendless destitution and desolation. We cannot, in this scene of perpetual vicissitude, infer the future from the past, or pronounce on what may be, from what is. With still greater diffidence ought we to decide the eternal destiny of the immortals around us, who are now forming for a future state of being. While we cannot but look on the moral progress of some with dread and alarm, we are encouraged by delightful anticipation as we observe the spiritual course of others. Yet all we can say is, we fear, or we hope. This chastened mode of judgment has been learned by the aged disciple, and especially the experienced pastor, from the unexpected changes he

has witnessed both for good and evil. He has been graciously convinced, by what has come under his own observation, “that while the lamp holds on to burn, the greatest sinner may return,” and that he ought not to despair of the conversion of the most thoughtless and abandoned. He hopes he has seen the person who was running rapidly down to everlasting destruction, arrested, turned, and led away in willing captivity, by the arm of omnipotent mercy; and witnessed, with joy akin to that of angels, the most unlikely character saying, “Thy people shall be my people, and thy God my God.” But he has also had to mourn over blighted hopes in regard to some, who gave the fairest promise of having begun to do well for eternity. When he remembers what he heard them profess, the deep impressions they evinced, and what, for years, he beheld them perform in the house and work of God, he is tempted to ask, can it be possible that all was hypocritical pretence, or the mere offspring of natural conscience? Yet where are they now! what have they become! These alternations of feeling have been sometimes produced in the bosoms of those who are the true friends of man as an immortal being, by the very diversified conduct of the same individual. Of this the following narrative affords one striking example.

Among his decent and industrious neighbours, D. M. had long been regarded with suspicion and dislike. He had grown up to manhood irreligious, immoral, and reckless; one who feared not God, nor regarded man. His Lord's days were spent in profane diversion, his weekdays in comparative idleness. At night he was often met, like some spirit of evil, prowling about in very suspicious circumstances; and it was generally thought his family was supported by dishonest means. He commenced smuggling, and plunged into all the accompanying excesses attending the demoralizing trade of secretly making, and vending ardent spirits. The hardened man now seemed on the highway to temporal and eternal ruin; so that even they who had themselves obtained mercy, regarded his case as all but hopeless. But while resolutely putting himself beyond the reach of the means that might check and reclaim him, a gracious providence brought them to his very door. A respected friend of the writer, who, from his office on the estate, and his excellent character, had much influence with the tenants, began a Sabbath-school near D. M.'s miserable cottage. The benevolent teacher, who knew well his notoriously bad character, and who had detected his son in deeds that proved he was walking in his father's footsteps, was much surprised one evening to find the boy among the scholars, and able to repeat a number of psalms. He encouraged this unlooked for pupil, who continued to attend regularly, and was generally well prepared. Sometime after, the profligate father himself began to come, and heard attentively the religious and pointed observations that were made. They who remembered what he *had been* suspected that this was a plan to quiet suspicion. But at length he

came to the chapel, and listened to the preaching of salvation with deep seriousness, and evident emotion. Though the place of his abode was some miles distant, whatever was the state of the weather, he was seldom absent, and ever an interested hearer. From the same neighbourhood there came several members of the church, who, when returning from their gospel feast, were accustomed to repeat what they had heard, and talk of what their Saviour had done and said, and what he was now doing for them above. Behind this small band of travellers, their late scoffing neighbour was usually found, anxiously listening, but never venturing any remark. Afterwards he began to attend the weekly prayer meeting, and evinced the moral effects by abandoning his former vicious practices. All who knew him, marked the extraordinary change,—all who knew the freeness and efficacy of the grace of the Lord Jesus were surprised, yet gratified. They looked not on the returning prodigal with the jealous scowl of the self-complacent elder brother; but remembering who had made them to differ, they were prepared to welcome another wanderer home, however far he had gone astray. These Christian principles were brought to the test, by the application of D. M. to be admitted into the church. Upon examination, he gave every evidence, as far as man could judge, of having been savingly taught of God, and brought out of darkness into marvellous light. One part of his confession afforded an affecting proof of his previous enmity to the gospel. Not far from his house, J. F., a member of the church, resided, who was a decided and zealous Christian. He laboured to be useful to his fellow Christians, and had, whenever he could procure a preacher, sermon in

his house, to which he invited all around. As D. M. spurned the solicitations to attend such meetings, the good man had solemnly warned him, pathetically pointing out the certain consequences of his conduct, and urging him to flee from the wrath to come. This conscientious procedure roused all the bad passions of the reprobate's unrenewed mind, and prompted to a bloody revenge. There was a road that for a considerable length had a deep ditch on one side. Aware that his religious reprove, one dark night, had to go that way home, he followed him with the determination to throw him in, and murder him. But though he walked close behind him, he had not the power to touch him. On a succeeding night he dreamt that the same pious neighbour came into his house, and sung a hymn, two lines of which made an indelible impression on his mind—

“ Oh that with yonder sacred throng
We at his feet may fall.”

When he awoke, these lines haunted him; and he felt anxious to know whose feet could be meant, and was restless till he procured a hymn-book to ascertain if these words were there, and what was their connection! This, he avowed, first led him to desire religious instruction, and to attend the school and chapel. Now, the man whom he had intended to murder was his instructor and chosen companion, and cordially joined with his brethren in giving him the hand of Christian fellowship.

After D. M. became a member, he evinced the same diligent use of the means of grace, and adorned his profession by a corresponding practice. Returning one evening from the weekly prayer meeting, he was surprised, on entering his house, to observe several bundles lying on

the floor. On asking his wife what this meant, she answered she was going to leave him. He inquired for what reason. She replied that he was becoming delicious about religion, and she could not endure so much of it. He urged her to remain, reminding her he had lately wrought hard for her and the children, and assuring her his religion would make him kinder than ever: but she continued obstinate. He then asked if she had given the cattle their food: no, she replied, nor ever would again. Upon which he arose, and went out to the stable. As he stayed longer than she thought necessary, she, beginning to be afraid of his doing some harm to himself, followed him, and hearing a voice, listened, and perceived that he was engaged in earnest prayer for herself. She remained for some time and became deep'y affected; and when the husband returned he found her in tears, with all thoughts of departure abandoned. She now attended the chapel with him, and in time professed, and was esteemed a partaker of the grace of God. Years passed on, and the reclaimed was increasing in respectability, and the confidence of his fellow-pilgrims; when a relation of his wife charged him with a deep-laid plan to cheat him of a bill of £60. Examination followed, many suspicious circumstances came out, which forced the conviction on his warmest friends, that the unhappy man was still under the unhallowed power of the mammon of unrighteousness. This, combined with the very bad spirit which he displayed in scouting inquiry, refusing explanation, and repelling affectionate remonstrance, ultimately led to his exclusion from the church. The world seemed now to have resumed its influence; he shunned his former religious associates, and gave up all attendance on public ordin-

ances. Shortly after he went to America: and no report has come back to relieve anxieties concerning his religious course, and future state. Among those, who once regarded him as a brand plucked from the burning, with whom he had taken sweet counsel while they walked to the house of God in company, his name is mentioned with doubt, regret, and apprehension.

Reviewing such a history the mind becomes bewildered in conjecture—does he yet live? has he indeed gone back into the world, or had he never known the truth in its saving power? Was his transient season of seeming well-doing occasioned by some sudden flash, which had gleamed athwart his path, disclosing to him the fearful abyss on whose verge his feet were wandering? Had the memory of this haunted him, and constrained him for a time to look around for a guide, who might enable him to retrace his steps; and have the cares

of the world at length dissipated every trace of that vision from his mind, and left him again in darkness and danger?

Is his a singular case? What experienced pastor has not witnessed painful changes not altogether dissimilar.—The beautiful blossoms of April go up as dust, withered by the blights of May! Had Paul observed nothing of the kind, when he spoke of his converts being a crown of rejoicing in the day of Christ; intimating that till then absolute certainty about any individual's state, will not be attained. I remember having been much impressed by the following inscription on a tombstone, "He lies ———: what kind of a man he was, the day of judgment will determine." Yes, that day will determine:—And ah! what unexpected discoveries will then be made. The Lord grant, we may find mercy of the Lord in that day!

ABIJAH.

ON THE DISTINCTION BETWEEN COMMON AND SPECIAL GRACE.—No. IV.

THE facts recorded in Scripture that have been usually adduced as instances of the bestowment of common grace, were disposed of in our last article, we hope in a satisfactory manner; as were also those objections to that method of accounting for them of which we are advocates, derived from depreciating views of the power of divine truth, or from defective conceptions of the state of man as an accountable being. It appears expedient, however, that we should pay some attention to ordinary facts which are commonly ascribed to the applicatory work of the Holy Spirit, in order that difficulties may be removed out of the way of those whose minds have been long habituated to the influence of the customary dis-

tinction, and that no part of the subject may be left unconsidered. We have, it must be confessed, some serious apprehensions that this discussion, which has extended to a much greater length than we intended, will be wearisome to our readers. Should it prove so, we can only crave the extension of their pardon for this infraction, and promise future amendment.—But to proceed.

It has been shown that there is nothing *a priori* objectionable in the assumption that the human mind may be deeply affected by the Word of God, apart from accompanying supernatural influence. In coming to facts, we may find an individual who has for a long period enjoyed the ministrations of an able and

faithful servant of the Lord Jesus. As is usually the case, the preaching of the gospel has not been without effect on his mind. He has derived from it, first of all, a clear speculative acquaintance with all the essential and important truths of the Christian system, and it may be that he can reason forcibly in their defence. Nor has the effect been confined to intellectual illumination;—emotions have been excited—his heart has been moved. At one period he seldom left the house of prayer without feelings of solemn interest, awakened by the stirring appeals of the messenger of truth addressed both to the conscience and the heart. Or perhaps his attention, long in a dormant state in regard to Divine things, may have been aroused by a call of Providence in the destruction of some fondly cherished hope, or in the death of a dearly beloved friend; and thus excited, it has been for a season fully engrossed with matters of unspeakable moment. Whatever may have been the primary instrument of his awakening, we may suppose his mind now actively employed in contemplating eternal realities. “The terrors of the Lord” are before his mental eye in all their awful array; the infinite holiness and justice of God’s character and government are presented in all the clearness with which they can be perceived by human mind, or delineated by human tongue; he contemplates the Divine decisions as uncompromising and immutable, while he is deeply convinced that he has violated the law of God, not only with alarming frequency, but also with the utmost aggravations; and he places himself in prospect among those who shall at last rise, amid the convulsions of nature and the terrible grandeur of a burning world, to take their places before the tribunal of the omniscient Judge!

Such thoughts thrill his frame with dread; perdition seems his inevitable portion, and he perhaps cries aloud, “What shall I do to be saved?”

Such was once his state of mind; but he made a resolute attempt to efface his impressions by plunging into follies, or he quieted the upbraidings of conscience, and gratified self-righteous propensities, by reformation of the exterior of life, and attention to the forms of religion—or, knowing that “without faith (in Christ) it is impossible to please God,” he followed the example of Felix, saying to his anxieties, “Go thy way for this time, when I have a more convenient season I will call for thee.” In these morally suicidal attempts, he succeeded. But what has been the effect? Does he manifest as much susceptibility as he once did? The same truths are now stated with equal clearness, and enforced with equal power, but he does not tremble; they have become familiar, they cease to touch his feelings; they come into contact with a callous conscience and a hardened heart. The truth is the same—its glorious Author is the same, and reigns according to the same high and holy principles—eternity and human connection with it are the same—heaven and hell are the same; no messenger has meanwhile descended from the world of light to tell him that its glory has vanished, its crowns have faded, its songs have ceased, or its worship has ended! nor has any forlorn spirit ascended from the abyss of woe to tell him that its dreadful worm is no more, its fires are quenched, its wailings and groanings are hushed!—No! all remains the same, except the *amount of influence* it exerts, the *weight of impression* it produces—that is *changed!*—fearfully changed!

We may take along with us ano-

ther case with features somewhat different. An individual of a tender spirit, whose soul is exquisitely alive to whatever is calculated to awaken the amiable sympathies of our nature, has been brought under the influence of the Scripture narrative of a Saviour's sufferings and death. He has pondered over the generous disinterestedness of the "Man of sorrows," who "though he was rich, for our sakes became poor, that we through his poverty might be made rich;" he has considered his surprising condescension in leaving the realms of light and glory, where he was adored in songs warbled by innumerable hosts of pure and happy spirits, to "tabernacle" with man in a body liable to fatigue and pain, amid scenes of physical wretchedness and moral pollution; he has followed him through his life of toil and sorrow, and beheld him persecuted and condemned by his countrymen, though he was the perfection of beauty; ungratefully treated by the very men he came to save, until at length, through the agonies of Gethsemane and Calvary, he passed from the body to glory. Such a subject is calculated to affect powerfully a heart of this temperament. Hence "as he thought thereon he wept." Indeed, there is something so irresistibly touching in the entire story of our Lord's life and sufferings, that the heart must be made of adamant, which, when first brought really to apprehend them, is not moved. Yet this man has been the subject of a marked change. He can now listen to the story without emotion, nor can his tender feelings be at all excited by its details. The fountain of his tears is dried up—the sensibilities of his soul on this subject are blunted. It is not unlikely that during those seasons of melting of heart of which he has had experience, he may have

been like Agrippa, almost persuaded to be a Christian—perhaps on the very verge of decision; but, alas! something stood in the way, which seemed to render the then present moment unsuitable—some Herodian, some darling sin, or dreaded scorn, and the result was an apparently fatal procrastination.

According to the usual mode of explaining such phenomena, the illumination, emotion, and half-determination are ascribed to the internally exerted operations of the Holy Spirit, and the subsequent state of imperviousness to impression, is supposed to be the result of the withdrawal of divine influence. It is not our present business to predicate any thing concerning the statement, that there are cases in which the forbearance of a long suffering and gracious God being exhausted by the persevering and incorrigible impenitency of the sinner, he is abandoned to stupidity—to the full influence of a seared conscience and an adamant heart; for however this may be, it does not affect our present subject. Such an abandonment, supposing its existence, may relate to the influence of the means of grace, and not at all to the agency of the Spirit of God in working on the mind and heart by those means. The only question demanding our attention relates to the possibility of accounting for all that has been described, without supposing the presence of the applicatory department of the Spirit's work. We think it to be not merely possible, but easy.

It will be admitted that the Bible, as a revelation from God, is not only intended to be understood, but also adapted for being so. Hence its doctrines, precepts and promises, are clothed in language alike simple and beautiful. Any mind possessing the qualities essential to accountability, that diligently studies

the Scriptures, is fully competent to understand whatever they contain that is necessary to salvation. They are neither dark, mysterious, nor enigmatical, but on the contrary are presented in a manner which gives the utmost facility to the sincere student. There is far less difficulty in the way of attaining a speculative acquaintance with all the essential articles of the Christian system, than opposes the attainment of the simplest science, whose principles are laid down in a perspicuous manner. It is true the instrument employed in the acquisition of both is in a far more favourable condition with respect to the latter, than with respect to the former:—the latter subject not being encountered by the prejudices and the aversions of a carnal mind with which the former is met; but this, we conceive, has nothing to do with the formation of a simple apprehension of the *import* of statements, whether of doctrine or precept. Intellectual fitness is what is wanted here, and this is surely equal in both cases. Any moral incompetency there may be to discern what is “spiritually discerned,” is a totally different matter.

To place beyond question the ability of every accountable mind to understand saving truth, let it be considered, first of all, that the influences of the Holy Spirit are given in pure sovereignty, and cannot therefore be necessary to human accountability, which is a matter of simple equity. And, in the second place, let it be observed that the Judge of all the earth, who must ever do right, has declared that every man who having heard the gospel, finally disbelieves and rejects it, shall be condemned at the last day for that unbelief and rejection. Now as a man cannot believe a proposition which he does not understand, it is evident that

in the declaration of the Judge, human ability *to understand* is assumed. In addition to this, it should not be forgotten that the unbelieving are condemned because they *do not like the truth*,—they love darkness rather than light, sin and error rather than the service of God. This itself implies that they understand it. The hatred of the ungodly is called forth not by a misapprehension of the meaning of the Divine Spirit in the word, but by its perceived holy and humbling tendency. Were they to mistake its import, the offence of the cross would probably cease, for then being moulded by their carnal imagination, it would suit their taste. Deliberate rejection, arising from hatred, clearly implies the knowledge of what is rejected. If it be ascertained, therefore, that man is capable of understanding the meaning of the truth without divine influence, we are entitled on the general principle formerly laid down, to reject the supposition of the Holy Spirit's work in its applicatory department having been employed to produce the *illumination of mind* exhibited in the cases we have described. Unless really renewed, the awakened sinner does not possess either spiritual taste or affection, and any thing short of this may be satisfactorily accounted for by ascribing it to the preaching and perusal of the word.

More than the enlightenment of the mind has been described, however, and the question very naturally occurs, “What produced those emotions of terror which heaved the man's bosom? How are the feelings excited to be explained?” We reply, the awful nature of the truths declared, and his personal interest in them, are a sufficient explanation! Let it be announced to any one who believes firmly in the existence of a future state of

retribution, and who has no interest in the Divine Saviour, that a band of armed ruffians are on their way to seize him, and with excruciating tortures to put him to death:—let him have conclusive evidence that the announcement is true,—and let there be associated with this, on the one hand a consciousness that he is unprepared to die, and on the other a certainty that he cannot escape from his executioners; would he not be terrified? Would he not tremble as he contemplated the anticipated calamity? But no one would for a moment imagine that such terror was the result of supernatural influence; on the contrary, it would be intuitively ascribed to the report he had heard. And yet in what consists the essential difference between this case, and the one formerly described? If the certainty of a tormenting death unattended by hope of future happiness, sufficiently explains the terror in this case,—what is there lacking in the circumstances of the other case to account for the emotions? Is not a vivid conception of the wrath of a justly incensed God, whose power is equal to the accomplishment of all His purposes, enough to make a creature tremble? What must the man be made of who knows that this wrath is abiding on him—that he may soon feel its weight—and that he is actually standing on the crumbling verge of an abyss, “where their worm dieth not, and their fire is not quenched,” and yet who feels no terror? Such thoughts accompanied with certainty are enough to unman the stoutest mind. Nor can the conclusion be evaded, by supposing the necessity of divine influence in order to the production of this *certainty*; for not only can man understand the Scriptures, but the evidences of their

divine original can be examined, and indeed must be examined according to the acknowledged principles upon which all such investigations proceed, whatever may be the subject to which the evidence refers.* The mind capable of sifting and weighing evidence at all, is qualified to ascertain the amount and certainty of evidence, that the sacred oracles are a revelation from God.

But it may still be plausibly objected that conviction of sin is the work of the Holy Spirit. Our Lord declared—“He will convince the world of sin,” &c. “of sin because they believe not on me.”* In reply it may be briefly observed first, that this passage seems to refer to the attestatory department of the Spirit’s work. By the demonstrations he gave of the heavenly origin of Messiah’s mission, he convicted those who believed not, of wilful and determined obstinacy. But secondly, admitting, as we are most anxious to be understood as doing, that conviction of sin, in the true sense of that phrase, is the work of the Spirit, we deny that such ever obtains, except in cases of true regeneracy. *Dread of consequences*, is not conviction of sin in this sense of the phrase; there are required in order to it, realizing views of the *evil of sin in itself* as committed against a holy, just and merciful God,—a perception of the fearful ingratitude of offending One, who is seen to be Infinite love. This is obviously incompatible with any thing short of gracious affections, of which there are none in the cases described, and which are always produced by the applicatory operation of the Divine Spirit. Lastly, it should be observed that the terrors we have supposed, are in fact the result of the Spirit’s work in its attestatory department, inasmuch

* John xvi.

as *his truth* is the agency by which the passions of the soul have been thus wrought into a tumult.

The excitement of the softer class of feelings described, is to be explained on the same principles. The immense sacrifices made by Him, "who though he was rich, for our sakes became poor"—the inimitably tender and generous compassion of the sufferer—the matchless excellence of his character,—the intensity of his sufferings—the maddened rage, enmity and opposition of those amongst whom he went about doing good, form altogether such a scene of unparalleled and touching interest, as almost necessarily to draw tears from any eyes that are not the index of a heart callous to all the finer sensibilities of our nature. They who can weep over a scene of complicated and aggravated distress, associated with human infirmity, whether real, or in fictitious representation, may be surely expected to weep over a spectacle like this! And if supernatural influence is not required in the one case, it cannot be needful to account for the other. There is no true contrition for sin here—no repentance unto life, but the mere excitement of constitutional feeling, and that in connection, not with the loveliness of the truths conveyed, but simply with the touching interest of the facts described. We would here take occasion to warn our readers against what it is to be feared is a very prevalent deception, especially in minds of a certain order. The gentle emotions alluded to, are mistaken for the tenderness of the contrite heart; *poetry* is mistaken for *piety*! There are individuals of high refinement, whose minds have been active in the midst of both the vast and the minute of the Creator's works—who have investigated the laws according to which distant worlds career through boundless

space, and those which hold the tortoise in its sleepy way—and who, as they advance from step to step in the knowledge of this vast frame of universal nature are ravished with the ever increasing proofs they receive of the infinite power and wisdom and goodness of the Almighty Parent;—their souls are kindled into enthusiasm, and looking upward in this state of mind they imagine that they adore and love the great and glorious Being,

"Who gave its lustre to an insect's wing,
And wheels his throne upon the rolling
worlds."

Whereas their dislike of those moral perfections of Deity that are developed in the gospel of Christ, and of the exhibition it gives of his moral administration—and their exceeding scepticism in regard to the humbling views of human nature, unfolded in the same plan, but too surely indicate a total destitution of piety, and consequently of true love to God. Wherever the gospel of Christ is deemed foolishness, and there is neither hatred of sin, nor love of evangelical holiness, there can exist no true religion. Let no man deceive himself therefore, nor imagine that any thing short of "repentance towards God and faith towards our Lord Jesus Christ," will avail him.

In regard to the partially formed determinations to yield to the Saviour that were supposed, we have only to remark that they are the operations merely of the selfish principle. Were an individual to be attracted by the moral loveliness and perceived suitableness of the gospel, he would be *altogether* persuaded, he would follow, not the example of Agrippa, but that of Paul. But in our hypothetical cases, the views of the parties being confined to freedom from the consequences of their sins only, unattended by longings

of soul to be delivered from their *reigning influence*, the desire for present gratification proved victorious.

The hardness of heart and seariness of conscience that frequently succeed these excitements, and oftentimes for ever terminate their existence, are the results of known laws of mind. That which is often repeated loses its novelty, and unless there be the counteracting effect of habitual action it loses its power as a moral instrument. It is the tendency of all emotions to become weaker by repetition, sensibilities often excited become less and less excitable; but then it is the tendency of all actions to become easier by repetition, so that good moral habits may be formed in which the emotion inducing action is not so intense as formerly, but the action itself is more easily and readily induced. If, however, emotion is not followed by action, but is allowed to expend itself in waste, the facility of action is not of course acquired, while at the same time the emotions are losing their intensity with their novelty, so that the consequence is a gradual sinking into cold and heartless insensibility. Thus it is that the truth often proves "a savour of death unto death." Impressions are lodged in the mind, and emotions are consequently excited, but no corresponding actions follow,—repentance and faith are not exercised—"the wicked" does not "forsake his way," nor "the unrighteous man his thoughts," nor does he "return unto the Lord." Every subsequent declaration of the truth finds the mind in a less favourable condition for its reception, and produces gradually less impression, until at length the melancholy and all but hopeless state is arrived at, in which there is an utter insensibility to those truths, without the active influence of which, there is no salvation. The torpor of the soul in regard to "the things which belong to her peace," is further in-

creased by the benumbing operation of worldly influences. Engrossed with business of immersed in pleasure and sensuality—chained down to the beggarly elements of a vain and transitory world, the mind loses all sensitiveness, all sympathy with eternal realities, and is lulled into the sleep of endless death. O! it is much to be feared that many are not awaked from it, until they find themselves in the restless agony of hopeless perdition. No infatuation can equal that of triflers on the verge of eternity! It is madness unutterable to sport with the everlasting interests of the soul! And yet every one does so who refuses to cherish the sacred impressions received from the truth, and who says to his convictions, "go thy way for this time, when I have a more convenient season I will call for thee."

This branch of the subject is now brought to a close. The argument has been conducted on the general and acknowledged principle, that we are not entitled to suppose the presence of more causes than are sufficient to account for the effects before us. It was shown in our last, that the facts usually adduced from scripture to support the doctrine of common grace, can be accounted for by other causes which all admit do enter into their production. We have now attempted to describe sundry cases that occur in our own day which are usually ascribed to the operation of common grace; and we have shown that the *truth itself—man's interest in it—and the known laws of mind*, fully explain the whole phenomena, and thus render it improper to suppose the presence of Divine influence in its application department as described in our first article. All that now remains is, to offer a few direct arguments in favour of the opinion that the ordinary distinction is unfounded. These shall form the subject of a fifth and concluding article.

H. W.

ON SOME OF THE LEADING PRINCIPLES OF CONGREGATIONALISM.

THE general ends proposed by the corporate union of believers, under whatever form of polity are the same. Each individual regards the form to which he is attached as best fitted for the accomplishment of these ends,—such fitness, of course, constituting the ground of his attachment. The writer is one of those who believe that the Head of the Church has instituted a particular form, suited in its general features for every age and every variety of circumstances, and not to be altered without trenching upon the prerogative of the King of kings. The healthful operation of this divinely appointed form is not, perhaps, perfectly exemplified by any existing sect, while the tendencies of some of its principles are apparent in many. To the Congregational form of church government the writer is attached, because he regards it as comprehending the fundamental principles instituted by the Redeemer for the government of his church; but in proposing to consider some of the leading principles of *Congregationalism*, he does not refer exclusively to the distinctive peculiarities of the system, but also to principles which, though not necessarily peculiar, are regarded as essential.

The great importance to Christians, and more especially in the present day, of being well grounded in their principles, need not surely be insisted on. "The night of supineness and ignorance, let it be hoped, is swiftly passing away. Its gloomy shades are hurrying to oblivion—but they are urged by a tempest. There is a contest between light and darkness, in which no neutrality can long be maintained by the abettors of systems at least ;

and though the ultimate triumph of truth be certain, the very assurance of this certainty may retard its accomplishment, by disposing to inactivity those upon whose instrumentality that triumph depends. It is not enough that Christians are furnished with a spiritual panoply, of the different parts of which they know the names and the designs. They must buckle on their armour, and have it shining by reason of use.

Two principles shall at present be chiefly considered, and that not separately, but as bearing upon each other,—namely, the distinguishing peculiarity of the system denoted by the term *Congregationalism* or *Independency*, and *purity of communion*. Both these principles are to be regarded as essential to the system, though not both necessarily peculiar. There may be purity apart from Congregationalism, but not the Congregationalism here intended without purity.

Almost all the corruptions of church government may be traced to the influence of civil policy gradually introduced by persons actuated by worldly principles, and ignorant of the nature and design of Christian fellowship. The consequence has been not only a close analogy between certain systems of church and civil polity, but an identity, or at least an intimate union—the laws of the church being the laws of the state, and the laws of the state being the laws of the church. Hence the transference of the principle of expediency from things civil to things sacred, when the advocates of existing corruptions, driven from the records of truth, find the sanctions and types of their systems only in the pages

of the civil statute-book. In systems of civil government pleadings, protests, appeals, rescinding useless or pernicious laws, and enacting new ones, are all necessary; this necessity arising from the nature and design of a civil constitution, and from the imperfect knowledge and fluctuating condition of man. But with the system of church-government instituted by Divine appointment the case is different. Its laws are simple—of universal application—permanent. The principle which unites the members of a civil community is that of interest; the principle which unites those of a sacred community is that of love. Civil laws take cognizance principally of our outward conduct, and that only as it regards our fellow-creatures; the laws of the kingdom of heaven take cognizance principally of the state of the heart, and that, not only in regard to our fellow-creatures, but also in regard to God. Civil laws take no cognizance of the principles that prompt to obedience; to sacred laws there can be no obedience but from one principle. The ends to be answered by civil institutions have an exclusive regard to time; those to be answered by sacred institutions have a primary regard to eternity.

These obvious truths would lead us to expect but a very general and obscure analogy between any system of civil government, and that instituted by Christ for his church.—We could hardly expect that ends so very different should be accomplished by means very similar. That the principle of independency is scriptural, is of course, assumed; but this principle is quite opposed to the idea of any thing *national*. As a *leading* principle there is nothing analogous to it in any form of civil government,—not even in democracy. The ends to be answered by it have too close a bearing upon

individual interests to be answered by any thing so general as every form of national government must be. What is best for the *majority* of the associated community merely is not the object to be secured, there is a special regard to the interests of *each*. “Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.” An institution where sympathy is so strongly marked must be limited; it must approach nearer to a *household*, than to a national economy. “A national church” is an expression as contradictory as “a national family.”

The admirable fitness of Congregationalism to the condition of mankind universally; and its direct tendency to the furtherance of the acknowledged ends of Christian fellowship, appear from the facility with which a church can in all circumstances be organized, and the competency of its members to put its simple but admirable laws into immediate and direct operation. Wherever there are a few individuals, with their office-bearers, associated together for the purpose of attending to gospel ordinances, there is an ecclesiastical institution, after “Heaven’s artless, unencumbered plan.” They associate from choice. The bond of their union is love. The terms of admission into their fellowship have an exclusive regard to *character*. All within the pale of this sacred community stand upon an equal footing. All have equal privileges. As the consequence of this there is individual interest in the welfare of all,—every one looks not only to his own things, but every one also to the things of others. This mutual interest and watchfulness tend to suppress the ebullitions of corruption, and to detect every impropriety. The disposition that prompts to watchfulness, prompts

also to faithfulness, so that where sin is detected, the wholesome influence of discipline is immediately applied. The share which all take in the administration of discipline has a salutary tendency. It might be expected that where all are invested with equal authority, and no appeal, that evils of a serious nature might arise; and in any other society than one of *Christians* it would be so, but here the security lies in the *character* of the members. They seek to be guided implicitly by the laws of him who is their supreme Ruler; and when duty is ascertained they act with unanimity and firmness. Every instance of undue influence, or of rash and unscriptural proceeding, is a direct violation of avowed principles, and not to be charged upon the system, but upon deviation from it arising from the remaining corruptions of the heart, or from the intrusion, under a mask, of persons destitute of true piety. In every society there are distinctions, and, as a consequence, varying degrees of influence; and here, while all are nominally, and as regards right, upon an equal footing, still there is the fullest scope for distinctions intellectual and moral. The holiest person is the most honourable, and when, combined with holiness, there is intelligence, the community by tacit consent, own a superiority, and concede an influence both natural and just.

Purity is essential to the working of the Congregational system. Its laws presuppose vital godliness on the part of church members, and when put in operation, have a tendency to detect whatever is not congenial with their spirit. A congregational church is not a comfortable lodging for a hypocrite, as he is in constant danger of detection. There is a vital principle which runs through the body and tends to throw off disease. The Christian virtues

of meekness, forbearance, and humility, are called into constant exercise; pride, self-will and anarchy no sooner appear than they are crushed. There can be no shifting from one tribunal to another—no evading of laws which all are supposed to have written upon their hearts, and to which the deportment of all must be conformed. A congregational church that becomes loose in its discipline may augment its numbers, but every improper addition increases the tendency of the body to dissolution. It is rearing a moral fabric without that cement of sympathy and affection which constitutes its strength. Its component parts have no affinity that shall make them adhere; and containing the elements of ruin, it must gradually crumble into dust, or, as the effect of an internal eruption, must suddenly explode, and become a desolation.

If such be the tendencies of the system internally, what bearing the principles under review have upon the condition of those that are without, it will not be difficult to determine. The system is strictly *local*; and this constitutes one of its chief excellencies. A congregational church is under the most sacred obligations, and each member feels it is so. Their responsibility is something which appears well defined, and not a thing obscure which rests upon a multitude, and which consequently fails to stir to activity. The church as a body, expects every man to do his duty, and the expectations of the world fall nothing short of the highest standard of Christian excellence. In such circumstances there are motives to urge to active zeal in promoting the interests of the kingdom of Christ. Individual effort is marked; the success of one gives vitality to the body at large, and every indication of efficiency affords security for still greater triumphs.

The distinctive principle of Congregationalism, in conjunction with purity, tends directly to produce the results thus rapidly glanced at, and in this appears the wisdom of its institution. But with the strictest adherence to the Congregational principle, union upon a large scale is not only consistent, but incumbent. The basis of such union, however, is not properly the distinctive principle, but the principle of purity. A general union is one founded upon the recognition by the uniting parties of each other as Christians. *A Congregational Union* is but the union of distinct societies holding Congregational principles; but as these principles do not in this case constitute the ground of Union, Christians of every name are welcome to join its ranks who approve of its objects, and desire to promote them. The harmony and success of the church universal, in her anticipated season

of millennial glory, shall perhaps arise principally from such a union as this; when differences as regard matters of comparatively secondary importance shall fade, like orbs of feeble light, into obscurity, before the triumphant ascendancy and effulgence of the grand principle of love. Such a union at least carried out to an extent to which it *might* exist, presents the most vivid and animating picture of the harmony of the church triumphant; where the children of one Father bear a common name, and past distinctions are forgotten in the ardour of heavenly affection.

These brief remarks representing in some measure *Congregationalism as it ought to be*, are designed as introductory to other two short communications on the same subject, but having a more local bearing, should such prove acceptable.

A. C.

POETRY.

THE CELESTIAL CITY.

By the Rev. John Alexander.

Revelation xxi.

There is a city built on high,
In that bright world where seraphs sing;
And there the children of the sky
Their honour and their glory bring.
Its walls all precious stones combine,
Its gates their leaves of pearl unfold,
Its holy mansions far outshine
Transparent glass and burnished gold.
Within its streets no temples rise,
Its temple is the God of grace;
No sun is needed in its skies,
Its light is from Immanuel's face.
There dwells the church in heavenly rest;
Their glorious bodies form'd anew;
Their spirits with his image blest;
Their numbers more than morning dew.
In that bright city I would dwell;
With that blest church the Saviour praise;

And, safe redeem'd from death and hell,
Sit at his feet through endless days.

The Christian Keepsake.

LINES

By T. Grinfield, M. A.

Oh, could we pilgrims raise our eyes,
So oft bedimm'd with tears,
Beyond the scenes that round us rise,
Of guilt and grief and fears;
Could we the sounds of strife, the sighs
Of sorrow cease to hear;
What glories would our view surprise,—
What harmonies our ear!
But, Oh, the prospect! 'tis too bright;
And if, when faith is strong,
A glimpse of glory glads our sight
—'Tis faded, lost, ere long.
Yet dying saints, with rapt delight
Have seemed to catch the song,
Far echoed from those harpers white
Heaven's holy, happy throng!

Ibid.

THE MONTHLY PRAYER MEETING FOR MISSIONS.

BY JOSIAH CONDER.

Come to the house of prayer. It is the night
 When, by a compact sweeter than command,
 Their mutual prayers throughout this happy land
 The scattered family of Christ unite;
 Nor here alone observed the simple rite;
 In western climes prolonged, by many a band
 In busy town, lone wild, or coral strand;
 Where'er the gospel shines, a beacon light,
 Taught by one Spirit, all their prayers agree.
 This night, the self-exiled for Christ can dare
 Dwell on dear friends he ne'er again may see:
 The thought is balm, that on their hearts they bear
 His name, while blending thus in harmony
 The vows of faith. Come then to the house of prayer.
The Christian Keepsake.

REVIEW.

An Historical Inquiry concerning the Principles, Opinions, and Usages of the English Presbyterians, chiefly from the Restoration of Charles II. to the Death of Queen Anne. By JOSHUA WILSON, Esq. 8vo. pp. 256. London. 1835.

SOCINIANISM is a system which, if left to itself, would very soon, we believe, die a natural death. It has no life-principle to animate it and keep up its energies. It is a cold as well as a pestilent heresy. Viewed simply as a system of religious belief, and apart altogether from any respect to its scriptural truth or falseness, it must be pronounced a decided failure. It has no principles that address themselves to the popular mind. It has no department that is adapted to the exigencies of the heart. It presents no topic of pervading and consolidating interest by which to captivate the feelings, subdue the passions, and engross the desires. It is a mere system of speculation, that might do well enough if men were beings of simple intelligence, but can never

meet the wants; or satisfy the desires of creatures who demand in religion something that shall interest the emotions as well as inform the judgment—something that shall address itself dogmatically to the higher reason of man, as well as logically to his ordinary powers of understanding.

We find, accordingly, that Socinianism, wherever left to be sustained by its own merits, has languished and sunk. A few persons of speculative minds, and to whom theory has possessed greater attractions than practice, it may have attached to its standard, but on the great mass of the people it has never been able to lay any hold. We have visited Socinian places of worship in some of the large towns of England, but we never entered one where, notwithstanding the attractions of comfortable pews, and brief services, and splendid organs, and well-trained choirs, anything beyond the mere shadow of a congregation was to be found. It is a system which stands grievously in need of some fostering influence from with-

out. If left to itself it would inevitably perish; whereas on the hot-bed of an establishment, for instance, it strikes its exotic roots, and flourishes with a forced, though still unhealthy verdure. Socinianism has nowhere been so luxuriantly strong as in the bosom of the Lutheran church in Germany,—a church, than which there exists not a more perfect model of all that is requisite in an establishment. In America it flourished so long as it was supported by law, and from the day that this support was withdrawn, it began to decay. In Ireland it has been fed and fostered by the *Regium donum*. In the bosom of the Church of England it has, by the confession of members of that church themselves, obtained a firm footing; and even in the comparatively pure and poor church of Scotland it has not been unknown. What wonder, then, that Socinians, generally speaking, should be decided enemies of the Voluntary system of supporting religion? It is as much as their existence is worth to get rid of an Establishment. Without some external appliances, their system cannot breathe. Where they appear as Dissenters at all, they are Dissenters only from the creed, and not from the constitution of the Establishment. When they speak of church reform, they mean merely the abolition of the necessity of signing the 39 Articles, or the Confession of Faith. Their cry is for *comprehension*, not for *dissolution*. They have no wish to see the battlements that have inclosed a favoured sect dismantled; the summit of their ambition is to be allowed, without lowering their own colours or doffing their own uniforms, to share in the privileges and enjoy the immunities of which that sect has been so long the sole partakers.

Nothing so strikingly illustrates this conscious feebleness of Socinianism, as the eagerness with which they desire chapel endowments, and the instinctive sagacity with which they have wormed themselves into the possession of nearly all the endowed dissenting places of worship in England. Speaking in round numbers, but within bounds, no less than 140 chapels, built and endowed by Trinitarians, have with their endowments, fallen into the hands of Socinians.* We regret this, not that we think the cause of orthodoxy has really lost anything by it, but that it serves to keep the otherwise expiring embers of a soul-destroying heresy in something like life. We have no wish to see one of these endowments transferred to an orthodox meeting-house; for while the immediate effect of such a transference would be to paralyse the spiritual energies of both pastor and people, the ultimate result would in all probability be the mere installation of error in one pulpit instead of another. Besides, however, the endowments upon chapels which the Socinians have appropriated, there are other foundations, the bequests of benevolent and pious individuals for general purposes, on which they have laid their hands, and which they are applying to their own uses. Such, for instance, is the institution founded by Dr Williams in Red Cross Street, London; and such is the charity established by the excellent Lady Hewley for the assistance of pious students in their preparatory studies, and of "poor and godly ministers of Christ's holy gospel;" out of the attempt to wrest which from the hands of its present possessors, arose the circumstances which gave birth to the very excellent and learned production now before us.

It may be in the remembrance of

* See the names, &c. of these Chapels, in the Appendix to "The Manchester Socinian Controversy."

our readers that this case (*the Attorney General, v. Shore*) came on before the Vice-Chancellor about a year and a half ago; and that his Honour, in a speech which did credit not only to his legal, but to his theological and biblical acquirements, gave a decided verdict in favour of the relators. Against this decision the Unitarians appealed to the judgment of the Lord Chancellor, in whose court the case, after two partial hearings, still lies. In the meantime, the defeated party have not been idle in their attempts to invalidate the grounds of the Vice-Chancellor's decision. His Honour having entered pretty minutely into the demerits of the so-called "improved version," which he characterised as a *creed* and not a *translation*, its defence was eagerly undertaken by Mr Yates, who, with much Greek, and little temper, endeavoured to convince the learned Judge that lawyers should stick to the statutes, and leave the Bible to divines. The pamphlet of Mr Yates was answered by Mr Halley of Highbury College, whose production—a masterpiece of its kind—is deserving of a place in the library of every student of Biblical criticism. The principal ground on which the V. C. rested his decision, was the utter discrepancy between the sentiments of Lady Hewley and the body of English Presbyterians to which she belonged, and those held by that party which in the present day has assumed the name, and with the name the endowments of that body. He especially insisted on the fact, that while Lady H. and her party were firm believers in the doctrine of the Trinity, the fundamental principle of the modern Presbyterians of England was, that no such doctrine was to be believed. He accordingly drew the conclusion, that that lady, by restricting her bequest

to "godly ministers of Christ's holy gospel," never intended that it should be enjoyed by those who denied what she must have regarded as a fundamental doctrine of that gospel.

In opposition to those assumptions of the Vice-Chancellor, a multitude of publications have appeared, the object of which has been to show that the body known during the later years of the Stuart dynasty as Presbyterians, so far from making a belief in any one doctrine a condition of admission into their communion, proceeded virtually upon the principle, that if a man were only sincere, it mattered little what he believed, and demanded of those that belonged to them merely a general admission that the Bible was the rule of faith and practice. From this they infer, that Dame Sarah Hewley, in investing her lands in trust for the benefit of ministers of Christ's holy gospel, could not be supposed to restrict that title to those who held particular doctrines, seeing no such restriction was recognized by the party to which she belonged. Taking, therefore, the rule laid down by the Vice-Chancellor himself, viz. that in determining who had the best right to the benefits of this foundation, respect was to be had to the obvious intentions of the testatrix, they argue that as her intention plainly was that this bequest should be available to ministers of all denominations who acknowledge the Bible, its present possessors have as good a right to it as any others.

The propriety of his Honour's decision thus turns upon the question, Did the early Presbyterians of England hold certain doctrines to be essential parts of the gospel, or did they regard with an equal eye all theological opinions, and comprehend within their pale, men of all kinds of sentiment upon the pe-

culiar doctrines of Christianity ? This question, interesting on more accounts than one, Mr Joshua Wilson has undertaken to answer in the work before us, by a diligent investigation into the recorded principles, opinions, and usages of the body in question. For such a work, few individuals, more competent to discharge it successfully, could have been selected. Influenced by a congenial taste for historical research, to devote his time to such investigations—habituated by long practice to patient inquiry and careful examination,—and more deeply conversant than any man, perhaps, now living, with the history and antiquities of Dissent,—he possesses a peculiar fitness for such an inquiry as that above stated. The result, as might have been expected, is perfectly satisfactory. By a laborious examination of contemporary publications, he has evinced with the utmost possible clearness, not only the general orthodoxy of the Presbyterian body during the period under review, but also their tenacious adherence to the indispensable necessity of a belief in certain doctrines, ere a man could obtain salvation, or be a fit member of a Christian church. In opposition to the assertion made in a recent publication by “*The English Presbyterian Association*,” that there existed an irreconcilable difference between the Presbyterians and the Congregationalists of those days in regard to *doctrinal* points, he shews, by documentary evidence, that these two great bodies were united together in the closest bonds of brotherly regard, and that their differences were merely in respect of externals. It is also proved that Anti-Trinitarianism, when, for the first time, broached by a Presbyterian minister in Dublin, somewhere about 1701 or 1702, was regarded by his

brethren with such abhorrence, that not content with dismissing him from his charge, some of them preferred an indictment against him in the civil court for blasphemy, in consequence of which, he was tried, condemned, and imprisoned for several months! Numerous quotations are made from sermons, charges, &c., published in the beginning of last century, in which the utmost abhorrence of Socinianism and Arianism, in all their forms, is expressed. The opinions, especially of Oliver Heywood, and of Richard Frankland, “the celebrated nonconformist tutor,” are given on this point; opinions to which no small importance is to be attached, not merely on account of the influence of these men in the body to which they belonged, but also on account of their intimacy with Dame Sarah Hewley, to decide upon whose intentions with regard to the disposition of her property, all this controversy has been excited. After giving the strongly expressed opinions of these good men, Mr Wilson thus exhibits the bearing of their sentiments upon that question.

“Can these, I ask, be the men, who viewed with no feelings akin to indignation, disgust, and abhorrence, the tenets of their Unitarian contemporaries, who would therefore, it may be presumed, have been conscious of no emotion amounting to ‘pious horror’ at the thought of religious trusts, founded by them, being appropriated for the benefit of their Ultra-Unitarian successors? Both Mr Frankland and Mr Oliver Heywood were personally acquainted with a venerable and excellent matron, whose name I have hitherto purposely concealed, preferring, on several grounds, to discuss the various points involved in this inquiry as pertaining to a general question. Mr Heywood was her intimate friend, and, occasionally at least, her spiritual adviser. With his feelings and views, I have no doubt, she entirely sympathised; and his writings prove him to have been a decided and zealous Calvinist. This elect lady (Dame Sarah Hewley) was one of the

chief members of an illustrious band of truly Noble men and truly Honourable women (not a few)—the nursing fathers and nursing mothers of the infant Nonconformist churches, by whom they were cherished and fostered, and their pastors nourished and protected, during the raging of that violent storm of persecution, which preceded the Revolution in 1688. The intentions of such parties should, to the end of time, be held inviolably sacred, and, so far as possible, literally fulfilled and executed through all future generations."

"The question, I repeat, to be determined by judicial decision, is simply and singly, What was the mind, will, and purpose of the founder? or, in other words, what class of religious teachers did this excellent lady, (an orthodox Presbyterian, beyond all question)—what class of religious teachers did she intend to designate and describe, by the terms carefully selected and repeatedly used to denote and specify the objects of her bounty—preachers of CHRIST'S HOLY GOSPEL? The sole object sought is, that to such, the whole proceeds may hereafter be exclusively applied. If, instead of viewing with equal charity all conscientious differences of opinion, it has been proved that the Presbyterians of her time held the tenets of their Unitarian contemporaries in *abhorrence*, as "unchristian and blasphemous"—so far from being an unreasonable or unfair supposition, it is, I apprehend, the inevitable legal presumption, that she would herself have contemplated the application of any portion of her charitable funds to the support of modern Unitarianism with emotions of 'pious horror.'"—pp. 250, 251.

We cannot doubt but that whenever the case comes again to the Court of Equity, the labours of Mr Wilson will be found to have paved the way for a confirmation of the verdict of the Court below. When that consummation arrives, he will have an ample reward for all the labour he has undergone in this inquiry, in knowing that the munificent trusts founded by this pious lady* are employed in aiding the efforts of active evangelists in the

still dark places of the northern counties, instead of keeping in a feeble existence the teachers of a pestiferous, yea damnable heresy. Nor will his book fail to have a permanent interest even after the controversy which has called it forth has been settled. It is rich in the sentiments of some of the greatest and best of men on the most important points of Christian theology; and it possesses a very considerable historical value as connected with the progress of religious liberty in our country. We cordially commend it to all who are interested in such inquiries, or to whom the fame of the fathers of English dissent is dear.

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales.
By ANDREW REED, D. D. and JAMES MATHIESON, D. D.

SEVERAL months ago† our readers were informed of the publication of these volumes as the result of a fraternal visit to the churches in the United States, by a deputation from the Congregational Union of England and Wales; and some account was given of the first, which is, as then stated, the production solely of Dr Reed. A large portion of it is occupied with the narrative of his personal journeys and observations, and with descriptions of the splendid scenery of the American continent on which he was privileged to gaze. Sundry causes have prevented an earlier notice of the second volume, which is by far the most important and valuable of the two. About half of it is devoted to a summary, from the pen of Dr Reed, of the conclusions at which

* Yielding, we believe, (for we speak from memory) somewhere about £3000 per annum.

† See our Number for July.

the observing and reflecting minds of the deputation arrived, classified under the heads of Revivals—Religious opinions—Religious denominations—Religious economy, spiritual and temporal—Religious societies—Education—Slavery, &c. The other half contains Dr Matheson's narrative of a visit to the Canadas, and to Pennsylvania, together with some exceedingly valuable statistical and documentary matter in an appendix. For this important section of the work, we are indebted to Dr Matheson.

The delay which has occurred in making our readers acquainted with the contents of this volume, is less to be regretted, because it enables us to notice some recent attempts to overthrow the testimony of the deputation, on the grounds of incompetency, partizanship, and defective or misused information. *The Christian Guardian and Church of England Magazine* has been guilty of grossly perverting the valedictory address of the Rev. John Blackburn to the deputation, on the eve of their departure for the New World. It courteously describes Mr B., who is one of the secretaries to the Union, and an amiable, laborious and useful minister of Christ, as "the selected *mouthpiece*" of the Congregational churches, and it stoutly maintains that the main object of the deputation, as expressed in his address, was to obtain a body of evidence favourable to Voluntaryism! We must refer our readers to a contemporary journal, the English "Congregational Magazine," for a complete refutation, by Mr Blackburn, of these dishonest Episcopalian misrepresentations. In the North, the deputation have been attacked with a petulancy and captiousness quite characteristic of a certain journal that appropriates to itself, or the church which it professes to defend, (somewhat profanely we beg to submit,) the em-

blem of a burning, yet unconsumed bush, and the motto "*nec tamen consumebatur.*" If the Church of Scotland, *as such*, be not consumed, we may remark by the way, it appears to our humble apprehension, (at least if this Magazine be a fair sample, which we begin to hope is not *now* the case) that it will not be for want of a sufficient amount of that sort of fire within her pale, which is fitted to scath and destroy whatever partakes of the spirit of Jesus Christ. The allegations of the Church of Scotland Magazine shall receive some notice as we proceed.

They who have been alive to the interests of the Redeemer's Kingdom in this country, and who have longed and prayed for the salvation of their countrymen, have heard of the remarkable revivals in America with more than ordinary emotion; they have sought eagerly for accurate information regarding them, and they have been thrown into much perplexity by the statements of those at home who are determined that nothing good shall come out of that Nazareth! as well as by conflicting testimony from the spot. To all such individuals we earnestly recommend Dr Reed's three chapters on this subject, as discriminating and impartial. They will afford evidence, which the whole work tends to confirm, that though our respected brethren are conscientious dissenters from all national establishments of religion, and in common with their compeers, have looked with special interest towards America as the theatre of a noble experiment, yet they have not shrunk from an impartial and often strongly expressed detail of whatever is objectionable in either the principles or the practices of the American churches. To the question, how it happens that true religion advances in this particular form? (of revival,) Dr Reed says:

"My reply is twofold; first, that they expect it, and, secondly, that they labour for it, in this form.

"First, *They expect it.* All who have some acquaintance with human nature, will easily perceive how greatly this must contribute to the end. Man, under religious influence, is still a free agent, and the influence that governs him takes its form from the current through which it flows. Suppose two persons to be equally earnest for their salvation, and the one to have become so under the ministry of Whitefield, and the other under that of Wesley. The likelihood is, that the disciple of Wesley would put out with his conversion some physical expressions, because Wesley made them a test of conversion; while the disciple of Whitefield would show no such signs, because they were not demanded.

"These expectations are created partly by habit, and partly by circumstances. Their habits are entirely on this side. They have not to acquire a taste for revivals; their difficulty would be to destroy it. They are most of them the children of revivals; their churches have been mostly raised or nourished in revivals; their whole history, and that of their country, is greatly the history of revivals. Their seasons of revival are only a variation on the approved and constant practice of their pilgrim fathers. They had, if Presbyterians, their four-day sacraments, which were protracted meetings; and, if Puritans, their solemn seasons of fasting and prayer, which were, usually, in the highest sense, periods of revival. While, therefore, a revival, exactly after their type, would be deemed a novelty in a church with us; with them, a church that knew no revival would be the exception from the rule. Custom, then, which is second nature, feeds their expectation.

"Then, their circumstances are favourable to these expectations; and in several ways. Sympathy is no inconsiderable agent in a revival; and sympathy has freer play with them than with most. They have fewer lines of distinction in society; and those few are much fainter; so that there is far less difficulty in coming together. And even the distinctions which do exist, are often deemed invidious and hateful; so that those who are, by any circumstance, distinguished, are glad of an occasion to place themselves on a common footing. In consequence, the churches and the classes which compose them, have more association. What is done in one is quickly known to all; and the report of a revival at New York will vibrate, till it reaches

Cincinnati; and the churches there, true to the fellow-feeling, will desire to possess its counterpart.

"Especially, the circumstances of the people are those of uniform and great emergency. With a population advancing at the rate of one thousand a day, and a large part of this increase of unpromising character, the church would soon be overwhelmed, if she did not make some extraordinary efforts for her proportionate advancement. Then, the great passion of this people, in these buoyant and progressive circumstances, is hope; you might sooner destroy thought and action than depress them. But when this hope is found in alliance with religious character, it becomes Christian hope; and animates the Christian community, as it does the commercial community, to high endeavour and irrepressible exertion.

"This conducts me to the remaining portion of the explanation, which is, that *they labour* for the revivals they expect. As far as I could learn, this is uniformly the case. I know of no individual who would expect a revival independent of means; and I know of no church which has enjoyed a revival without the use of means. The means may be proximate or remote, more or less apparent, but always they do exist. Undoubtedly the most delightful change might happen, by a special communication of grace, without the intervention of any means; but I am now speaking only to the fact; and after carefully obtaining extensive information on the subject, I am prepared to say, that I know of no case in which means have not been employed." pp. 3—6.

It has been confidently stated that these seasons of special favour have in some instances not been preceded by appropriate means; but Dr R. very properly observes, that "on looking into these cases, it is found that less visible, though not less potent means have worked to the issue." Among the means usually employed as the precursors and attendants of revivals there are enumerated—"the preaching of the gospel with earnestness and fidelity"—pastoral and fraternal "visitations"—special meetings for prayer, "conference or inquiry meetings," together with the highly elevated *spirit* of the occasion. In illustra-

tion of these remarks, we are furnished with a "narrative of the late revival in the Presbytery of Geneva, State of New York," (pp. 14—30,) which we could wish was carefully perused by the members of all our churches; it is an affecting and instructive document.* Our author examines the claims of what are termed "new measures," and gives sound reasons for emphatically condemning them. The following passage is one among innumerable instances of the impartiality of the writer, in being ever ready to present the dark side of the picture as fully as the bright, which will obtain for him the confidence of all who are not absolutely *non compos mentis* in this matter, by reason of prejudice. It is the fourth reason for condemning the anxious seat.

"Let me again observe, that where it is used as an evidence of state, it is likely to lead to hazardous and precipitate conclusions. I know that many ministers are very guarded on this subject; but with this caution it is difficult to prevent the anxious inquirer from regarding it, and similar signs, as evidences of condition. And in many instances, especially among the Methodist denomination, the anxious seat, or, the altar, and the acts of rising or kneeling, are in reality, if not with formal design, made terms of state. They are used, too, not only to express the reality of awakened concern; but as tests of having 'submitted to Christ,' 'found hope,' and of being 'true converts.' Such notices as the following are common in the several religious papers:—

"'Last Sabbath day I attended a camp meeting; it was orderly and solemn; and thirty-one professed to *indulge hope.*'

"'On Saturday, an awful solemnity was on the assembly. On Sabbath morning three persons *gave themselves away to Christ, and were admitted to the church.*'

"'A protracted meeting began on Monday. On the following Saturday the session examined twenty-one; *all of whom were next day admitted to the church.*'

"'On the second day of the meeting, the *anxious* and the *converts* were called on to separate themselves from the rest of the congregation.'

"'On the last day,' at another meeting,

'about four hundred, if I mistake not, assembled in the anxious room. The converts being called on to separate themselves from the anxious, about one-third *declared themselves converts.*'

"A revival preacher, after delivering a sermon, called on the anxious to meet him in the lecture-room. About two hundred obeyed. He called on them to kneel in prayer; and he offered an alarming and terrific prayer. They arose. 'As many of you,' he said, 'as have given yourselves to God, in that prayer, go into the New Convert-room.' Upwards of twenty went. 'Now,' he said to the remainder, 'let us pray.' He prayed again in like manner. He then challenged those who had given themselves to God in that prayer, to go into the New Convert-room. Another set followed. This was repeated four times. The next morning he left the town, having previously sent a notice to the newspaper, stating, that Mr ——— had preached there last night, and that sixty-one converts professed religion.

"Need I multiply cases? or need I remark on those I have adduced? Apart from the last, which is too blameworthy to be common, has not the *spirit* of these measures a strong tendency to beget, on the part of ministers and people, an impatience of results; not of actual determination of mind, which we cannot ask, nor the sinner yield, too soon; but of outward and visible evidence, when, in truth, the case does not really admit of such evidence? Regeneration is, indeed, the work of an instant; but the evidence of it is the work of time. The mere assurance on the mind that I am converted, is not evidence to me; and the mere assertion of it, can be no evidence to others. The proper fruits of conversion are the only safe evidence in either case; and there has not been time to produce or ascertain them." pp. 37—40.

Manifold and ruinous have been the evils arising from a reckless adoption of those measures that excite the passions, while they leave the mind uninformed, and the heart in a far less favourable state for the reception of saving truth. Dr Beecher's letter inserted in connection with the foregoing remarks, is well calculated at once to give an impression of the valuable results accruing from well-conducted revivals, and to raise a beacon of warning against whatever

tends to mar their purity. Seasons of holy excitement and revival, and of the outpouring of divine influences for the conversion of sinners, such as some of those with which the American churches have been favoured, are certainly most devoutly to be desired and sought. Our author leaves upon the mind a highly favourable impression regarding them, justly observing of a true revival, many of which have been enjoyed—

"It is the one thing desirable. For ourselves, for our families, for our churches, and for the nation, most desirable! It would heal our divisions; humble our spirits; and convert us from the insignificant and perishable, to the unseen and eternal. It would infuse into our efforts for the world's conversion, intelligence, life, and power; and a measure of this comprehensive and decisive character, whatever may be its type, by which, not a few, but a multitude may be gathered to Christ, is demanded by the emergency of the times, and by the spirit and grandeur of prophetic testimony."—p. 60.

Much has been said about the heresies that are spreading through the American churches. We would fain enter at some length into this subject, regarding which there has been an immense deal of gross misapprehension in this country, but our limits forbid. It is amusing to see the off-hand style in which the Church of Scotland Magazine, and other journals on the same side, talk of dreadful heresies stalking like malignant demons through the Western Continent, withering and blasting, as they advance, all that is morally lovely. Without dwelling on the very obvious fact,—a fact which, in a comparison between the efficiency of a State church and Voluntary churches, in maintaining purity of doctrine, ought it would seem to engage some attention—that from considerably more than one half the pulpits allied to the State churches in Great Britain, there proceeds every Lord's day

another gospel than that which the apostles preached,—a doctrine of justification, not a whit less destructive to souls than that held by the Romish Church herself, and which forms decidedly her most dangerous error—a doctrine as alien from the standards to which these clergy have sworn, as it is from the Scriptures of the Old and New Testaments.—and that this continues from generation to generation to be so much the *rule* in many parts of the country, that the *exceptions* are wondered at, and every addition to them rejoiced over by the truly pious of all classes, as at once *surprising* and delightful:—without dwelling on this fact, which, however, should convince us that there may be all kinds of error, from Arminianism, down to Socinianism and Deism, in visible union with a State-paid church having orthodox standards; it may be sufficient to remark that things are not quite so bad in America as they have been represented. In both the Presbyterian and Congregational bodies, chiefly in the former, there are two parties; one holding *hyper-Calvinistic* sentiments, the other maintaining Calvinism in its more moderate and modern form. They freely acknowledge the unquestionable piety of each other, (a most important acknowledgment surely, and one which should somewhat relieve our gloomy apprehensions) but in strong terms denounce the dangerous character of the views to which the opposite parties respectively adhere. The differences are chiefly in the metaphysics of theology, if the phrase be allowable, of which our American brethren are singularly, and we think rather foolishly fond. Both parties, for example, strenuously maintain the necessity for Divine influences in order to conversion; but one denies human ability to

repent and turn to God *in toto*, the other distinguishes between that which is *moral* and that which is *natural*, and declares that man possesses the latter, but not the former. They adopt different *modes of stating* the entire depravity and ruin of mankind by nature, as the result of the sin of Adam—while they both hold the doctrine. The hyper-Calvinistic party have made the other responsible for certain *inferences* which they have seen fit to deduce from their sentiments; the other have disclaimed these inferences, and thrown them back upon their accusers. We have on our table a protest by the most eminent men who have adopted what has been inappropriately denominated, the New-Divinity, in which they distinctly deny such inferences as the following:—inferences that shew the nature of the speculations in which they have been engaged:—the self-determining power of the will;—that there is no tendency to sin in the nature of man;—that sin consists in a mere mistake as to the means of happiness;—that the Spirit, in regeneration, acts merely by the presentation of truth; and that God could not exclude sin from a moral universe. The doctrines of the Reformation and of Calvinism are classified as primary and secondary. They rank among the former—the entire depravity and ruin of mankind by nature, as the result of the sin of Adam; justification by faith, through the atonement of Christ; the necessity of regeneration by the special or distinguishing influence of the Holy Spirit; the eternal and personal election of a part of our race to holiness and salvation; and the final perseverance of all who are thus chosen to eternal life. To these articles they yield their full assent, and yet they are denounced as Hopkinsians and errorists, whose pestilent dogmas are devastating the churches, and to

prevent whose efforts from issuing in a ruinous consummation, churchmen in this country seem to think the broad shield and mighty sword of a national establishment of religion are required! That extravagant opinions have been broached is undeniable, and that some men of weak judgment and excitable temperament have gone to extremes, we are fully prepared to admit; but that really dangerous heresy has any material hold in the Congregational or Presbyterian churches, we unequivocally deny. So long as Luther's "*articulus stantis vel cadentis ecclesiae*"—the doctrine of justification by faith in the atonement, is untouched by the combatants, and so long as the combat is carried on by men who really love their Saviour and the souls of men, intelligent Christians in this country will not give themselves up to despondency regarding their American brethren. These remarks may help the readers of the Church of Scotland Magazine and others, to estimate the statements made on this subject.

Let it be observed, however, that we have alluded only to the two principal bodies for intelligence and influence. Among the rude and uninformed, particularly in the newly settled States, some very serious errors have been making their way:—Universalism and Campbellism, in which latter the ordinance of baptism is made to supersede the essential articles of Christianity, and some other errors; but when the rapid increase of the population is considered—a thousand a day—and its sparse and widely scattered nature, together with the gross ignorance of a large proportion of the new settlers from Europe, these things are not to be wondered at. For their correction, an established church would be totally unavailing; it wants the principle of adaptation to the changing circumstances of such a country. Besides it is delightful to

know that the prodigious efforts of the Christian people in the other States are rapidly overtaking and extirpating the evil.

We are compelled by want of space to defer our remaining observations until next month.

BRIEF NOTICES OF BOOKS.

The Christian Keepsake and Missionary Annual. Edited by the Rev. W. E. L. I. S. 1836. With seventeen plates. Fisher, London; Oliphant & Son, Edinburgh.

Fisher's Drawing Room Scrap-Book, for 1836; with poetical illustrations by L. E. L. Thirty-six plates. Fisher, London; Oliphant & Son, Edinburgh.

THE highest authority assures us that "the children of this world are wiser in their generation than the children of light." The infidel crew that formed the curse of France towards the end of the last century, published numberless little tracts, as the means of cheaply and rapidly circulating their poisonous doctrines. Christians learned wisdom from these "children of this world," and the results of their employment of tracts to diffuse the "truth as it is in Jesus," have been such as to excite wonder and gratitude throughout the universal church, and to swell the song of heaven. Though annuals were first devised by "the children of this world," we have no desire to class the inventors of them with Voltaire and his myrmidons; they were of a better order in the moral world. Still their productions were far from being the handmaids of religion. Here again, however, "the children of light" have wisely seized the opportunity thus thrown in their way, of making the "annual present" subservient to the promotion of the Redeemer's cause. Among the several attempts that have been made with this view, none have equalled *Mr Ellis's Christian Keepsake*:—it has hitherto taken the lead, and the appearance of the volume before us indicates that it will retain such pre-eminence. It is quite a superb work, in regard both to the literary department and the illustrative. The names of Montgomery, Conder, Baptist Noel, Forster Burder, Bernard Barton, and many others, together with those of Mrs Opie, Mrs Gilbert, Miss Strickland, and other ladies, are quite a sufficient guarantee for the former; and as to the latter, we have only to recommend to our readers the use of their eyes. Some of the engravings are exqui-

sitely beautiful; they are all very good.—The work does great credit to the esteemed Editor, who has provided alike for our edification and gratification in the selection of its materials; while its "getting up" is worthy of the spirited publishers. We trust that for the encouragement and benefit of all parties, it will be really a *Keepsake* in many hands. We have ventured to enrich our pages with two or three short poetical pieces extracted from it; chosen not because they were superior to others, but for their convenient length.

The Drawing Room Scrap Book is rather out of our way; though some half-dozen beautiful illustrations of Bunyan's Pilgrim's Progress, and several contributions by Bernard Barton, bring it somewhat near. The literary execution of this work is scarcely equal, we think, to the beauty of its illustrations. In this department it is decidedly surpassed by the *Keepsake*; yet there are not wanting a few charming pieces. We take one at random.

THE PILGRIMS.

By Bernard Barton.

A humble pilgrim band
Seeking their home above,
Have left DESTRUCTION'S land
For one of light and love.

Behind them, wrapt in night,
That city doomed survey;
Before them bursts the light
Of everlasting day!

The spring of joy and life,
Leaps up, their hearts to cheer;
The harp of praise is rife
With music to their ear.

Might thought its accents tell,
This should their burden be,—
'SING UP TO US, O WELL?
AND WE WILL SING TO THEE!'

There are also some beautiful lines on Bunyan's Land of Bculah. We noted also a touching story of an Indian girl, as worthy of attention. There are some splendid engravings in this work. We marked particularly the "young destruc-

tive," the portraits of Earl Mulgrave and of Bishop Smith, and some other plates. Decidedly the best side-view of the horse-shoe fall at Niagara that we have seen, forms one of the plates. But it is needless to particularize, where amid various degrees of excellence, all are excellent.* The sooner it is on the drawing room table the better.

Lectures on Church Establishments, under the patronage of the Glasgow Voluntary Church Society. 1835. Glasgow, Reid and Co. 12mo.

OUR notice of this excellent work has been unduly delayed from a desire to lay before our readers a somewhat extended examination of its contents. This has been hitherto incompatible with other claims on our attention, and now when the book is in the hands of most of them it would be almost a work of supererogation. In turning to the title pages of the Lectures, we are gratified to find that they have had a large circulation in their separate shape. "Third Edition" — "Fourth Edition" — "third thousand," are announcements, that prove they have been extensively read. The Lecturers whose productions are bound together in this neat volume are the Revds. W. Anderson, Drs Wardlaw and Hough, D. King, J. C. Ewing, and A. Harvey, together with Mr James Beith. Of course

they exhibit various degrees and kinds of excellence; but they are all worthy of their authors. The book should be at once added to the list of those publications on this controversy that deserve to be kept.

A new and improved Catechism of Useful Knowledge, or familiar Questions for the instruction and amusement of Young Persons. By W. ANGUS, A. M. Glasgow, G. Gallie.

Juvenile Meditations on the Works of Nature, and original Hymns: designed to impress religion on the minds of Children. By JOHN FORBES. Edinburgh, Oliphant & Son, and Waugh & Innes.

THE design of these two little works is sufficiently expressed on their title pages. The first is an ingeniously contrived and well executed series of questions and answers, fitted at once to develop and train the powers of the infant mind. The author evidently wishes to teach children to think and discriminate, as well as to remember. The other appears to be the production of a pious and amiable individual, who has himself "looked from nature up to nature's God." We think it well fitted to lead the youthful mind to discover the Creator in his works, and "the God and Father of our Lord Jesus Christ" in the Creator. They both have our recommendation.

RELIGIOUS INTELLIGENCE.

FOREIGN.

MADAGASCAR.

Persecution of the Native Christians.

THE Island of Madagascar has been for a number of years a source of much anxiety to the friends of the London Missionary Society. It contains a population of about two millions, under the government of an absolute monarchy. The Missionaries have ever been under the surveillance of this power, and before they could settle in the country have required its permission, which has been usually clogged with certain stipulations as to time, &c. Mr Canham for instance

was required to remove last year after having remained ten years on the island, the term previously fixed by the late king Radama for the residence of foreigners in the country. The missionaries at present there, are Messrs Johns and Freeman; they are assisted by a printer and two artizans. The accounts from thence published in the Missionary Chronicle for July were of the most cheering nature, as were also those received by the British and Foreign Bible Society, and inserted in their last report. Many of our readers may not have seen that document, in which case an extract or two cannot fail to interest them.

"We long to get the whole Volume of truth in circulation among the Malagassy, for the progress many of them make in the knowledge of that volume, at least the portions they possess of it, is most exhilarating. It is their companion in their sick chambers—their richest consolation when heart and flesh fail. They bring it again with them to our houses, and investigate its meaning with unwearied assiduity; and in public worship, when a passage is named, many a page is instantly turned over to ascertain 'if these things be so or not.' All this is as new as it is delightful in Madagascar; it has the charm of novelty, as well as the beauty of holiness. The blessings of tens of thousands of the Malagassy, who were ready to perish, but are now becoming wise unto salvation, will follow the labours of the Bible Society."

"A still more recent letter contains the following most remarkable passages:

"But so rapidly do these demands multiply upon us; so urgent become the wants of the people from day to day, that I feel constrained to trespass again thus early on your attention, in soliciting, through your medium, the friendly assistance of the Bible Society."

"I entertain the expectation that the whole of the population in this part of the island will become, within a very short time, a reading population. The thirst for learning to read at the present time is not merely gratifying—it is surprising. The desire has increased so rapidly and so extensively, that we have not been prepared to meet it; nor is this desire confined to any particular class of the people. There are persons of all ranks and of all ages busily learning to read. I had, this very afternoon, on returning from our (Thursday's) public worship, not less than forty young persons soliciting spelling-books. There were as many yesterday. I expect three times that number to-morrow; and it is like this almost every day, besides applications from those who can read, who come for tracts, reading lessons, portions of Scripture, &c."

"We are sowing and reaping almost at the same moment. We have abundant encouragement in our work: but we are craving for more copies of the Scriptures—seed to sow—that the harvest may yet be more abundant, and the Lord of the harvest be magnified from north to south in Madagascar."

Other accounts were equally encouraging. But suddenly these bright

prospects have been overclouded—the enemy of souls has stirred up a despotic and intolerant government to set itself against the progress of the kingdom of our Lord, and an absolute stop has been meanwhile put to the efforts of the missionaries. The Chronicle for October describes the particulars of this affecting occurrence; but as we have been favoured with the perusal of a private letter from one of the artisans belonging to the Mission, addressed to one of our pastors, we prefer making use of it, as somewhat more minute in its details, simply filling up from the Chronicle that which our informant has omitted. The Directors remark as follows:—

"Ever since its commencement, in 1818, the mission in Madagascar has been regarded with lively concern by a large portion of the Christian community. The events that have marked its progress have been more decisive and striking than those which usually attend the early history of missions to the heathen; while the multitudes involved in the occurrences by which the mission has been affected, the sanguinary character of some of those events, and the startling rapidity with which the prospects of the mission have undergone the most entire change, have given intensity to the interest with which tidings of its progress have been received. After reviewing the mission at the close of 1834, the directors presented an encouraging outline of its history and results, down to the latest period at which intelligence had been received."

We now extract from the private letter.

"During the past year, the labours of the Missionaries have been blessed of God, apparently in a greater degree than at any former period. The chapel at Ambatonakanga particularly, was often crowded on the Sabbath, and it was generally well filled with attentive hearers. The desire of improvement and growth in knowledge and grace was not by any means confined to the Sabbath-day or to public services; several persons established meetings for prayer and mutual improvement, both in Tananarivo and in several of the villages. In Tananarivo there were to be found not fewer than ten prayer meetings. The persons supporting these sometimes addressed the attendants on religious subjects, and though, as might be expected, in some in-

stances, with more zeal than perhaps knowledge and prudence, yet those meetings in connection with the public preaching of the gospel excited a very general feeling in favour of Christianity. Few families were to be found from the relations of the Queen down to the slaves, that could not number among their near relatives, some who either publicly or secretly owned the name of Jesus. Many it is hoped were truly converted, and many more desirous of knowing about the way of salvation; others no doubt were just influenced by a desire to obtain knowledge of any kind, and perhaps distinction among their fellows; however, from what followed, it would appear that not a few belonged to the former classes.

"Two or three months ago, some wise for this world, seeing, it would seem, a storm approaching, slackened in their pace, or altogether withdrew from the cause they formerly supported, and in one instance at least used exertions to prevent others from attending. Such defections, however, did not directly injure the cause, others took their places, so that on the last two Sabbaths on which the gospel was publicly preached in Tananarivo, the attendance was greater than ever. An affecting quietness and attention were manifested throughout the whole services,—while the preachers themselves were impressed with the thought, that, at least to the greater part of the hearers it might prove the last opportunity of listening to the joyful sound. The afternoon sermon was from Eccl. xii. 13. And the very last sermon, delivered by a native on Thursday afternoon, not an hour before all was stopped, was from the affecting words, 'Save Lord, we perish.' Even then the chapel was nearly full. The Europeans were called before the service began, to hear read, and to have delivered to them, an Edict against every form of Christianity, written with all the force and comprehensiveness of which the authors were capable, and delivered in such a manner as to leave hardly any hope of being able to teach the gospel to any one of the hungry and thirsty multitudes around us. This Edict was in the form of a letter, addressed to all the Europeans whether English or French. As you might like to see it, I send you a translation of it.—'Antananarivo, 29 Alahamady 1835.—To all the European English and French.—I inform you my friends and relations with regard to the disposition that you have manifested towards my country in teaching the good disposition and knowledge, I thank you for that it is highly acceptable to me,

for I have observed the disposition manifested by you to Radama, and also to me, that you have not changed.

"And I also inform all you Europeans that whilst you reside here in my country, you may among yourselves observe all the customs of your ancestors, and your own customs; and do not entertain any fear, for I do not change any of the customs of your ancestors, or your customs, for the disposition you have manifested towards my country is good; however, though I state that, if the law of my country is violated, the party is guilty whoever he may be, nor is that done in this country only, but throughout the world, wherever the law of the country is violated the party is guilty.—And further I tell you explicitly, that if these people of mine should change the customs of their ancestors, and that which has been transmitted from the long line of my predecessors, and from Andrianampoinimerina, and Radama, if they should change that, I utterly detest it; for that which has been established by my ancestors I cannot permit to be changed; for I am neither ashamed nor afraid to maintain the customs of my ancestors, but if there be good disposition and knowledge to be beneficial to my country that I assent to, but still the customs of my ancestors I cannot allow to be changed.—And hence then with regard to religious worship, whether on the Sunday or not, and the practice of baptism, and the existence of a society; those things cannot be done by my subjects in my country; but with regard to yourselves as Europeans, do that which accords with the customs of your ancestors and your own customs. But if there be any knowledge of the arts and sciences to be beneficial to my subjects, teach that for it is good; therefore I tell you of this my friends and relations, that you may hear of it.

Saith Ranavalomanjaka."

The promulgation of this edict was accompanied with the following demonstrations, as described in the Chronicle.

"All amusements, music, dancing, &c., ceased at the court-yard for nearly a fortnight, as if some fearful calamity had befallen the nation; and, after the first paroxysms of anger had subsided, and the suspense and silence, that followed, had passed, means of a most decisive character were taken to stay the progress of change.

"On the 1st of March a public Kabary, or national assembly, was held, at which

the Sovereign proclaimed formally, with all the means of intimidation the Government could command, her determination to suppress Christianity. "The whole population, from an immense distance around the capital, male and female, old and young, civil and military, was collected on the occasion. The day was ushered in by the tremendous firing of cannon—not to excite feelings of joy, but to strike terror into the hearts of the people. The message was announced and enforced by the judges and chief military officers."

Our private informant concludes in the following terms:

"The following were the charges brought against the Christians.

"1. They despise the Idols of the land. 2. They are always praying, and they hold meetings in their houses for prayer without having the Queen's authority, and even before and after meals they must always pray. 3. They will not swear by the opposite sex; (it is usual to swear by an individual of the opposite sex, whom it would be unlawful to marry,) but merely affirm that what they say is 'Marina' (that is 'True') if required to swear. 4. Their women are chaste, and therefore differing from established customs. 5. They are all of one mind. 6. They observe the Sabbath." These and perhaps some others of the same nature, equally honourable, were the charges brought against the friends of the Mission.

DOMESTIC.

SHETLAND.

THE following interesting letter, has been addressed to one of the Editors, by our esteemed brother Mr Kerr. Its details are calculated to encourage the friends of the Congregational Union to prosecute with increasing ardour and prayerfulness, the high and sacred enterprize in which they are engaged.

Walls, Sept. 23. 1835.

When I had the pleasure of seeing you in June last, you expressed a wish to obtain a sketch of the present state and circumstances of the Congregational body in this country. I now embrace the first leisure moment to comply with your expressed desire—premising, that my sketch is exclusive of the church in Lerwick, under the superintendancy of Mr Reid.

"When I first visited this country on a preaching tour in the year 1823, under the direction of the Congregational Union, I met in various quarters with individuals holding Congregational principles, and in no distant fellowship with the church in Lerwick, but in most cases beyond the reach of deriving any real benefit from their union with that body. I then suggested to the individuals themselves, and afterwards to friends at home, that, could a permanent itinerant be maintained in the country, whose chief business, of course, should be to preach the gospel to the people at large, without respect to sect or party, he might be the means of uniting these individuals in closer and more profitable union among themselves, so as to make them also, if they should walk consistently with their profession, more useful in their generation.

On this principle I have endeavoured steadily to act, since I have been permanently appointed to the post. I have never forgotten that I was sent to preach the gospel to the people. It has never been my aim to draw away disciples to a party, but to point my fellow sinners to the Saviour. In the prosecution of this object, I have, on a very moderate calculation, preached from two to three hundred times a year; and this, with the extent and constancy of the travelling it supposes, (all who know the country must be aware the travelling is by far the heaviest part of the work,) involves no little labour; as to the result of these labours, the day will declare it. It is ours to work in obedience to the divine command, and in dependance on the divine promise, and to leave it to Him whose cause it is to accomplish his own purposes, by his own appointed means, where, and when it pleases him. These few hints will not, I suppose, be deemed unnecessary, as an introduction to the following sketch. I begin with FOULA—This gigantic rock, (for it can scarcely be called any thing else,) rears its towering head in the Western Ocean, about twenty-four miles west of the main land. It is about four miles long, from north to south, and about three from east to west. Its whole western side is one continuous cliff, of variable height, and with some indentations, but of most awful grandeur. Its highest point is computed at about 1500 feet above the level of the sea, which is very deep, close to the rock. The number of families on the island is I think 38, and the population by the last computation, about 220. Here I spent three

Sabbaths lately, with the two intervening weeks. The parish minister visits the place generally once a year. Indeed, the shores of the Island are scarcely approachable except in summer. Their present minister, a good man, spent two Sabbaths, and preached every day of the intervening week among them, previous to my going thither. Here Mr Peterson, being on the island superintending the curing of fish, preached several Sabbaths during summer.

When I visited the place first, in the year 1823, there were four or five individuals in our connection on the Island. They now form a society of 23, who meet regularly on the Sabbath, and also on week days, to worship God, and edify one another according to their ability. And, notwithstanding the very scanty means of religious improvement they have all along enjoyed; for there is none among them that can be said to be "talented;" they are, I hope, growing in grace, walking orderly, and maintaining the credit and respectability of their profession among their neighbours, and shining I believe, as a light, however dimly, in a dark place.

They have lately built for themselves a small chapel; yet without seats, but otherwise neat and commodious, in which they can meet with comfort to worship God, and sufficient to accommodate themselves, and as many of their neighbours as may incline stately or occasionally to meet with them for that purpose: and I believe, a goodly number, especially of the younger part of the population, generally attend with them.

I now return to the main-land to give you a sketch of the state of the churches in the western district of the country. I begin with the church in the parish of SANDSTANG. In this parish there were when I came to the country, a few individuals in connection with the church in Bixter, under Mr Tulloch, but who, owing to the distance of the place of worship, and, more especially, the inconvenience of having a sound to cross and recross every time they went, could not attend with any regularity. They therefore began to meet, I think about that time, or perhaps rather before it, by themselves, in their own parish, and have gradually, though not rapidly, increased to the number of 30, at which they at present stand. They have lately erected a neat commodious chapel for themselves, sufficient to contain such a congregation as they can expect generally to attend. They regularly meet on Sabbath for the worship of God, whether they have what is called

public preaching or not; and also on week days as they have opportunity. They are, as far as I know, conducting themselves with Christian propriety and decorum in their respective spheres in life, and are, I hope, as salt among the surrounding population. The next is the church in the parish of WALLS—Here too, when I first visited the place, there was a small body of individuals who united themselves with Mr Reid, and engaged him to visit them once or twice a year. Still this was inconvenient for both parties, and, accordingly, since I settled in the country they have united and gone on together as a separate church. They have also gradually increased to the number of 75, at which they at present stand. They meet regularly every Sabbath for the worship of God, and in winter, also, on a week day set apart for the purpose. They are, I believe as a body, walking consistently with their profession, and in some measure holding forth the word of life in their general deportment among their neighbours. Their place of worship is a rented house, which they have fitted up for themselves, and in which they enjoy sufficient accommodation for all the purposes of a Christian church. The next is the church in the parish of SANDNESS—Here, Mr Peterson was for many years stationed in discharging the duties of his civil calling, as a factor and fish-curer to a gentleman in the neighbourhood. During this period he erected a small chapel in the place, preached regularly every Sabbath, and on week days as often as convenience allowed, and collected a small body of professed believers into church fellowship. But, having been called several years ago, by his employer from Sandness to Walls, and there being no other person among the brethren qualified to manage and conduct their affairs, the chapel, I am sorry to say through negligence has been allowed to fall into decay, and matters are not here so prosperous as in the other parishes. The number of members is at present 17.

In the foregoing sketch, I have expressed my hope, and my conviction, that our brethren, generally, are walking worthy of their profession. I am not to be understood, however, as insinuating that we have not sufficient evidence that human nature is everywhere the same. We have had some cases of apostasy, and we have, now and then, a case of discipline that gives us pain; but, upon the whole, we have had, I am thankful to say, nothing to disturb the peace, or to break the gen-

eral harmony of the churches. I find the brethren generally quite ready to obey, and to follow out the laws of their Redeemer, both in separating and in restoring offenders. Considering the comparatively scanty means of religious information and improvement enjoyed by them, I am happy to say that they are, all things considered, if not every thing that I could wish, yet, every thing that I could reasonably expect them to be. You are aware that for many years, except Mr Peterson, who is considerably confined by secular business, I have been the only public teacher among the churches, both in the west and in the north. And that, consequently, from the nature and extent of my sphere of labour, I could be no more than two or three Sabbaths with each of them at a time, and after intervals of three or four months. Mr Nicolson has, indeed, for a few years back, been conducting the worship with acceptance, and I hope usefulness, among the brethren in Sandstaing, and will, I trust, yet become a more efficient fellow-labourer in the vineyard of the Lord.—Should this sketch, as succinct as I could well make it, meet your wishes, or come up with your design; I may, probably, give you a similar sketch of the churches in the north, at a future time. Meantime, &c. ALEX. KERR.

We have also before us a letter from Mr Nicolson, dated Garderhouse, Aug. 20. 1835, addressed to the Secretary, in which he gives an outline of his labours during a number of weeks. A few extracts may form an appropriate sequel to Mr Kerr's statements.

"Since I had the pleasure of seeing you, I have laboured as follows: The first two weeks were spent with my dear friends at Sand and Keawick; I preached as often as the people could be got together, and distributed tracts among them. I then set out for the parish of Walls, where I preached three times, and gave away a number of the Tracts, which I received when in Edinburgh from my friend Dr Paterson. After visiting Sandwick and preaching four times, I went south to the parish of Dunrossness, where I preached three times to apparently attentive hearers. I spent a second Sabbath in Sandwick, and then parted with the church with much emotion; many of them wept. After spending a Sabbath at home, I proceeded to Lerwick and took a passage to Unst the northmost island of the group,

where I spent three weeks, preaching on an average once a day. I next visited North Yell and preached twice. Came to Mid Yell, where I spent the Sabbath, and preached five times; travelling not less than 20 miles through an island, where travelling is I should think the worst in Britain.

"On my way home I preached in Lunnisting once, and then came to the parish of Nessing, where I spent a Sabbath, preaching in all five times. The good people in this place were very importunate that I should visit them soon again.

"I was home only three days when I had to leave it again for the parishes of North Maving and Delting, where I spent three weeks, and preached about twenty times, to congregations varying from 15 to 400. This part of the country has sustained losses to no ordinary extent in the prosecution of the ling fishery. I preached in a village where the greater part of my congregation were clothed in mourning and drenched in tears, having the week before lost seven men. One of them has left a widow and six children. This poor woman is left to lament the loss of three brothers and her husband. In this way I have spent about 11 weeks, itinerating through my native country."

MORAYSHIRE.

MR GEDDES, the respected pastor of the church in Cambuslang, having been for some time severely afflicted in his family, and latterly in his own person, embraced an opportunity afforded him of visiting the northern part of the island for the benefit of his native air. It would appear that, by the Divine blessing on the means used, he has been restored to health, and that during his sojourn in the North, he has been actively engaged in his Master's service. The following extracts from a letter received from him by the Secretary to the Congregational Union, will be read with interest.

"Pluscardin, Aug. 25. 1835.

"MY DEAR SIR,—My first visit was to a Sabbath school about four miles from Elgin, where a number of the inhabitants attend. They gladly listened to an address, and expressed their desire for another visit. Shortly after, I preached in the same place to an overflowing congregation. Many could not find admission, and the

windows being opened, they heard without. I then visited Knockando, and Mr Munro being requested to supply Huntly, I occupied his place through the day, and was able to cross the Spey to another station in the evening. I found my exertion and the keen air of the mountains to increase my cough, and after tarrying a week, returned to Elgin."

"I visited the sea coast below Elgin, but the people being engaged in the fishing, the time was unfavourable for week-day sermon. I attended several prayer-meetings, and had an opportunity of giving an address at the conclusion. There is a very great desire for hearing in Lossiemouth, the sea-port for Elgin. Formerly the people there were proverbial for their indifference—now they attend with the greatest avidity. They obtain the use of a large school-house, and contribute to pay in part the rent. Several have given evidence of conversion to God, and have been added to the church in Elgin. On Sabbath evening, the place is over-crowded, and the people who would gladly hear cannot get admission. I lately preached in a school-house, three miles to the west of Elgin. It was both pleasant and painful to see how the people were wedged together. As there was no circulation of air in the place, I found it distressed my lungs; but the Lord gave strength according to my day. I had taught a Sabbath school here many years ago, but a new generation has appeared, and I could only recognise a few faces. They have been eagerly desiring that I should visit them again on a week evening or on Sabbath. I expect before leaving the place to give them another sermon.

I have now been eight days sojourning in this pleasant vale about seven miles from Elgin, and well known from its containing the remains of an ancient and beautiful priory. About thirty years ago, I had occasionally taught a Sabbath school in this place, and have now the pleasure of being kindly entertained by the same family who then opened their hospitable door for the instruction of the young. They have increased in wealth, and, I trust, in a desire to promote the interests of the Redeemer's kingdom.

"Owing to the illness of the minister, the poor people are deprived of the means they enjoyed. My kind host has a place chiefly appropriated to occasional sermon; and on my arrival here, we had a good meeting on a week-evening. As they had no sermon on the following Sabbath, they

earnestly requested me to remain with them. I had appointed to be in Lossiemouth on the evening of the Sabbath, but Mr M'Niel engaged to go thither to allow me to tarry here. It was thought that the usual place could not contain the congregation on Sabbath, and the farmer fitted up his large barn on Saturday, and gave general intimation of sermon. A large number assembled; we had two discourses in the forenoon, and intimated sermon in the evening. A great number assembled, especially of the youth, who heard with the greatest attention.

On the 30th, I preached in the school-house of M—— on Sabbath evening. The place was crowded an hour before the usual time, and as the evening was serene, many heard in the outside. A farmer in the neighbourhood invited me to accompany him, where I had an opportunity of addressing a number of his people engaged in the harvest. Sept. 6. I preached in the village of Lossiemouth, to a crowded audience, who heard with the utmost attention. I trust the Lord has a seed to serve him in that place.

"Thus I have given you a general outline of my journey, during which I have had an opportunity of visiting Sabbath schools, meetings for prayer, and conversing with the sick and dying. I have experienced much kindness from all; and my health is in a great measure restored; this calls for much gratitude. I have been long from home, but as the place was well supplied, I was anxious to see what the change of air would produce. I hope in a week or two to be preparing for the South."

ORDINATION.

THE following communication has been received from an esteemed friend at Peterhead.

*Congregational Chapel, Stewartfield,
Aberdeenshire.*

The Rev. ALEX. CUTHBERT, late of Montrose, having received an unanimous invitation to take the oversight of the church and congregation assembling at the above place, was solemnly recognized as pastor on Thursday, 27th August: upon which occasion, the Rev. Joseph Morrison of Millseat, delivered the introductory discourse from 1 Thess. ii. 14. "For ye, brethren, became followers of the churches which in Judea are in Christ Jesus." His sermon contained in it a most lucid and candid statement of the principles of dissent, and the nature of church government

as recognised in the sacred Scriptures. The Rev. Alexander Bigg of Frazerburgh, after briefly shewing the propriety of recognition services, proposed the usual questions, to which satisfactory answers were given by the church and minister. The minister's detailed experience and confession of faith were especially listened to with deep interest.

The Rev. J. Spence, of Aberdeen, having implored the divine blessing to rest upon the union thus publicly recognized, gave the charge in an excellent and impressive discourse from Josh. i. 8. "This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." The Rev. A. Bigg addressed the people in a discourse which was equally distinguished by its faithfulness and affection and simplicity. It was founded on Philip. ii. 14—16. "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." A solemn address was then delivered by the Rev. J. Morrison to three deacons who have been recently chosen, and the services of the morning were closed by prayer.

Various other ministers were present. The congregation, which was large, listened with deep attention to the interesting discourses delivered, and the holy and delightful impressions felt on the occasion will, we trust, long be remembered.

Some account of the Church.

The Congregational church at Stewartfield was founded in the beginning of the year 1801, and their late pastor, the Rev. James Robertson, now of Derby, Vermont, U. S., was ordained in April, 1802. For thirty years, this faithful servant of Jesus Christ laboured in Stewartfield, and travelled many a wearisome journey to carry the glad tidings of salvation to destitute places in the country around: and he laboured not in vain; for the fruits of his self-denied exertions are now manifest in the churches of the Congregational order which he was the instrument of planting, and in the successful efforts of other denominations which received their first religious impulse under his ministrations. It may be mentioned, as a strong and remarkable evidence of the *ultimate* success which the Head of the church gives to pa-

tient and long continued labours in His service, that the Congregational church in the town of Peterhead (ten miles from Stewartfield) owes its origin to a monthly Sabbath evening sermon, which this indefatigable servant of God continued for about *fourteen* years, without, it is remembered, one intermission. May that providence, which has removed him to a foreign land, cause his last days to become his best days, by making successful his "work of faith and labour of love."

After the removal of the Rev. J. Robertson, the church at Stewartfield continued for some time under the disadvantages generally attending a various and unsettled supply; but since the Rev. Alex. Cuthbert has been among them, the congregation has increased, and pleasing tokens of prosperity have appeared. It is humbly hoped that the settlement of our respected friend will be productive of increased prosperity to the cause of Christ in the village and neighbourhood.

Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity! Amen.

CHAPEL OPENED—DUMFRIES.

It gives us much pleasure to announce the opening of a new place of worship in Irving Street, Dumfries, for the Congregational church; which took place on Sabbath, the 6th of Sept., amid circumstances of a very pleasing nature. Our esteemed brother, Mr Machray, late of Perth, having accepted the invitation of the church in Dumfries to be their pastor, conducted the morning and evening services, and delivered from Isaiah ix. 7., two admirable discourses regarding the subjects, the government, the privileges and the promotion of the Redeemer's kingdom. Mr John Moir of Hamilton, preached from John iii. 19. in the afternoon. The house was very much crowded by respectable and attentive audiences, and it is both to be desired and anticipated that good will be the result. The new chapel is very neat and well situated. It will admit a gallery should it be needed; which we hope will soon be the case. The place formerly occupied was much too small to admit those wishing to attend. Mr Machray has had much encouragement in the present scene of his labours; appearances are still as favourable as they have been, and it is our earnest prayer that the blessing of the Head of the Church may copiously descend upon him and his people, and upon all our other churches and pastors.

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ON THE BOOK OF JOB.—No. III.

IV. The last of our four inquiries related to the *leading design*,—the *principal lesson or lessons*, of the Book; and the corresponding purpose of its introduction into the Sacred Canon.

In order to our arriving at a satisfactory answer to this inquiry, we shall attempt to present the reader with a brief sketch, or analysis, of the plan and contents of the poem. In doing this, we shall refrain from all discussion of those questions of curiosity, and difficulty, which are suggested by some particulars in the opening narrative; those especially which relate to Satanic appearances and agency. We take the facts for the present, simply as they stand before us in the record.—Job is the Hero of the piece. His character is given in the outset in the highest terms of approbation, as “a perfect and upright man, one that feared God and eschewed evil”—chap. i. 1. —The same account of him is repeated by the lips of Jehovah himself, chap. i. 8. in the very same terms, only with the addition, which represents the character as unrivalled in excellence,—“that there was none like him in the earth.”—In reply to this divine eulogy, Satan, to whom an appeal had been made for its truth, imputes the

seeming devotion of the patriarch to the spirit of selfishness; and, in perfect keeping with his character as “the accuser of the brethren” and “a liar from the beginning,” more than insinuates, that, were the benefits arising to him from his piety taken away, there would be an end of it; that a change of circumstances would soon produce a change of principle,—that he would curse God instead of blessing, and, instead of serving, abandon him. He receives from the divine Ruler a permission to bring this charge to the test of experiment;—to make trial of Job in whatever way he pleased, with the exception of any direct injury to his person. In fulfilment of this permission, most acceptable to the malignity of Satan, and yet, as will afterwards appear, perfectly consistent with the righteousness and the goodness of Jehovah, the patriarch, while in the full and unapprehensive enjoyment of his prosperity, is, in one sad day, by successive strokes, bereaved of all his property, and of all his family; the agency employed being the violence of marauding freebooters, the fire of heaven, and the desolating hurricane. The trial was severe,—the temptation strong; but it issued in the manifestation of the

steadfastness of the saint's faith and piety, and of the slanderous falsehood of the first of liars. An example of meek submission was elicited, which stands on record for the imitation of the people of God in every succeeding age:—"Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"—Chap. i. 20, 21.

Though his charge was thus falsified, Satan renews it. He was not to be thus easily abashed or foiled. Permission is then given him to inflict, in addition to the former trials, that of personal suffering, in any kind, or in any degree, short of death. This too is done, by the infliction of one of the most loathsome and torturing distempers; but this also proves in vain, even although embittered and aggravated by the unnatural and ungodly remonstrances of one who, instead of stimulating him to the spirit of rebellion, ought to have been his counsellor, and his comforter.—Chap. ii. 9, 10.

One trial yet remains;—and it, coming after the rest, and operating upon a spirit dejected and disquieted, though not yet shaken, goes near to overpower his principles, and to make good the accusation of the adversary.—His "three friends" came, by previous mutual appointment between themselves, with the purpose, the narrative tells us, of "mourning with him and comforting him." But, while this was their purpose, it must not be forgotten, that they came under the full conviction and settled impression of a certain principle,—the principle, namely, that divine Providence regulates the distribution of temporal good and evil according to

the characters of men;—that prosperity is a mark of godliness and divine favour, and adversity of wickedness and divine displeasure. On this principle they had concluded, that, although the character of Job had stood fair in the eyes of men, and although they themselves, like others, had held him in high and fond estimation, he must, beyond all doubt, have been guilty of unknown evils,—of secret crimes, and, judging by the severity of the divine visitations, crimes of no ordinary turpitude; that, in other words, he had been one of the most consummate and successful of hypocrites, whom a righteous providence was now detecting and punishing. They come to him under the influence of this conviction; conceiving that, in these circumstances, to take part with him would be to withstand God. And, so far are they from administering consolation, or attempting to soothe his desolate and perturbed spirit, that they more than insinuate dark suspicions; they draw their unfavourable inferences with abundant plainness; they directly, severely, confidently, charge him with base dissimulation and undiscovered wickedness. It seems to me, that by far too favourable an idea has been formed of Job's three friends, from what is said of their purpose in coming to him; of the violence of their emotions when they saw his altered appearance and condition; and of their silence of seven days in supposed accommodation to the intensity of his sorrow,—on which, with a delicate tenderness, they would not too hastily obtrude even the accents of sympathy. From all that passes afterwards, this has ever appeared to me greater charity than they are entitled to. I apprehend, that, although they did come in the capacity of comforters, yet they came with the principle settled in their minds which has just been mentioned,—with the ground

thus predetermined on which their consolation was to be administered;—that they had jointly resolved, to suspend its administration on the state in which they might find the mind of the patriarch;—ready with condolence and encouragement, should they find him an humbled heart-broken penitent, making full confession of his hidden iniquities, and of the justice of Heaven in the vengeance with which they had been visited;—but equally ready with faithful expostulation, inquisition, and reproof, should there be no such acknowledgment of his crimes!—crimes of which the existence was assumed by them as a point of indubitable certainty. They came, then, to comfort him; but they came to comfort him on certain conditions. There was more, in my apprehension, than the mere tenderness of sympathy which, during the seven days, put the seal of silence upon their lips. They waited to discover from himself what was the state of his own thoughts and his own feelings respecting himself and the dealings of God. They were silent, not—or not merely at least—because the violence of his grief rendered the attempt to comfort him vain till the agitation of his spirit had subsided,—but because they had no consolation to offer except on certain terms,—and these were such as they could not but be reluctant to divulge, till they saw whether his own mind was at all in unison with theirs. If this was the true state of the case, we cannot imagine but that Job must have perceived something of the suspicions that were lurking in their minds. He could not fail to see, that they were under constraint. Looks, and gestures, and general manner, in such circumstances, say a great deal, although not a word escapes the lips. I think it exceedingly probable,

that it was the perception or apprehension of this state of feeling towards him entering the mind of the sufferer, that completed the anguish of his previously distracted spirit, and opened his lips in the utterance of those terrific imprecations on the day of his birth, so pregnant with the desperation of a broken heart, which form the introduction to the whole of the subsequent controversy. The utterance of these gave opportunity at once, and excitement, to those singular comforters, to speak their mind. And the manner in which they do speak their minds, confirms the conviction of Job's previous surmises. The language of Eliphaz the first who answers him, is precisely that of a person who had been before under the influence of a strong inclination to speak, but at the same time of reluctance to enter on an ungracious theme.—Chap. iv. 2. &c.

The first address of ELIPHAZ, however, is characterised by some appearance of candour and moderation. He sharply reproves Job's impatience; he questions his previous integrity; he admonishes him to penitence, and to beware of despising the chastening of the Almighty; and, throughout his address, he assumes, nay he distinctly and explicitly states, the principle which himself and his two friends held as governing the procedure of providence.—Chap. iv. 7, 8. He enlarges on the principle, and illustrates it with the most impressive sublimity; and, on the assumption of its certainty, he assures the afflicted patriarch of the happy results that should arise to him from the restored exercise towards him of the divine favour, if he acknowledged the sin by which, he takes for granted, it had been forfeited, and returned to seek after God. The principle itself, he affirms to have been the lesson of long, and

close, and extensive observation, and of deep research and deliberative wisdom.—Chap. v. 27.

Job's first defence is full of the agony of distress. More keenly than all his previous trials does he feel the unfounded and deeply injurious suspicions,—and more than suspicions—thrown out against his character. He begins with some expressions, strong, yet not extravagant, of the weight, the oppressive and overwhelming weight of his calamities,—which by his friend Eliphaz had been passed entirely over, without even a word that could indicate his sense of their magnitude, or a single soothing sentence of sympathy! He vehemently wishes that he were at once cut off. Cuttingly, yet tenderly, he expresses his disappointment of the anticipated consolations of friendship,—beautifully comparing his feelings to those of a caravan of travellers in the parched desert, when the stream that has appeared at a distance, giving hope of relief from their burning thirst, has flowed past and left its channel dry, ere they have been able to reach the place. He complains of the unreasonableness of nicely and fastidiously criticising the words of one whom grief has made desperate, and whose impassioned utterance was but like the gusts of the fitful wind.—He returns again to the detail of his troubles; and turning away from his friends, he expostulates, in the bitterness of his soul, with his Maker, confessing himself indeed a sinner, but wondering and complaining at the unaccountable hardness of his lot.—Chaps. vi. & vii.

We cannot pursue any thing like an analysis of the different speeches, further than merely to give a sketch of the comparative character of the speakers.—BILDAF, more warm and impetuous

than Eliphaz, is more bluntly severe and intemperate in his address. He assumes the wickedness, not of Job himself merely, but of all his children;—insinuating that they had perished, as he now suffered, by the immediate interposition of an avenging God against their transgressions, and, in their sudden destruction, had got no more than their desert;—thus, even had it been true, cruelly lacerating the tenderest feelings of the wounded heart;—and, like Eliphaz, before him, he intimates the duty, the necessity, and the benefit, of a return, by penitence, and supplication to God.—Chap. viii.

ZOPHAR upbraids him, in no measured terms, with empty verbosity and folly, as well as with arrogance, impiezy, and falsehood, for having at all presumed on self-vindication;—he proceeds on the full assumption of his guilt, as confidently as if it had been substantiated by the best authenticated facts; and, in his turn, following the other two, admonishes him to wisdom and to penitence.—All the three, with a constant reference, too obvious to be for a moment mistaken, to the case of Job himself, expatiate unceasingly on certain common-places of what they conceive to be truth,—the divine judgments against the ungodly, the invariable uniformity of their infliction, and the inevitable and fearful destruction of all hypocritical pretenders to religion.—Chap. xi.

The controversy warms, and kindles, and flames, as it proceeds. Increasing vehemence of crimination produces a correspondingly increasing vehemence of self-defence, and asseveration of innocence. The afflicted patriarch, tormented in body, and still more tortured in mind, is driven, by the exasperation of his feelings, to speak both of himself and of God in terms of un-

guarded and unqualified generality, such as the extreme of provocation might extenuate, but could not justify. In proportion as his friends confidently affirmed the uniformity of the divine judgments of the wicked, and kindness of providential dealing with the good, he strenuously, and without limitation, asserts the contrary, in language at times which appears, or even more than appears, to involve reflection on the righteousness and the reasonableness of the divine procedure.—In the progress of the discussion, there comes before us some of the most exquisite touches of human nature; a most interesting development of the passions; and especially, a striking and instructive exemplification of their influence on the mind in controversies. Every thing like precision and definition, explanation of terms, and modification of statements, is forgotten:—all is general, sweeping, universal; all confident, all absolute, all indignant; and assertions, when once made, are maintained throughout, with a high-minded disdain of all reduction and extenuation, and with a growing stiffness and pertinacity of adherence.—Such, generally speaking, has controversy been, in every age, and in every place.

In this spirit it goes on to the close;—when Job brings it to a conclusion, with a beautiful and most touching contrast between his former and his present condition,—what he had been in the spring-tide of his prosperity, and what he now was in the low and dreary ebb of his adversity; with a renewed and more detailed assertion of his integrity in all the duties of life, both towards God and towards men; and with a solemn appeal, with deliberate and fearful imprecations against himself if he spoke any thing but truth, to the omniscience and the justice of Jehovah.—This

silences his opponents, by rendering all further reasoning hopeless:—“So these three men ceased to answer Job, because he was righteous in his own eyes.” Chap. xxxii. 1.

Intermingled, however, with all Job's vehement self-vindication, his sarcastic taunts and bitter reproaches of his injudicious and cruel friends, his unwarrantable, and at times most reckless and presumptuous complaints of God himself,—there present themselves, at intervals, the most interesting indications of the spirit of genuine piety remaining in his bosom, in deep and fervent, but troubled and distracted operation; evidences, that his words were indeed the words, not of his sober mind, but of one rendered wild and desperate, on the one hand by a bodily distemper that inflamed his whole physical system, and made his spirit the prey of a nervous and feverish irritability; and, on the other hand, by provocation of the bitterest and most insupportable description, to a heart possessing, along with conscious integrity, generosity of feeling, and acuteness of sensibility.—There are occasional relapses into a calmer and more composed frame, when his language is more in accordance with the condition of a sinful creature, and with the character of a believer in Jehovah's presence, and providence, and word, and promises, and of an heir of immortality.—There are bursts of melting, and overwhelming tenderness, gushing from the very inmost depths of the troubled soul, sufficient to soften hearts of stone.—And there are bursts too of devotion,—of lowly and lofty devotion; of holy aspiration after God, and after a promised and expected Redeemer; of spirituality of desire; of “longing after immortality;” such as ought more than to have satisfied his friends, that “the root of the matter was

ing him," and to have warmed their hearts with the glow of returning confidence and affection to the desolate and afflicted sinner. But the tenacity of the hold which their false principle had taken of their minds,—the closeness with which habit had inwoven it with the entire texture of their system of providential administration,—had the unhappy effect of converting every thing of the kind, in their estimation, into the effusions of hypocrisy and self-delusion; so that what should have softened only indurated, and what should have sweetened embittered them.

When the controversy closes between Job and his three friends, ELIHU,—a new character, who had been a silent and attentive listener,—comes forward, fired with indignation at both parties; an indignation, of which the grounds are stated—Chap. xxxii. 2, 3. "Against Job was his wrath kindled, because he justified himself rather than God: also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job."—The charge against the patriarch is heavy; and, on grounds which may be gathered from what has already been stated, not without foundation. The vehemence of his irritated spirit had hurried him to the utterance of what went far to an impeachment of the divine equity.—The charge against his friends has a broader and firmer foundation. They "condemned Job;" whilst to his protestations of his innocence "they found no answer;" their accusations having nothing to substantiate them but suspicion and hypothesis; the hypothesis itself ill sustained, and the suspicions, having nothing else whatever to rest upon, correspondingly frivolous. There was no one thing of which they could convict him; no one fact to bear up a single

charge. Destitute of every thing of this kind, and having exhausted, in passionate and occasionally eloquent reiteration, the few common-places of their argument—(for in their reasoning there is no great variety, though their respective illustrations of the same topics are sufficiently diversified and characteristic)—they are all three,—and the case is far from uncommon in controversy,—silenced, but not convinced; or, if secretly convinced, unwilling to own it.

Elihu after a somewhat pompous introduction, addresses himself first to Job, and then to his friends. He charges Job on grounds entirely different from those on which Eliphaz, and Bildad, and Zophar had insisted. He says nothing of secret unknown wickedness. He confines himself to his conduct and language in the present case. He presses upon him their extreme impropriety; their inconsistency with that humble consciousness of sin and guilt, which all ought to feel and to acknowledge, and with that reverence for God which becomes his dependent creatures. He alleges, that, in the intemperance of his self-justification, he had furnished "answers for wicked men," and given more than countenance to their conclusion, that there is no good to be got from serving God.—He quotes Job's words, and with no little warmth and energy of rebuke, exposes their wicked nature, and their mischievous tendency. His indignant warmth, indeed, almost leads him into the very fault which he so sharply blames in the three friends. He overstrains the patriarch's expressions; representing him as maintaining the cause and interests of rebellion; as asserting the preferableness of impiety to the fear of God, the one as a surer way to prosperity than the other; as "chusing iniquity rather than

affliction ;" as " adding rebellion to his sin, clapping his hands in the pride of triumph," and " multiplying his words against God."—He expatiates on the absolute independence, majesty, and supremacy of Jehovah ; the infatuation of contending with or attempting to resist him ; and the duty, propriety and safety of submitting to him implicitly in all his doings. He asserts the righteousness, wisdom, and mercy of all his ways ; and his regard to the righteous, especially under poverty and oppression, as manifesting itself in frequent and visible interpositions in their behalf. He further enforces submission on the ground that God, the self-sufficient and independent, can neither be profited by the goodness

nor injured by the wickedness of his creatures,—and that all the damage from opposition to him must be their own ; as well as by descriptions, full of force and sublimity, of the uncontrollable sovereignty, the unsearchable greatness, the irresistible power, unerring wisdom, incorruptible justice, and unbounded goodness of the Most High.

I would fain have completed this sketch in the present communication ; but, from what remains of it, as well as the practical lessons taught by it, I perceive that neither my own leisure nor your limits will admit of my doing so.—I reserve the remainder for No. 4.

R. W.

THE VOYAGERS, OR A VISION OF MANY DAYS.

A DAY-DREAM.

This ingenious and well-constructed allegory has been transmitted to us by a respected individual who has been very useful in his disinterested labours among the young. It was written, he informs us, at the request of a young lady, to be read to her young companions at school. We gladly insert it for the benefit especially of our youthful readers.—EDS.

IN my musings. I thought there lay before me a vast expanse of sea, stretching away beyond where the eye could reach. The shore where I stood was lined with an innumerable multitude of beings launching out little barks into this ocean of waters. Many of them had just been launched, some were clearing out from the harbour, others were now far out at sea, and others again were disappearing in the distant horizon. I inquired at an elderly person whom I saw near me, whither the voyagers were bound, and what would be the length of their voyage.

Upon this, he kindly put into my hand a chart, which he informed me contained a full description of the nature of the voyage, its apparent duration, its difficulties and dangers, and the different ports which might be reached at its close ;—each of the

voyagers was furnished with a similar chart, if they chose to accept it, and if I would carefully read it, it would afford me all the information I could desire.

I thanked him for his attention, and retired with the gift he had presented me, to an elevated spot, where I could command a more extended view of the waters, and of the little vessels skimming over their surface. On opening the chart, I had not proceeded far in studying it, before I found, that in former times the voyages were usually for eight and nine hundred, and sometimes nearly a thousand days, but that in successive ages they were gradually shortened, from the vessels being unable to hold out for so long a period ; and on further perusal, I found that the voyagers whom I saw before me all expected it to last for eighty or ninety

days; I found, too, that the voyage was attended with considerable danger, and that a very large proportion of those who embarked on it, not only never reached the port they expected, but were shipwrecked, some at the commencement of the voyage, others when they had scarcely left the harbour, and not a few when fairly out at sea.

I further found that they were all directed to take with them a chart and compass to guide them in the voyage, and to secure them against deviating from their course; and they were assured that these would prove of infinite value to them in encountering the many storms they might anticipate, and shoals they would encounter in their progress.

Upon this, I raised my eyes from the chart I had been studying, and began to notice particularly the different voyagers. I observed that the vessels, although partaking of one general character and appearance, were very different in many parts of their structure; in some, the timbers were of slight construction, and but feebly bound together; others were strong and firm in their build, and calculated to withstand the influence of a rough and stormy sea. I saw upon their bows the names which they bore,—such as, the *Henry*, the *William*, the *James*, the *Charlotte*, the *Elisabeth*, and many others of a similar kind; and the owners of these little barks, as they began to get out from the land, and to venture upon the ocean, seemed in high spirits, and greatly delighted with the prospect of the voyage. Almost all seemed to wish, and even to feel certain, that they should have a long one, and they promised themselves a great amount of pleasure and enjoyment in their course. Few seemed willing to think that theirs could be less than ninety days, even although they felt assured, that along with their pleasure, on so long a voyage, they must meet with manifold dangers, and perhaps have to struggle with hardships not a few.

Having taken a general survey of the great crowd of vessels, that I might not be confused with their

number, I withdrew my gaze from the expanse before me, and fixed it upon a little creek, or inlet of the sea, from which I saw issuing a number of little vessels, all equipped for the voyage. I looked for their designations, and found they were all of one class, such as the *Helen*, the *Fanny*, the *Mary*; their sails were set, and under a fair breeze they were making for the open sea, and sailing along in company. I noticed that there seemed to be some difference of opinion amongst them with regard to the taking on board the chart and compass for the voyage. Some did not see any pressing necessity for taking them so soon, and thought they would easily find them afterwards when they required them, at some port by the way. Others, although willing to take them on board, thought it would not be easy to abide by the directions laid down in the charts, and perhaps it would be better not to consult them too often, but just when they had a mind, or when they were in the midst of any pressing danger or difficulty; others still, and these seemed to me by far the wisest and most consistent, resolved not only to take them with them, but to consult them very often, and to abide implicitly by the instructions they gave.

I observed, moreover, that those who acted so wisely, felt much more secure than the others—their vessels, under the directions they received, were preserved in much better order, and therefore were more sea-worthy. Now, they would take in sail when the wind was too high—now, they would prepare for those sudden squalls which are apt sometimes to take by surprise the unwary mariners, and to send their vessels in an instant to the bottom; ever and anon they would keep a close look-out ahead, and sound their depth whenever they suspected shallow water; and again, they would skilfully navigate their vessels amongst the rocks, by a constant reference to their charts, and often escaped thereby from being dashed in pieces. It drew my notice also, that although they often looked

into their chart, and endeavoured to steer by their compass, yet were they sometimes at a loss; so intricate was their course, and so small their vessels, amidst such howling winds and wintry storms, that they had recourse to another method of ensuring their preservation and safety. In their charts they were directed to hold secret intercourse with an invisible Guide, whose eye was ever upon them, and whose word could at all times control the troubled waves, and still the winds into a calm. Thus, they never needed to be long in perplexity; for if they earnestly wished the presence of their promised Guide, and asked his help, he was always ready, and always near to relieve them.

I continued to follow these little barks with my eye, long after they had sailed out from the pleasant harbour where first I saw them. By and by, they were ploughing their way amidst the billows of the deep, not sheltered as before in the bosom of the bay, or by the hills which environed it on almost every side. Now, I saw them borne aloft upon the crested waves, then they would disappear for a time in the deep abyss between, yet still they held on their course, and rode gallantly amidst the storm. I saw besides, that some of them were accompanied in their progress by older vessels, and in the midst of their difficulties and dangers, often were they cheered on their way by such pleasant company—and one by one, these more ancient vessels parted company from them, and they were left to struggle with the storm alone. At first, methought I heard proceeding from them the bitter exclamation, “all thy waves and thy billows have gone over me,” but when I listened more attentively, I heard them singing, “if it had not been our Guide who was on our side, then the waters had overwhelmed us, the stream had gone over our soul, then the proud waters had gone over our soul.”

My strained eye could now scarcely see them in the distance, and I thought I should lose sight of them

for ever. But I remembered I had a glass which brought far things near, and so applying it to my eye, I had them still in view. While I gazed upon them with attention, I noticed that one of the little vessels, through stress of weather and the weakness of its materials, was labouring heavily amidst the billows, and I feared she might go down. I saw the voyager look wistfully around, and especially to cast a longing look above for help. The chart was lying open, and I observed her countenance to kindle with renewed hope, and to be animated with a look of joy, as the eye caught the delightful words, “When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee.”

I now directed my glass to another spot on the distant horizon, where a glorious prospect burst upon my view. I beheld and saw another weather-beaten vessel, one of the little barks that first issued from the cove; her sails were almost torn to shreds, her straining timbers creaked at every blast, but she was standing for a fair and beauteous harbour which was full in view. Many a dark and dreary night she had sped her course, but a silver star had risen in the heavens, and was now streaming in lovely radiance, and shedding a light upon her course. Soon I saw her pass within the harbour, and my ear was ravished with sounds of music so soft and sweet, as methought I had never heard before; the words I cannot tell, because it was “a new song,” but while I tried to catch that song, I heard the notes of the happy voyager, and these I can record.

“Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn’d, and rudely blow’d
The wind, that toss’d my found’ring bark.

Deep horror then my vitals froze,
Death-struck, I ceas’d the tide to stem,
When suddenly a star arose!
It was the Star of Bethlehem!

It was my guide, my light, my all!
It bade my dark forebodings cease;
And through the storm and danger’s thrall
It led me to the port of peace.

Now safely moor'd—my perils o'er,
I'll sing, first in night's diadem,
For ever, and for evermore,
The Star ! the Star of Bethlehem !"

——The song had ceased, and I could not help exclaiming, "Thrice happy voyager, thy toils are over, thy dangers are past, thy days of mourning are ended !—thou hast reached the happy port of everlasting rest and unending joy ; there shalt thou see thine unseen Guide, whose mighty arm and power preserved thee in thy voyage from ten thousand dangers ; there He will be thy King forever, and thou shalt behold him in his beauty and his glory ; no darkening cloud shall veil his presence from thy ravished sight, for He himself shall be thine everlasting light ; thou shalt have a crown everlasting—a diadem of beauty, and shalt wear a robe that is pure and white, and shalt minister even as a king and a priest forever, in the upper temple."

But whilst I was musing on this happy scene, accents of deep distress were borne upon my ear, and I directed my glass to the quarter whence they came. On looking attentively, I saw another vessel, which I soon recognized to be one of those where the chart and compass for the voyage had been rejected by the voyager. I had great difficulty in discovering the vessel, for in that quarter of the horizon all was dark and dreary ; no ray of light broke in upon the settled gloom, or was able to penetrate the thick and gathering cloud. I listened—and the tear of sorrow stood in my eye, whilst I heard the hapless voyager's complaint.—

"O Lord my God, in mercy turn,
In mercy hear a sinner mourn !
To thee I call, to thee I cry,
O leave me, leave me not to die !

I strove against thee, gracious Lord—
I spurn'd thy grace ! I mock'd thy word !
The hour is past—the day's gone by—
And I am left alone to die.

O pleasures past, what are ye now,
But thorns about my bleeding brow !
Spectres that hover round my brain,
And aggravate and mock my pain.

For pleasure I have given my soul !
—Now justice, let thy thunders roll !
Now vengeance smite,—and with a blow
Lay the rebellious ingrate low.

—Yet Jesus ! Jesus ! there I'll cling,
I'll crawl beneath thy shelt'ring wing,
I'll clasp thy cross, and holding there,
Even me ! Oh bliss ! thy wrath may spare."

I looked again at the little bark, and amidst the darkness of the scene, a faint light seemed to issue from the parted clouds ; as I gazed, it waxed stronger and stronger, until it glanced with almost dazzling brightness, and methought I saw the form of The Crucified !—his countenance beaming with ineffable grace and majesty, and from his lips there broke the accents of tenderness and love :—"I will set thee as a seal upon my heart, as a seal upon mine arm ; for my love is strong as death—many waters cannot quench it, neither can the floods drown it. I will draw thee, and thou shalt follow after me ; I will bring thee into my chambers, and I will be glad and rejoice in thee." Again I looked at the voyager, and saw him, with streaming eyes, fall prostrate, and exclaim, "O Lord, thou wast angry with me, but thine anger is turned away, and thou hast comforted me!"—And once more I heard a chorus of song, swelling upon the breeze, and it seemed to come from far above the clouds,—then I remembered that it was written in the chart, "there is joy amongst the angels of God, over one sinner that repenteth."

Would that my musings had closed with this delightful vision ! But a sound more solemn and awful than ever I had heard before, now filled the air around. It came sometimes as a low and sorrowful plaint ; at others, it burst forth as a loud and bitter wailing, so that I trembled as I heard : it was the agony of despair ; and while looking anxiously to discover whence it proceeded, I saw a foundering bark and a wretched voyager sinking down into the deep abyss, and whilst the waves were closing over her, I heard those awful

words, "I have trodden under foot the Son of God, I have counted the blood of the covenant an unholy thing, and have done despite unto the Spirit of grace, and now I am a *lost soul*! a wicked spirit, to be doomed to eternal woe! Oh! I perish, I perish! and that forever. How shall I endure to drink the wine-cup of the wrath of God? How shall I dwell with devouring fire, where I shall never have even a drop of water to cool my burning tongue."—My mind was deeply and sorrowfully impressed with this dreadful scene, and I could not avoid thinking of the solemn warning given to the voyager, but which she had set at nought and despised, "Kiss the Sea, lest he be

angry, and ye perish from the way, when his wrath is kindled but a little."

My musings ~~are~~ now closed, and to drop my simple allegory, happy shall I be if what I have written shall conduce to the pleasure or the profit, the encouragement or the warning of my youthful readers. May they all set out on the voyage of life, guided by the counsel, upheld by the care, and protected by the grace of "the God of love," and through the atoning death of the blessed Jesus, who for sinners was crucified and slain, may they escape the horrors of the second death, and be landed safely in the port of peace!

ON THE DISTINCTION BETWEEN COMMON AND SPECIAL GRACE.—No. V.—*Concluding article.*

It was proposed at the close of our first article on this subject "to consider, 1st,—the passages of Scripture adduced in support of the ordinarily acknowledged doctrine,—2nd, To examine the phenomena for which it is supposed necessary to account, and any general considerations that have been urged in its support,—and 3rd, To offer some direct arguments in favour of the opinion that the distinction is unfounded and improper." We have fulfilled our design in regard to the first two particulars; with what success our intelligent readers must determine, and now, having no longer concern with the negative view of the case, we propose, as the third and last branch of the subject, to complete the discussion by offering a few arguments of a positive nature against the distinction.

1. The rejection of the doctrine of common grace relieves us from one great difficulty with which its reception is necessarily attended, namely, the failure of the Divine Spirit to complete a work which he commences.

Far be from us the presumption and impiety of rejecting any doctrine clearly taught in the sacred Scriptures, merely on the ground of diffi-

culties, even though inexplicable, which it presents to our finite conceptions. A body of truths coming from the infinite God, and having relation to Himself, as well as to us, can scarcely fail to contain mysteries too great for our comprehension—too far above us to be brought within the range of our feeble powers. These sublime truths may be associated in the great system with others of a simple nature, and they may be thus associated, not in order to induce us to speculate upon them, or to pry into "the secret things which belong exclusively to the Lord our God," but only that we may be informed of the harmony with its design and character of all the parts that enter into the constitution of the Christian system. The mysterious union of Deity and humanity in the person of our adorable Redeemer is an illustration of this remark. The fact is not only revealed dogmatically, but it was also exemplified in all his procedure during the continuance of his ministry—the obviously distinguishable attributes of humanity and Deity having been constantly manifested in conjunction; and yet no theory is given by which to explain this fact, nor is it within the compass of human

power to solve the difficulties by which it is surrounded. Shall we then call it in question? To do so would be to arrogate to ourselves what belongs to God only—the power of comprehending infinity; for it is the greatness of this truth which constitutes its difficulty. Why then are we informed of it? Not that we may waste our energies in seeking to understand what is inexplicable; but because it is intimately connected with the nature and value of the atonement, and with the qualifications of Messiah as Prophet, Priest and King—matters which it is of the utmost consequence to our eternal well-being that we should understand.¹

There is, however, this essential difference between such truths and the doctrine before us, that the former are distinctly revealed, whereas it has been our object to shew that the latter is not made known in Scripture. Hence a difficulty attending it may form a good argument against it; and every reflecting mind must perceive a considerable difficulty involved in the supposition that the Holy Spirit begins a work which he does not finish. In attempting to obviate it, Dr Owen, in a passage formerly quoted,* contends for a *limited design*. He supposes it to be “no more, but that men be enlightened, convinced, humbled, and reformed, wherein he faileth not.” Now first of all, if the internal operations of the Holy Spirit are not required to constitute men responsible for their rejection of the truth—a point which we must be permitted to assume as proved—of what conceivable value could this design be?—or rather wherein would be evidence of design at all, in regard to operations thus, so far, as we can discover, not merely successful but also useless? And then, secondly, let us attend to the position in which this theory of a limited design places the matter. Either these common operations are *the same in kind* with those that are special, or they are *different in kind*. It has been already

shown when considering Mr Scott's remarks on the subject,† that the idea of *difference in kind* is totally inadmissible. If, then, the operations of common and special grace are *the same in kind*, we have in the case of the former, a work commenced the same in kind with that which produces a certain complete effect, and which, therefore, appears both *designed and fitted* to produce such an effect; but which, nevertheless, fails, entirely fails to do so. But *why* does it fail? We ask the same question in another case.—A builder prepares the ground, lays down the materials, and adopts other measures for the erection of an edifice. The foundation is laid, and the work proceeds according to a given plan. It is naturally concluded that he intends to rear and to complete the structure, because much has been done, apparently *designed and fitted* for such an end. Should it not, after all, be built, we could account for the failure only by one of four suppositions:—either he has changed his mind,—or he is unable to proceed, (he had not counted the cost, or some untoward circumstances had intervened)—or, when he commenced, he did not know his own plans,—or he intended to deceive every observer. It is unnecessary to apply the illustration; we only wish to have the consequences of the supposition engraven on the minds of our readers, that the Divine Spirit commences a series of operations, apparently designed to effect a *complete* end (because of the same nature as those which do effect such an end, and which are essential to its being accomplished) and yet the design is not accomplished, the end is not effected.

The general argument under consideration, is confirmed by the analogy of the Divine procedure. Whatever God begins, he completes. Nothing is left in its final state, half formed—partially accomplished. The creation of the mundane system was commenced, and it was completed. The end of the six days saw it *done*; and all very good. Even should pro-

* See our Number for July, p. 234.

† See the same Number, p. 235.

gression or change appear to enter into the system, it is no violation of the principle—inasmuch as it would only shew that it had not reached its final state; and that although not yet perfected, it was still advancing towards it. The parts of this vast frame of universal nature are all fitted and arranged; the plan which they develop shall not fail of completion, for whatever changes may enter into it, “that which is perfect” *must* come. The same remark applies to every part of the Divine administration, as well the moral as the physical. His counsel shall stand—he will do all his pleasure. At the winding up of the whole, no incomplete design—no unfinished work shall appear to sully the glory of Infinite wisdom. The admission of Infinite wisdom and Infinite power, do indeed place the result we have supposed beyond all sober question. And shall the operations of “the Lord the Spirit” be deemed an exception to this rule? Is there no force in the evidence of analogy furnished by these “mighty acts” and “wondrous works” of Almighty God to prevent such an exception? We think there is; nor till that force is nullified can we acknowledge the exception. To us it appears that the doctrine we have been maintaining, removes a cloud which the commonly received distinction gathers about the agency of the Holy Spirit, and reveals it to our delighted contemplation in somewhat of its native glory.

II. The limited and definite application of the atonement as taught in Scripture, seems to us incompatible with the doctrine of common grace.

On this point, we are especially desirous of being understood, for we have not a particle of faith in the dogmas of hyper-calvinism. The Bible, according to our apprehension, distinctly teaches that “Jesus Christ the righteous one, is a propitiation for our sins, and not for ours only, *but also for the sins of the whole world.*”^{*} This sentiment occurs in a book which Bishop Horsley ingeniously and truly re-

marks is rather “a didactic discourse upon the principles of Christianity both in doctrine and practice,” than an epistle by John to any church or churches. We are not satisfied, therefore, with the interpretation of the above passage, which restricts the general terms employed “to the whole world *without national or other distinction,*” (though this principle of interpretation is certainly applicable to some passages,) because there is no satisfactory proof that the document in which this sentiment is found was intended exclusively or chiefly for the Jews, who alone questioned the equal title of the Gentiles to the immunities of the kingdom of heaven; and because there are corresponding passages in other parts of the New Testament, besides much in the general principles developed in the plan of salvation by means of atonement, that assure us of a *general* as well as of a *peculiar* love—of a work designed for all men *without exception*, as well as for all men *without distinction*—of an infinitely valuable sacrifice—AN ALL-SUFFICIENT SAVIOUR, as well as of “a Shepherd who lays down his life for the sheep.” We believe that “God so loved the world that he gave his only begotten Son;” that the work of the Saviour is truly stupendous, comprising all that is infinite in value and glory; and that to its sufficiency and adaptation, therefore, there is no assignable, no real limit. Into proof on these points we cannot now enter: they are stated for the sake of giving consistency to the proposition that the doctrine of election is one which, as taught in the Scriptures, has reference rather to the *application* than to the *providing* of the atonement of our Lord and Saviour Jesus Christ. The limited application of the atonement, in regard to the salvation of the soul, is an unquestionable *fact*, whatever theory may be adopted in accounting for it. *All* men are not saved; hence there is no getting rid of the fact. Our conviction is that the Scripture theory teaches us to consider all men as so opposed in heart

* 1 John ii. 1, 2.

to the principles involved in the plan of redemption as to render certain its universal rejection, unless there be interposed extraneous and divine influence. This interposition is a matter of pure sovereignty on the part of the Most High, and it is exercised in choosing whom he will, into whose hearts the Holy Spirit is sent to apply the atonement in its saving efficacy, by inducing "repentance towards God, and faith towards our Lord Jesus Christ." This is obviously a subject which "to expound in order" would itself require a treatise. We can do little more than affirm, though perhaps with the appearance of dogmatism,—that *facts* demonstrate the *limited application* of the atonement in the salvation of sinners, and that its *definitive* application to the same end is certain, because a God of infinite wisdom and love applies it, and it would be a contradiction to suppose Him to act without an *eternal* plan and purpose, of a definitive and specific nature.

Now if it be a doctrine taught in Scripture that although the *sufficiency* of the atonement is immeasurable, yet the application of its *saving benefits* is limited to those who were chosen in Christ from before the foundation of the world; how can the conclusion be avoided that the efficient applicatory energy of the Eternal Spirit is thus limited? and if it cannot be avoided, what becomes of a common grace that *begins* to apply, but does not *finish*, and leaves the soul unsaved? Besides it is worthy of consideration, whether according to "the law and the testimony," the gift of the Holy Spirit in the applicatory department of his work, be not the precise turning point, the juncture at which the *peculiar* love manifested in the atonement is distinguished from the *general*; for be it remembered both departments of the Holy Spirit's work, the applicatory and the attestatory, are results of the atonement.*

Let it not be understood that, in reasoning from the limited application of the atonement in its saving efficacy, and in attempting to prove

the limited application of one department of the Spirit's work, we for a moment question that both the atonement and the work of the Spirit have an important influence on those who finally reject the offered grace. Against such an interpretation of our sentiments we have attempted to guard our former articles, and now beg to enter a deliberate protest. *The atonement has an influence.* It changes the aspect of their relation to the Moral Governor of the universe. It immeasurably increases their responsibility, and consequently their condemnation. They are justly chargeable with trampling under foot the love of God, and the offers of His infinite mercy. *The work of the Spirit has an influence.* They have his testimony to the Messiah, and they are chargeable with recklessly insulting that Divine agent, by rejecting it. His truth they despise though attested by miraculously exerted power. They thus scorn His compassion, and when in his word and ordinances, "the Spirit says, Come," they refuse to comply with his invitation. His attestatory work which they enjoy, augments their responsibility, and their wilful perversion of it aggravates their condemnation.

III. Our last argument is drawn from the *definitive terms* in which the Scriptures invariably apply to the truly regenerate, the effects of the internally exerted energy of the Holy Spirit.

The class of passages referred to, represent the work of the Spirit in believers as entirely *sui generis*, so as to form the grand distinction between them and the world of the ungodly. In writing to the Philippians the Apostle says, "Being confident of this very thing, that he who hath begun a good work, will perform it, (or finish it,) until the day of Jesus Christ."† Here the perfection of the work is represented as certain, if its commencement be ascertained. In confirmation of this sentiment, let the two following passages be compared. "No man can come unto me, except the Father who hath sent me draw him;"‡ (the simple

* See the first article in our Number for July. † Phil. i. 6. ‡ John v. 39, 40.

meaning of which is, No man will come, &c.) and, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."* It is evident, from John vi. 63, that the immediate agent in drawing to the Saviour is the Holy Spirit, sent of the Father and the Son: and from the above language of our Lord it is equally manifest that this influence is peculiar to "*his sheep*." The following passages appear to us, we confess, incontrovertibly to establish the same view. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;"† the terms "flesh" and "spirit" having reference to moral character. "They that are after the Spirit, do mind the things of the Spirit."‡ Only they do so; for we are told in connection with this truth, "they that are after the flesh, do mind the things of the flesh." "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you;"§ thus all in whom the Spirit dwells are said to be "in the Spirit," as opposed to being "in the flesh," hence to be regenerate persons. "God hath sealed us, and given us "the earnest" of the Spirit in our hearts.|| This sentiment must be confined to the people of God; for they only possess "the earnest" or pledge of the inheritance. "Where the Spirit of the Lord is, there is liberty."¶ Does not this imply that where there is not liberty, (which the Scriptures predicate of all the unregenerate, representing them as slaves of sin,) there the Spirit of the Lord is not? And is not this decisive of the question? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "The fruit of the Spirit is in all goodness, righteousness and truth."* But can these holy tempers be with propriety ascribed to the unregenerate. The question is not do they manifest amiability, gentleness, and benevolence? Many of them are exceedingly estim-

able in their character and deportment when viewed exclusively in relation to this life and to their fellow-men.—But do they possess those graces that have their root in supreme love to God as revealed in the gospel of his Son, which are alone entitled to the designation of fruits of the Spirit? To possess these is to be regenerate:—of course the unregenerate do not possess them. It is worthy of remark that there is not one word in all these passages, indicating a work of the Spirit in the hearts of the unregenerate, or that he dwells at all, even for a moment in them. The possession of his applicatory energy, seems to be exclusively affirmed of those who having "the earnest" are certain through grace to receive that of which it is the pledge,—"the inheritance incorruptible, undefiled, and unfading, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."†

Our examination of this important subject is now brought to a conclusion. We are sensible of the disadvantage in the way of clear apprehension of the whole matter introduced to notice, arising from the necessarily long interval which has elapsed between the beginning and end of the discussion. It is all now before our readers however, and it is needless to remind those who feel interested in the subject, that they can if they see fit begin again at the beginning. Should they do so, they will find after certain preliminary distinctions and definitions, an attempt to examine those passages of Scripture on which the doctrine we have opposed is founded, in order to show that they are misapprehended by its advocates. They will find a further attempt to account on other principles for all the phenomena usually adduced in support of the doctrine, and replies to sundry considerations urged in additional support. And finally, they will find in the present paper, arguments of a direct na-

* John x. 26, 27.

|| 2 Cor. i. 22.

† John iii. 6.

¶ 2 Cor. iii. 17.

‡ Rom. viii. 5.

§ Rom. viii. 9.

• Gal. v. 22, 23. 9. † 1 Pet. iv. 5.

ture, against the suppositions either of common or finally unsuccessful grace, or of the applicatory department of the Spirit's work being enjoyed by any other than they who are ultimately saved.

It may be that excellent men will regard this discussion with dislike, as an attempt to rob them of an advantage in appealing to the conscience of the impenitent sinner. Our American brethren, than whom none are more successful in constructing from the materials furnished in the Scriptures, a powerful moral battery for the assaillment of the human conscience and heart, make much use of the doctrine we have opposed. Common grace, or what is the same thing, the strivings of the Spirit in the heart, constitute, in their estimation, a large measure of that responsibility which lies upon the impenitent sinner, and hence they add it to the other forces with which they attack his unyielding soul. The idea of the Spirit's withdrawal, if long resisted, which is held forth as a consequent of the doctrine, is also calculated to produce considerable terror in the mind of the lingering hearer, and may perhaps in some instances appear to be the instrument employed to induce decision for God.

It will not of course be pretended that such supposed advantages are arguments in favour of a doctrine which cannot be established from "the law and the testimony." This would be obviously to introduce the law of expediency in its most unjustifiable form, and would be indeed to annihilate altogether the doctrine of the entire sufficiency of the Scriptures. Hence were we to admit to be real the advantages supposed, the former argument would still remain unaffected. But we are more than doubtful of such reality. If the doctrine be not in the Word of God they assuredly are not real, for God cannot be expected to bless statements for which he has given no authority; and if sinners are converted where the doctrine is preached, they are so, not by the instrumentality of such state-

ments, but in spite of them. Our strong conviction is, moreover, that this doctrine is especially calculated to perplex the mind and retard the decision of an anxious inquirer. Instead of looking to Jesus for healing and salvation, he is led by it to investigate whether or not he has been or is operated upon by the influences of the Holy Spirit—what emotions are ascribable to his agency, and what to his own—whether the Spirit has withdrawn or not, and other questions that will occur to any who have had much experience in guiding the inquiries of those who are asking the way to Zion. All these speculations do incalculable injury, by distracting the mind from the contemplation of the one grand object set before it in the gospel—the cross of the Saviour. To state any thing that naturally induces such speculations is, to allure aside the poisoned Israelite who is hasting to gaze upon the brazen serpent; and while the destroyer is circulating its virulent influence through his system, to engage his attention with curious questions in physiology, or with the qualities of some adjoining nostrum. Terror may be produced, but terror is not conversion, nor has it any natural tendency to promote it. Indeed nothing can really add to the awakening and appalling statements of the word of God;—statements that charge the sinner with resisting the entire influence of the Scriptures of truth, the attestatory work of the Holy Spirit, and that pronounce him his own destroyer. O! what can be more powerful, more arousing than the following appeal which may be taken as a sample of many with which the Word of God abounds. Through the divine blessing may it be savingly influential in leading every unconverted reader to Him who invites.—"Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and

your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be

filled with their own devices."—Proverbs i. 24—31.

"And now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

H. W.

Edinburgh, Nov. 1835.

REMARKS ON THE SPEECH OF THE REV. DR CHALMERS,
DELIVERED BEFORE THE COMMISSION OF THE GENERAL ASSEMBLY AT
ITS MEETING ON 30TH SEPTEMBER 1835.

THIS is a production which it is impossible to peruse without mingled pity and exultation:—pity for the illustrious but misguided author; exultation on account of the insight it gives into the real views and hopes of his party; and of the effect which the publication of it is likely to have upon the progress of the great question with which its subject is connected. Considered as proceeding from the pen of Dr Chalmers, it furnishes a melancholy instance of how sadly a great mind may be prostrated and paralysed by the malignant influence of bigotry and party spirit; but viewed as an exposition of the feelings of High Churchmen at the present moment, and as a development of the long-hidden but cherished designs of those by whom the "church-extension scheme" was devised and advocated, it is one of the most interesting and valuable documents that have recently appeared. I shall be excused, on this account, I hope, though a little after date, for occupying a few columns of this Magazine with one or two remarks that have suggested themselves to my mind on perusing it.

This same church-extension scheme of the Church-party has been from beginning to end "a rare business."

No sooner had it sprung from the brain of its benevolent but ill-informed contriver, than it was eagerly caught up by all sorts of men to whom the perpetuation of abuses is an object of desire. High-church agitators closed hands with Low-church Moderates,—Evangelicals rejoiced in the society of Legalists,—Whigs listened with delight to the friendly overtures of Tories,—Presbyteries met in solemn conclave and nodded unanimous consent;—and while many a Boanerges roared out his ear-splitting eulogies, there was never "a stickit stibbler," or a country dominie expectant of a kirk, that did not swell the cry of "Extend, extend, and above all things endow!" Even the "venerable hierarchy of our sister church," as she is now greeted, but which Presbyterians were wont to describe as "evil and justly offensive, and burdensome to the kingdom, a great impediment to reformation and growth of religion," &c.* lent a sympathetic voice, and for once condescended in her lordly pride to look with an eye of pity on her little sister that hath no—tithes. Nay the very country gentlemen awoke from their somnolence, and you might see them with eyes distended

* Ordinance for calling the Westminster Assembly, &c.

with horror and brows clouded with anxious solicitude, gazing on "the masses of practical heathenism" that the wand of the enchanter had exposed to their view, and exclaiming with worthy Sir Roger de Coverley, "A most heathenish sight! there is no religion at this end of the town! Fifty new churches will very much mend the prospect: but church-work is slow, church-work is slow!"*

How all this ended in the getting up of petitions to government for money to build and endow churches,—and how reverend clergymen were guilty of many very irreverend tricks in procuring signatures to these petitions,—and how in the petitions themselves some things amazingly like what young ladies call *fibbs* were perpetrated,—and how a brief statement of the true facts of the case was very nearly settling the whole affair,—and how the Church, greatly alarmed thereat, appointed a deputation to go to London to urge its claims, of which "a fraction," consisting of Dr Chalmers, "*his friend* Mr Simpson," and a few others actually did go,—and how this fraction, after dinning their claims into the ear of the Ministry, and holding sundry most loving interviews with the head and tail of the Peel faction, got nothing for their pains and their promises but a Commission "to inquire into the opportunities of religious worship, and means of religious instruction, and the pastoral superintendence afforded to the peo-

ple of Scotland," &c.:—are matters with which all are so familiar, that nothing beyond a mere allusion to them is at present necessary. Let me, then, pass at once to the Speech which this unexpected result of these negotiations has called forth from the principal member of the deputation, and the lessons which it is calculated to teach all whose eyes and minds are open to observe and learn.

It is not my intention to offer anything like a continuous criticism on the successive statements of this production. Such might be a very instructive, but it would at the same time be a very tedious occupation, and one for which I have neither time nor inclination. A few remarks of a general nature are all that I mean to offer.

And first of the outcry made by the Doctor and his party against the Commission of Inquiry. I pass by all that has been so foolishly uttered against the *legality* of such a commission by the country Presbyteries, because this is a point which their better informed brethren of the metropolis have overruled, and come at once to what the Doctor says, respecting the unfairness of its constitution. On this head he is very vehement, charging certain members of the Government—"the lurking and low-minded underlings of office—hard and hacknied practitioners," &c. as he very politely calls them, though he at the same time confesses he has no idea who they

* *Spectator*, No. 383. Sir Roger, by the bye, at the time these pious ejaculations were uttered, was not bent upon the best errand in the world. Like most of his class, he liked religion better in others than in himself—thought it right to set a good example to the poor by attending church and repeating the responses—and had a most elevated conception of the propriety of an Established sect. Crabbe, in four of his graphic lines, has hit off the class of Tory squires and knights to which he belonged, with his wonted skill:

"James was a Churchman; 'twas his pride and boast;
Loyal his heart, and 'Church and King' his toast:
He for religion might not warmly feel,
But for the Church he had abounding zeal."

are — with having tricked him, and by “low jockeyship” traversed the promises which Lords Melbourne and John Russell had given him. Now it is worthy of being remembered that the Doctor is very careful to assure us that he has no imputation to bring against either of these noblemen. Against whom, then, can he bring it? These were the men that gave him the promises, and from these men came the commission which the Doctor affirms falsified these promises. Are not they the responsible men? Let their underlings be what they may, with them the public has nothing to do; if Lord Melbourne and Lord John Russell gave Dr Chalmers certain promises, and have since authorised a breach of these, then the charge and the guilt, if there be any, must rest on them. Does Dr C. then really charge these men with duplicity and deceit? If so, let him come forward boldly, and make the accusation, and not sling out vague charges and dark insinuations, the effect of which is to fix ignominy upon the characters of these illustrious individuals, whilst he himself escapes the hazard of a public reckoning.

But wherein lies the duplicity, even on Dr Chalmers’ own showing? These noblemen promised “a fair and impartial commission;” and have they not redeemed their promise? No, says Dr C., because they did not appoint the men whom we mentioned. And what obligation, I should like to know, lay upon Government to appoint only those men whom Dr Chalmers and his party mentioned? Would this have been proof of their fairness and impartiality? Were there not two parties between whom to decide, and was it not essential to fairness and impartiality that the interests of both

should be consulted? A strange notion, indeed, the Doctor and his clique must have of what is fair and impartial, when they insist upon the necessity of *all* the men who are to decide between two parties, belonging to one of them; or when, as in the case before us, they raise a furious outcry, because out of eleven commissioners, a solitary one is a Dissenter! This is the crime of which His Majesty’s Government have been guilty, and for this they are treated to a torrent of abuse, such as no meeting, but one of the kind at which this speech was delivered, would have endured. Can any man fail to see with what spirit the party by whom the majority in that meeting was composed, are imbued?

Passing over several points of less interest, I come to the very curious commendation of the Church of Scotland, extracted by the Doctor out of the assertion which it seems some have made, that the deputation were quizzed, mystified and hoaxed in London. That this was really the fact, no man who knows the circumstances of the case, will either say or believe; but the Doctor, a little vexed, obviously, at the idea of being made the object of “boisterous glee,” (even although “the age of moral chivalry be gone,”) takes up the assertion as true, and tries to make the most of it in his own favour, by claiming for the Church, on the part of which he acted, a total exemption from, and a high-minded superiority to, “the devices of a left-handed wisdom.” Now had the Doctor made such a claim for himself, there are few by whom it would not have been conceded; but when he makes it for the church as a body, we may admire his simplicity, but we really must dissent from his assertion. “The Church,” says he, “retires with

uninjured moral strength from the conflict." Indeed! then there was no trickery used in the getting up of petitions; no imposing upon the unthinking and uninformed so as to procure signatures; no changing of ground, and shifting and shuffling, as mistatements were exposed; no giving out in Parliament, that it was *only* £10,000 that was wanted in one donation, whereas it was in reality an indefinite sum for an indefinite number of years; no getting of members to make a pitiful outcry about "the starving multitudes of our city lanes, and enormous upland parishes," while not a breath was whispered of certain snug chapels of ease whose ministers were to be well endowed before a crumb was to be thrown to the starving multitudes:—On no! all these are but dissenting fabrications; "*the Church retires with uninjured moral strength from the conflict,*" &c. &c. To believe this, may do all well enough for Dr Chalmers, who delights in being regarded by the "wily politicians of this age" (his friend and patron, Sir Robert Peel, I suppose, at the head of them) as "a simple and unpractised man;" but he will not find many out of his own circle to agree with him. One thing is as clear as noon-day, that if the Church has really borne off all her moral strength uninjured from this conflict, it *can* only be because she has had very little to injure.

But it is not from detached statements, that anything like a proper notion of this extraordinary speech is to be gleaned. It is the *spirit* of it which is most worthy of being noticed—the spirit of haughty and imperious assumption which it breathes, and which is the more observable, from the well-known and long-tried benevolence, and native kindliness of its author. Such a spirit, indeed, is the ge-

nuine and unfailing characteristic of an established sect. Not only separated from the rest of the Christian church, but elevated by the possession of peculiar privileges, dignities and wealth, above all other denominations, it would be little short of miraculous were its officers to remain exempt from a large portion of exclusive bigotry and the assumption of arbitrary power. Of recent times, however, the wiser portion of the clergy have wondrously softened their spirit, and decently cloaked over their unpopular tendencies. They have spoken and acted as though they lived upon the popular breath, and were really solicitous of popular favour. But *naturam expellat furca*; 'tis of no use; the old spirit will out, and here we have it in all its genuine purity, from the fervent mind of Dr Chalmers. It is now plain, that nothing will satisfy him and his party, but power of unlimited and unquestioned dictation on all points connected with the interests, real or supposed, of the Church. Throughout the whole of this oration, the most vehement abuse is poured forth on the men in authority, because they did not at once, and without any hesitation, fall into the Doctor's scheme, and adopt implicitly his plan. "Nothing," he says, "could be more distinct or definite than our first proposition to Government,—an immediate grant towards the endowment of all those chapels of ease and new places of worship which already existed." pp. 6, 7. Very well; this involved an annual donation of £10,000, in perpetuity, with the proviso that it was to be increased as occasion demanded, and of which £7000 at least were to be employed in endowing chapels that had all along maintained the gospel in them on the voluntary

principle, and which there was no call to endow, except that thereby the dignity and incomes of their ministers might be increased. In such a case, a little inquiry and a little impartiality in listening to the representations of the very numerous party by which this grant was opposed, would seem to be no great crime in the dispensers of the public funds; and yet it is for doing this that Dr Chalmers, in this speech, pours forth on certain members of the administration a torrent of abuse which none but a clergyman would have dared to utter. Can any man, I again ask, fail to see from this illustrious example, what kind of spirit it is which actuates an incorporated sect? or seeing it fail, to admit the importance of having a system so inimical to all the dearest interests of man, brought to an end?

It is also plain from this speech of Dr Chalmers, that he is excessively mortified and chagrined at the result of his exertions. The very effort which he makes to appear composed, only evidences how deeply his equanimity has been disturbed. Buoyed up with the idea that neither the moral nor the political strength of the Establishment was very seriously impaired, he imagined that he had only to state his case, and to carry by a *coup de main* his object. Instead of that, however, he has had to endure the mortification, not only of an arduous conflict with Dissenters, but of something very like a defeat, in so far at least as regards the main object of his desire. However unwilling to admit the unwelcome truth, that Dissenters are at length of some weight in the community, he has had it pressed upon his attention by evidence which he cannot resist. It would be well for themselves if this conviction

had taught him and his party a little wisdom and caution: but instead of this, it seems to have only urged them on to new and more suicidal excesses. With that fatal insanity which ever prognosticates the downfall of an unjust cause, they have sought apparently by every means in their power, to insult public opinion, and provoke the indignation of all liberal and reflecting men. What they may yet do, I cannot pretend even to guess; but looking at what they have already done, I am almost tempted to exclaim, "The force of madness can no farther go."

A misgiving on this head seems to have haunted the Doctor towards the close of his speech, and he is accordingly very urgent upon all his brethren to compeesc their just indignation and afford every facility to the Commissioners in their inquiries. A wise advice had it been given in time! but now happily too late to be of any harm in enjoining the gentlemen of the Commission, and tempting them to be too easy in their inquiries, or too ready to take the word of individuals for certain facts. I say *happily*, because the system which the Doctor recommends might, if pursued with that skill which Churchmen know well enough how to put forth, have more effectually frustrated the Commissioners in their inquiry than positive opposition. As it is, they are now armed against both; and they will be expected consequently to do their duty fearlessly as well as impartially and minutely. They have the means of doing immense good or incalculable evil to the country: it behoves them, therefore, to carry themselves so as to rise above the opposing influences which they will have so constantly to encounter, and regardless alike of virulent abuse, and plausible seeming, and smooth-

tongued flattery, to search to the very bottom every matter that is brought under their notice.

Respecting, as I unfeignedly do, the personal character and former fame of Dr Chalmers, I could have wished this speech unspoken and certainly unprinted for his sake: but for the sake of the cause of Truth and Liberty, I cannot but rejoice that the meeting at which it was delivered was held, that it and similar speeches were uttered, and that now, though with sundry omissions, it has been sent forth in a more permanent form. These circumstances have done, and are doing, immense good to the cause of Voluntaryism. There wanted sadly a tolerable dose of the undiluted High-churchism of that meeting to clear away the lingering film of prejudice which blinds so many of our liberal politicians to the evils of a privileged and pensioned sect. They cannot now misunderstand the spirit, or be ignorant of the designs of

the Established clergy. "We want more churches and clergymen," is the cry of the party from the Bishop of London* and Dr Chalmers downwards. No matter whether they be needed or not; no matter how little able or willing the people may be to incur new pecuniary burdens: —*we* want them, and therefore we must have them. This is the true spirit of the party, and it is well that at length they are using language appropriate to their position and projects. A few more such speeches as this, and a few more such specimens of pompous impotency as have been recently furnished by the presbyteries of Dalkeith and Paisley, and the work will be done. The funeral which Dr Chalmers seems so confidently to expect will have been decently performed; and when men have no longer the staring pageant before their eyes, they will wonder how they could possibly be so long befooled.

* See his recently published Charge to the Clergy of London.

POETRY.

"PRAISE WAITS FOR THEE IN ZION, LORD."

By JAMES DOUGLAS, Esq., of Cavers.

(*From the Bow in the Cloud, or the Negro's Memorial.*)

"Praise waits for thee in Zion, Lord!"
The earth, the sky, the sea
Shall ring responsive to the chord
Of heavenly minstrelsy,
When forth shall go Thy mighty word
That sets the captive free.

Kings are deceitful—statesmen vain—
Senates a baseless trust;—
Much reckon they on gold and gain,
Little—on what is just;
Their thoughts return to air again,
Their bodies to the dust.

We pass them by as idle things,
Like foam upon the wave,
We turn to thee, O King of kings,
Thou, who alone canst save;
The hand, the dead to life that brings
Shall liberate the slave.

"Praise waits for thee in Zion, Lord!
To thee vows paid shall be;"
All lands their increase shall afford
An offering to thee,
When home the exile is restored
And when the earth is free.

REVIEW.

History of Religious Liberty in England. Vol. I.—from *Magna Charta to the Union of the two Crowns*; comprising the *History of the Puritans*. Vol. II.—from the *Union of the two Crowns till the death of Cromwell*; comprising the *History of the Sectaries*. By JAMES AIKMAN. 18mo. pp. 355 and 324. Edinburgh, 1833 and 1834.

WERE the title-page which we have just transcribed, read, for the first time, to one totally unacquainted with the history of the nations of Europe, the announcement of it would in all probability excite a feeling of wonder as to what objects such a history could possibly embrace:—to all who know the events which have transpired in the ecclesiastical history of our country, the wonder will be that such a work should not have been attempted long ago. While the former, occupied merely with the abstract meaning of the words, might be arguing thus—“Is not religion the fear and worship of God, and religious liberty consequently the liberty of fearing and worshipping God? What then can be implied in a history of such liberty? History has reference to change, to the origin, progress, and decay of the objects with which it is conversant; but how can liberty to worship God be liable to change? How can a duty, arising out of a perpetually abiding relation, have either origin, increase, or dissolution? What can such a book as this contain?”—the latter would be running over the memorials of former times, and as his eye rested on one momentous change after another in the political and economical history

of Britain, wrought out by the struggles of the people for liberty of conscience, and his mind pondered the many solemn, and instructive, and moving lessons which such details present, he would see with delight that seldom has a richer field been opened on the view of the curious inquirer, or one on which the Muse of history might more worthily and usefully expatiate. If history become dignified in proportion as it relates to mind; if to detail the events out of which have arisen changes fraught with benefits to the social and moral interests of the community be a more dignified occupation than to chronicle the achievements of ambition, or the splendid but often useless exploits of war,—and if it be rightly deemed wiser and better in recording the events of former times to make them enforce the lessons of a sound and generous wisdom, rather than gratify a taste for what is merely romantic:—then it will be difficult to point to a more useful, a more interesting, or a more dignified subject for historical narration, than that which Mr Aikman has taken up in the volumes before us. The “History of Religious Liberty in England” is the history of one of the noblest struggles of truth against error; of justice against oppression; of conscience against tyranny, that the annals of any country in any age can unfold. It is a history that rife though it be in tales of horror, stands without a parallel in the multitude and the magnificence of those scenes where high-toned principle and stern but generous patriotism, lend a glory to heroic enterprise, that will in vain be looked for in the records of mere physical valour. With it also are

interwoven the fates of some of the greatest and best of our British worthies, many of whom suffered to the death in the cause of truth—watering with their blood that vigorous sapling which their hands had planted or nurtured. Nor is it possible thoroughly to understand the general history of our country without a pretty familiar acquaintance with the progress of religious liberty among the people; so closely were their struggles for the latter connected with those great changes of men and things which give so peculiar an interest to the former. A subject so replete with interest, therefore, requires only to be properly treated to command universal attention.

In judging of the manner in which Mr Aikman has acquitted himself of the important duty he has undertaken, it would be extremely unfair to him were we to try his book by the same test which would with propriety be applied to a work of original research and philosophical arrangement. To the production of such a work he makes no pretension. The size of his volumes and the popular character which he seems careful to give them, at once indicate a less ambitious design. All that in such a case we have a right to demand is, that the facts stated should be accurately set forth, that the order of occurrences should be carefully preserved, that the prominence given to events or to individuals should be in proportion to their importance, and that the reflections suggested, or the principles unfolded, should be true in themselves, as well as apposite to the occasion on which they are introduced. In all these respects we have much pleasure in assuring our readers that they will find these volumes deserving of the highest commendation. To much accuracy of statement, the author

adds great liveliness of detail, and a happy admixture of the pleasing and the instructive in his narratives of events. His remarks are always judicious, and sometimes exceedingly happy, while a tone of liberal feeling and healthy morality pervades the whole. A little more of enthusiastic sympathy with the injured and the oppressed might have been displayed, but coolness in the treatment of subjects connected with ecclesiastical history is a virtue so uncommon, that we can hardly object to a slight superabundance of it in Mr Aikman's volumes.

Did time and the claims of other departments of this Magazine permit, there are few occupations which at this present moment would afford us more pleasure than to offer a running commentary upon the series of events which Mr A. has with so much clearness and accuracy recorded in the present work. As it is, however, we must content ourselves with a few cursory remarks, illustrating them by one or two extracts, which for the sake of the work itself we feel bound to present to our readers.

The History of Religious Liberty in England may be divided into three grand departments. The first of these comprehends the period when that liberty had to be asserted in opposition to the claims of the priesthood viewed as a spiritual jurisdiction, and as arrogating for themselves supremacy over all ranks and orders of men, in virtue of their sacerdotal office. The second includes the period when the advocates of this liberty had to struggle against the assumptions of an established church, *i. e.* a sect in alliance with the State, and of which the King is the head, while as yet these assumptions were unmitigated by any regard to the indefeasible rights of individuals. The third is occupied with that period during

which the Church as by law established so far receded from her original and fundamental pretensions as to grant toleration to those whose principles led them to dissent from it. In the first of these departments, the parties chiefly presented to our view are the King and the nobility, whom we find contesting the right of political freedom with the agents of a subtle ecclesiastical polity, constructed upon the principle of subjugating to spiritual domination all the energies and resources of temporal power, authority and wealth. It is a great mistake into which many fall, in that they regard the Romish Church from the same point of view as they regard a civil Establishment of religion. This was never the position of that church in this country. From first to last it was, properly speaking, a church which held that to the clergy belonged, of right, all the property and all the power of every kingdom that embraced Christianity. Hence to them belonged, not by endowment, but of right, all the wealth and influence they possessed; and not only so, but it was of merit, and because it behoved the servants of Christ to be humble and moderate in their desires, that they were contented with so little. So long as these pretensions were confined to words, or were vindicated only by extorting money from the poorer classes, or by persuading the wealthy to compound for their sins by bestowing of their property on the church, little indignation was excited against them: but when puffed up by wealth acquired, and excited by cupidity to covet still more, the clergy began to make exactions, the weight of which both the throne and the aristocracy were compelled to feel; the independent spirit of the haughty baronage was roused; and a struggle commenced which, continued with various for-

tune, and influenced by changing circumstances, at last ended in the subjugation of the clergy to the authority of the throne. The accomplishment of this was the commencement of the reign of an Established Church, properly so called. When Henry VIII. rejected the supremacy of the Pope, it was only that he might vest it in himself. It was no desire of his that the Reformation should go forward in England. He was a Catholic in every thing but in admitting the claim of the Pope to come between him and the indulgence of his passions. He was made instrumental in advancing the cause of truth; but it was entirely through the wise Providence of Him who, in accomplishing his designs of mercy, makes even the wrath of men to praise him.

It is curious to observe how proficient the men of the sixteenth century were in the science of Religious Establishments. In perusing the following reasons for yielding to the claim of Henry to be regarded as the head of the Anglican church, drawn up by the clergy of that day, partly to please the King and partly to quiet their own consciences, we almost feel as if a section from certain noted Lectures had by some extraordinary magic inserted itself into Mr Aikman's pages.

“ Their transference of the spiritual supremacy from the pope to the king they justified by arguments drawn from the *Old Testament*:—Aaron, though the high priest, submitted to the direction of Moses. Samuel told Saul that ‘he was made head of all the tribes,’ including the Levites. David made laws about sacred things, and directed the order of the worship of God; and when dying, told Solomon ‘that the courses of the priests and all the people were to be wholly at his commandment.’ Solomon did accordingly ‘appoint them their charges in the service of God, and both the priests and Levites departed not from his commandment in any matter;’

and turned out Abiathar from being high priest without opposition. *From the New:*—Christ himself paid taxes; charged the people to render to Cesar the things that were Cesar's; forbade his disciples to affect temporal dominion, and testified himself that his kingdom was not of this world. The apostles wrote to the churches to obey the magistrates, though they were then heathen; call the king supreme; and say he is God's minister. *From the practices of the primitive church:*—After the emperors became Christian, they made many laws about sacred things; called general councils, and presided in them; sometimes elected the popes themselves, and sometimes confirmed them; nor was it till the days of Gregory VII. that popes pretended to depose princes, and give away their dominions. *From reason:*—The king being supreme over all his subjects, clergymen must be included, for they are still subjects; nor can their being in orders change their former relation, founded on the law of nature and nations. And lastly, they confirmed their reasoning by the *ancient law of England*, from the days of Canute, Ethelred, and Edgar, who had enacted many statutes concerning churchmen, down to latter times, when the power of the pope had been repeatedly checked; and although his usurpations had been endured for some centuries of ignorance, they had never been formally recognised by the legislature, while the king's prerogative had never been denied by them. Fisher, bishop of Rochester, alone dissented, and with a consistency which had been praiseworthy in a good cause, chose rather to lose his own head than to own Henry as head of the Church."—Vol. i. pp. 71—73.

Among the other events connected with Henry's rupture with the Church of Rome, there were two, the beneficial results of which cannot be questioned. These were the suppression of the monasteries, and the printing of the Scriptures in the Vulgar tongue. To those who have not had an opportunity of examining the original documents, it is impossible to convey any idea of the fearful extent to which every species of loathsome and sickening iniquity had been carried in those dens of infamy called profanely "Religious Houses." On this subject

Mr A. very properly touches with a light and hasty hand, but he says enough to open the eyes of any man to the folly of tolerating such institutions in any age or under any circumstances. On the sequestration of these haunts of vice, the revenue of the Crown was augmented by an annual rental of £32,000, besides the gross sum of £100,000 derived from the sale of their plate, jewels and furniture. So much for the poverty of the self-denying monks!

The printing of the Scriptures was a measure for which, under God, the country is indebted to Archbishop Cranmer.

"In the convocation it was moved by Cranmer, that they should petition his majesty for leave to make a new translation, as objections had been made to the former. Gardiner and the old clergy opposed it. They said it would lay the foundation of innumerable heresies, as it had done in Germany; and that the people were not fit to be intrusted with the Scriptures, neither were they capable of understanding their true meaning. To which the Reformers replied,—that the Scriptures were written at first in the vulgar tongue; and in the primitive Church, as nations were converted to the faith, the Bible was translated into their languages. Our Saviour had commanded his hearers to search the Scriptures, and that it was necessary that the people should do so now, that they might be satisfied the alterations the king had made in religion were not contrary to the word of God. These arguments were allowed to prevail, as the proposal was understood to be agreeable to the queen, and the motion was carried; but the bishops being either unwilling or unfit to produce a new translation, Cranmer revised Tindal's—left out his prologue and notes,—added a preface of his own, whence it is sometimes called Cranmer's Bible,—and obtained leave to print it."—Vol. i. pp. 78, 79.

Were it possible to dissociate persecution from an Established church, the experience of the Reformers, when themselves the objects of proscription, might have taught them the folly and sin of inflicting punishment upon those

who conscientiously differed from them in matters of religious opinion. No sooner, however, had they fairly established themselves in power, than they laboured to produce uniformity of sentiment,* by the gross machinery of physical violence. They even seemed anxious to rival their predecessors in the atrocious lengths to which they carried their zeal. Ariens and Anabaptists were burnt without ceremony, and because a pious enthusiast of the female sex gave utterance to some unintelligible mysticism respecting our Lord's conception, she was condemned to the same cruel fate; the scruples of the young king (Edward VI.) as to the propriety of signing her death warrant, being silenced by the reasonings of Cranmer out of the Bible!! A learned and pious man, who had been long living in exile, having returned with a set of opinions which forbade him to use certain vestments because of their tendency to delude the people into the notion that *ministers* were *priests*, was cast into prison where he remained for several months. His opinions, however, became popular, and were embraced by many ecclesiastics, while they were rather favoured as otherwise by the King. Hence arose that body of men to whom England is so deeply indebted—**THE PURITANS**. With the history of these men, and their successors the Nonconformists and modern Dissenters, the history of religious liberty is identified, at least from the period of Elizabeth's accession to the throne. The vigorous measures of that extraordinary woman having crushed the hopes of the Papists and confirmed those of the Protestant Episcopalians, the latter had time and opportunity to differ among themselves; and the supreme power being vested in Elizabeth as head of the church, she

did not fail to exercise it in seeking to produce conformity to the model with which she chose to be pleased. The old dispute about vestments and other matters of comparative indifference was revived. In the convocation a series of propositions on this head was discussed for several days which ended in the side of intolerance gaining the victory by a majority of *one*. Then came the reign of oppression and bigotry: when men of whom the world was not worthy, and with whom was found nearly all the piety that then existed in the country, were imprisoned, exiled or butchered, because they conscientiously objected to certain rites and ceremonies which seemed to them to involve erroneous opinions and doctrines. No charge of insubordination or disaffection could be brought against them: they were not found demanding honours or emoluments, and yet refusing the conditions on which alone these were offered; all that they wished for was but permission to do good, and to preach the gospel in their own way; and yet they were persecuted as if they had been traitors and criminals of the darkest character. Against so cruel a decision, an enlightened and impartial posterity might have been expected to justify them; but instead of that they have been held up to odium even in our own day as factious and turbulent spirits—men that quarreled about trifles, and under the plea of conscience indulged a censorious and selfish temper. From this charge they are admirably defended in the work before us.

"Here it may be proper," says the author "to advert to an opinion, once very general, and not quite extinct, that the overstrictness of the Puritans was the cause of the separation. It may, we believe, be received as an axiom, that no real liberty can exist either in church or state, where things in themselves indifferent are forced by one party upon a-

nother, merely to obtain an outward uniformity in matters, a difference upon which would not interfere with the peace or prosperity of the common-wealth. In such a case, the party who enforce these indifferent matters, by laws, by exclusions, and by penalties, are tyrannous oppressors; and there is a principle in our nature that impels us to resist, and justifies resistance; yet the pure spirit of Christianity would, perhaps, even in such a case, if no vital principle were concerned, inculcate obedience; but if the matters which one party consider as indifferent should by the other be considered as sinful from peculiar circumstances, then to urge submission is to urge a man to pollute his conscience and to violate the law of God, a predicament in which obedience ceases to be a duty, and where the paramount sense of a higher obligation forbids every shade of compliance, and every approach to the appearance of evil.

"A number of the bishops, previous to their consecration, viewed the vestments in no favourable light, and afterwards defended them upon the grounds of expediency alone. Those denominatd Puritans, equally learned, certainly not less pious, viewed them as sinful as if the soldiers of a king should consent to deck themselves in the trappings of a traitor, and thus induce the lieges to think there was no difference in the regiments, as the uniforms were the same. They showed the sincerity of their scruples by leaving to the Conformists the high dignities of the Church; all they requested was, liberty to preach their common Christianity in any decent clothing that might be prescribed, provided only it were not turned up with the facings of the enemy; this their soul abhorred. They believed Popery to be the system of antichrist, and they could not in conscience wear his livery. The bishops, however, after they were installed in fine rich sees discovered that the habits were matters of indifference; and although they could not convince their brethren who had not adopted the same medium of vision,

yet they insisted upon their compliance. The Puritans pled strongly for forbearance; the bishops insisted upon unconditional submission. The principles of the others as Christians, their honour as men, forbade this base servility; and they chose rather to endure persecution from those who had been their fellow-sufferers, than consent to resume what they had thrown off as the badges of idolatry. To their more compliant, yet more intolerant superiors, therefore, the whole blame of the schism must belong, inasmuch as they tyrannically imposed what at the same time they confessed was indifferent, while the others consistently refused what they considered as sinful."—Vol. i. pp. 193—196.

In spite of all the torrent of persecution, however, to which its professors were exposed, the cause of Puritanism continued to advance; until, from objecting to ceremonies, men began to suspect that there was a deeper and more fruitful source of evil in the very constitution of the system, under which conscience was compelled to suffer such foul outrage. Against this, neither the persecutions of Elizabeth, nor the royal polemics of James,* nor the dark and diabolical policy of Charles, was of any avail. Onward the tide rolled till it burst over every opposing bulwark, and overwhelmed crown and mitre in one common ruin. Then came a chaotic confusion of sects, struggling amid the thick darkness which at that time beset the people in regard to religious freedom, for supremacy and temporal power, until the strong hand of a military despotism reduced them to quiet, if not to harmony. Had the wonderful and high-minded man by whom

* This most ridiculous monarch had a very convenient method of settling a dispute when he happened to get the worst of the argument. "I will not argue that point with you," said he to Bancroft at the Hampton Court conference, "but answer as kings in parliament, *Le roi s'avisera*." And yet he afterwards boasted of his skill in confuting the Puritans at that conference. "They fled me so," says he, "from argument to argument, without ever answering me directly, that I was forced to tell them, that if any of them, when boys, had disputed thus in the College, the Moderator would have fetched them up, and applied the rod to their buttocks." Poor James! he never could forget that in his early days the ferula of Buchanan had anointed him, &c.

that despotism was wielded—a man than whom a more vigorous, a more upright, a more talented, a more thoroughly English monarch never occupied the British throne—been spared a few years longer, ~~he~~ had his son, with his father's virtues, inherited his father's talents, this country might have been spared the disgrace of all the religious persecution that has ever since his death, to a greater or less degree, prevailed. Oliver Cromwell was the first and the only British monarch that understood what was meant by religious liberty, or what was due to the rights of conscience. Had he been even as bad a man as some would have us to believe, the following sentiments on this head, delivered at the dissolution of the Council of the three kingdoms, An. 1654, ought to procure for him the commendation of every lover of his species.

“How proper is it,” said he, “to labour for liberty, that men should not be trampled upon for their consciences? Had we not lately laboured under the weight of

persecution, and is it fit, then, to sit heavy upon others? Is it ingenuous to ask for liberty, and not to give it? What greater hypocrisy than for those who were oppressed by the bishops, to become the greatest oppressors themselves so soon as their yoke is removed! I could wish that they who call for liberty now also had not too much of that spirit if the power were in their hands. As for profane persons, blasphemers, such as preach sedition, contentious, railers, evil-speakers, who seek by evil words to corrupt good manners, and persons of loose conversation, punishment from the civil magistrate ought to meet with them, because if these pretend conscience, yet walking disorderly and not according, but contrary to the gospel and natural light, they are judged of all, and their sins being open, make them the subject of the magistrate's sword, who ought not to bear it in vain.”—vol. ii. pp. 271, 272. •

With the death of Cromwell Mr Aikman concludes his second volume. Here, then, for the present, we must take leave of this subject; anew recommending this work to our readers, and expressing our hopes that we shall not have long to wait for the two volumes that are yet to succeed.

RELIGIOUS INTELLIGENCE.

FOREIGN.

JAMAICA.

LETTER FROM REV. W. KNIBB.

It affords us great pleasure in being able to communicate to our readers the following interesting and characteristic letter. It is addressed to a few Christian friends in Edinburgh, who had united in sending in a present the works of Andrew Fuller and of Robert Hall, to Mr Knibb in testimony of their esteem for his character as a missionary, and their high sense of his valuable exertions in the cause of liberty.

Falmouth, Jamaica, Aug. 21. 1835.

MY DEAR FRIENDS,—I received the very handsome token of your esteem and feelings of the most interesting kind. The associations it recalled, and the scenes to which it referred, appeared again before me, and I longed for a moment to translate myself back to the friends who have sent me so interesting a memorial of their friendship. To them I return my sincere and grateful acknowledgments, while I hope that in my public capacity, however yet the shafts of envy may be levelled against me, I may never take any step to forfeit the esteem of those whose opinion I prize so highly.

Well, here I am, surrounded by those whose conduct I exposed, but not one has yet dared *here* to contradict a single state-

ment I made while with you. Since my return I have publicly challenged them to do it if they can, but hitherto no one has had the hardihood to make the attempt.

Well, one year of the apprenticeship has passed away; happy shall I be when the rest are gone. There is much, very much cruelty mingled with it; and until this last remnant of hated slavery ceases, the full energies of the African cannot, and will not be developed.

The first of August was a glorious day to me, and to thousands of the emancipated. It was to me the first among them, and a jubilee it was. A goodly number who had previously witnessed a good confession were to be baptized. We reached the sea-beach rather before day; about 1000 persons were present; all was still and solemn. After singing and prayer, I baptized the candidates. As I came up out of the water, the sun was rising in all his majesty, when we sang as we stood on the shore, part of the hymn commencing,

“ Away with Afric’s stripes and chains
Her voice is heard, redressed her pains,
Her wounds are closed, her wrongs are heard,
Her bondage broke, her freedom sealed;
The mother with the babe is free,
Hail to the Negro’s jubilee.”

The effect was most interesting; oh! I did long that some of my friends could have joined them in singing the two last lines. Sweetly to me the sound floated on the breeze on which so often the sighs of the oppressed had been wafted.

It being Saturday, we had not more than 1000 at our public worship. I preached to them as well as my feelings would allow, from, “ And thou shalt remember all the way which the Lord thy God hath led thee.” On the Sabbath morning we had more than 1000 at the six o’clock prayer meeting, many having walked 8 or 10 miles. It was a sweet and a delightful season; my feelings were quite overcome. When I looked on the number of mothers with their free-born children, I burst into tears, and it was with difficulty I could conduct the service. At the 10 o’clock service, we had full 3000 persons present. The small chapel, three tents, and the remainder of the chapel yard, with the floor of the new chapel, was covered. All were cleanly and neatly dressed, and joy appeared in every countenance. I stood on a bench and preached to the listening multitude,

and then addressed them on the change that had taken place; after which we celebrated the Lord’s Supper. It was a little heaven below. The newly baptized communicants received the right hand of fellowship, the church singing,

“ Come, in ye blessed of the Lord,
Enter in Jesus’ precious name;
We welcome you with one accord,
And trust the Saviour does the same.”

About 1000 commemorated the Saviour’s dying love, and I trust felt the power of grace on their hearts. In the evening I preached, and thoroughly fatigued, with a grateful heart, closed the first jubilee among the affectionate people of my charge. The members of my church, together with the attendants, had resolved to give a small subscription towards the new chapel. Their voluntary donations amounted to £284 currency. I was perfectly astonished. The cheerfulness with which they brought their different sums, rendered the subscription doubly good. You will not suppose that we have generally such collections; by no means, though the people do what they can. This was a special case, and cheering the result has been to my mind.

I expect you will feel anxious to know something of the church under my care. We are in peace and love among ourselves, and I hope I can add that the blessing of God is with us. Sometimes we are deceived, and those that bade fair for heaven walk no more with Jesus. The want of *Scriptural* knowledge among many of our people is much to be deplored, but time alone can correct this. I am thankful I can say that I am clear of their blood; if they are deceived, they deceive themselves. I preach as faithfully and as plainly as I can, and did I know any other means that would tend to the spirituality of the church, I would gladly employ them. Oh! that I may be found faithful unto death! The Lord has blessed us with increase;—to his name be all, ALL the glory! Since my return 435 have been added to the church by baptism, most of whom were inquiring after Jesus some time before the disturbances in 1832, and full half had been attendants for six or seven years. We have been as careful as we could be, and really in many instances I have been delighted. About thirty have been restored who, in martial law, fell into sin; about six have been excluded; our present number is 1200,—so the little one has become a thousand! I

have married since my return 201 couples connected with the church and congregation, which is a pleasing sign of *moral*ity. Now their wives cannot be flogged, now their children are free, they feel a strong desire to be united together in *mar*riage. Our Sabbath school is fully as prosperous as I can expect, under the disadvantages with which it is associated. I have commenced a day and Sabbath school in the country, which is in a pleasing state, and hope soon to have another.

On the second Sabbath in August I opened a new chapel in a most lovely part of the parish, about eight miles from Falmouth. I have erected it since my return to Jamaica. On the day of the opening there were many more on the outside than within. I have named it, *Wilberforce Chapel*. It is the first erected since freedom has been proclaimed. It was erected entirely by the descendants of Africans,—it was paid for by a grant from the sum raised on the 1st of August in England, and I feel much pleasure in giving it the name of that good, that great, that sainted man. Here I shall soon have a day and Sabbath school, having a young man training for the purpose. It is in a very populous district, surrounded by many sugar estates. The chapel in Falmouth is in progress; by the time this reaches you I expect the walls will be finished. It is 60 feet by 80, with deep galleries, and two vestries. It will be a neat, strong, and, I hope, lasting building, where God will manifest the riches of his grace.

My people are now digging the foundation of a Lancasterian school-room, which I hope to erect by Christmas, that is, if I can get sufficient means. Oh! that some kind friends would assist me in the schools. I have a person training for this school, and intend to spend an hour or two a day in it myself. But how I shall raise his salary, I know not at present. My dear wife and children are well. Love to all yours.

(Signed) WILLIAM KNIBB.

P. S. I intended to have said something about the *working* of the system, but have not room. The falsehoods industriously circulated are abominable. There is a rupture between the house of Assembly and the Governor. You may rely on the following statement, and publish it if you like. I know it to be *true*. The estates are in this parish all around me. I send it to contradict a lie, that the sugar cane is rotting in the ground, and that to use

their own words at a public meeting in this town, Their worst anticipations are realized. What will not oppressors say!

Name of Estate.	Hds. of Sugar made during	
	Slavery. 1834.	Freedom. 1835.
Claremont.....	60	53
Carracktoile. . .	30	33
Dry Valley.. . .	87	105
Florence Hall....	75	100
George's Valley..	75	116
Green Park.....	360	350
Greenside.....	120	120
Grange.....	83	99
Holland.....	119	132
Hague.....	154	152
Irving Tower...	8	45
Kent.....	140	124
Lottery.....	170	160
Maxfield.....	105	135
Orange Valley.	357	411
Oxford.....	165	145
Orange Green.. .	85	85
Roshin Castle....	123	135
Water Valley...	200	151
Spring.....	94	126

Show this to your friends, if you have any, who are afraid they shall have to drink tea without sugar.

DOMESTIC.

SOUTHERN ASSOCIATION OF THE CONGREGATIONAL UNION OF IRELAND.

THE third annual meeting of the above Association, was held in the Independent chapel, Mallow, on Wednesday and Thursday, the 7th and 8th of October. The services commenced with a prayer-meeting on Wednesday morning at eight o'clock; at mid-day there was a meeting of ministers and deacons for consultation: and in the evening the Rev. W. H. Cooper of Dublin, who attended as a deputation, preached an able and impressive discourse from Exod. xiv. 15. "The Lord said unto Moses, *wherefore criest thou unto me? speak unto the children of Israel that they go forward.*" At eight o'clock on Thursday morning there was a meeting for prayer, and at twelve at noon a public meeting, which was addressed by the ministers of the Southern Association, and on the evening of the same day, the Rev. Wm. Fordyce of Tralee preached from 2 Tim. ii. 8. "Remember that Je-

sus Christ, of the seed of David, was raised from the dead according to my gospel." The speakers at the public meeting were the Rev. Messrs White, Fordyce, Stronach, Gibson, Foye and Cooper;—the chair was taken by Geo. Bruce, Esq. of Miltown-castle,—all the meetings were numerous attended, and an unction pervaded the whole, which we trust will continue to influence and abide on the hearts of those who were present.

The Congregational Union has been a great blessing to Ireland. We have felt it, we have seen it. It has called to life those who were half-dead, it has filled with life and christian enterprise those who were lukewarm. Congregational churches are but thinly scattered through Ireland, the number being but 30, removed from each other to the distance of 10, 20, 30, 40, and in some instances 60 or 70 miles. This being the case, the interchange of visits between the pastors and members of neighbouring churches (if we may employ the word neighbouring when the distance which separates them is so great) were like angels visits indeed, "few and far between." The result was, that some of our pastors were pining away; they lost all energy, and became as lost or dead men to their brethren. About once in six months, or a year, the mention of one of their names might lead us to ask, how is *he*? dead or alive? how does *he* get on? it is not so now; since the Union has been established, since an Association has been convened, there has been such a muster of our scattered troops as leads us to think that Dissenters are not to be despised even in Ireland. By these meetings the hearts of brethren have been much cheered, and their hands mightily strengthened. One of the objects of the Congregational Union of Ireland is to spread the gospel through the country, and plant congregational churches wherever an opening is afforded. In order to accomplish these objects, it was resolved at the last Southern Association in Mallow, that *every member* of our churches in Ireland should be called upon to contribute annually to the funds of the Union. We have much reason to hope that the call will be cheerfully answered by all the members of the churches included in the Union.

FIFE HOME MISSIONARY ASSOCIATION.

FROM the MS. Report of the Fife Home Missionary Association we extract the following paragraphs.

"The Association of Independent Churches, within the county, of the two denominations, has existed now ten years and six months, having been founded at Cupar in March 1825. During this period it has expended upwards of two hundred pounds sterling, in preaching the gospel and distributing tracts through the less favoured districts of the country. Great thankfulness has not unfrequently been expressed by the people for the annual visits of your Evangelists, and it may be confidently hoped that the benevolent labours of the Society, humble though they confessedly are, shall stand enrolled among the records of eternity as the instrumental means of saving from death some precious souls. But the institution has not benefited the ignorant and unbelieving merely. The bowels of the saints have been refreshed and their edification promoted by these labours of love—the afflicted have been visited and the weak strengthened, the timid encouraged, and the downcast filled with joy."

After accounting for the partial discontinuance of itinerant labours during the past year, which we are happy to learn it was determined by the general meeting should be immediately resumed, the Report proceeds:

"One thing seems obvious enough to the Committee, and they cannot resign their charge without pressing it upon the general meeting, that apart from the matter of itinerant preaching, and although that department were altogether dropped, (a thing we do not contemplate) notwithstanding the importance of a county association among churches of the same faith and order ought to stand acknowledged. At a time when Christians are everywhere seeking the removal of whatever has hindered their union and co-operation,—to sink all minor differences in profound admiration of the Saviour and his truth,—and to consort together, and to support one another to the utmost extent of Christian forbearance where they are not perfectly one, at such a period as this, to allow our zeal to cool or our intercourse to be diminished, would alike show ignorance of our situation and criminal indifference to our agreed principles. It has been found by a long and well-tried experiment, that the closest association of churches is quite compatible with their recognized independence, and that their annual meetings, circular letters, &c. have been productive of

a great amount of good to their respective interests. Indeed, but for the brotherly interest and co-operation of sister churches, the light of Heaven among them would have been extinguished in many instances, and the surrounding population given up to spiritual darkness. The Committee congratulate the General Meeting, that in the midst of great contentings in certain quarters, a spirit of love and of unity has gone forth contemporaneously and side by side with the other, gathering together the followers of Christ into one holy brotherhood, and they gladly avail themselves of the present occasion to press upon their constituents the high expediency of strengthening the hands of their Society to the greatest possible extent, and of fostering a spirit of kindly affection by occasional if not frequent visits among the members, and interchange of services among their ministers."

FRASERBURGH.

WE have much pleasure in transferring to our pages from the Aberdeen Advertiser of 10th November the following account of the doings of the Congregational Church in Fraserburgh, under the care of our esteemed brother Mr Begg.

"On Thursday last, the Annual meeting of the Missionary Society in connection with the congregation under the pastoral care of the Rev. Alex. Pegg, A. M. was held at Fraserburgh. The female branch collected this season £25, 5s. and the male do. £27, 4s.—in all £52, 9s. The females devoted the money collected by them, one half to the dissemination of the Bible and the gospel in the Highlands and Islands of Scotland, and the other half to the education of females in the East. The males divided their funds in certain proportions to the London Missionary and Religious Tract Societies, the Naval Bible Society, the Congregational Union of Scotland, and to the Glasgow Theological Academy for the education of pious young men for the ministry. Highly eloquent and deeply impressive speeches were delivered on the occasion, by the Rev. Messrs Begg, Fraserburgh; Balfour, Rosneath; Cuthbert, Stewartfield; Lind, Whitehills; and Morrison, Millseat. The chapel and vestry were crowded to excess with most attentive hearers, and many could not even get standing room.—This is a pleasing paragraph. The members of these societies evince an experimental acquaintance with the doctrine of man's responsibility

for the extension of the gospel, and it is important also as a proof of what can be done where there are *willing hearts*. The congregation with which they are connected, generally speaking, is remarkable neither for wealth nor numbers, nevertheless they have done much to advance the cause of God both at home and abroad. The progress of Christianity in Fraserburgh has been singularly remarkable. About thirty-eight years ago, the Rev. Mr. Haldane, and others, from Edinburgh, after a preaching tour in the north, published a *Journal* of particulars regarding the state of religion there. According to that publication, Fraserburgh appears to have been sadly in the back ground at that period. "Sermon was intimated at the cross (says Mr Haldane) but few came to hear. In general we found the people willing to praise God, but here they would neither praise nor pray. With difficulty a precentor was obtained; but it may be said with propriety of Fraserburgh, that the fear of God is lost in it." But Mr Haldane was mistaken: for the fear of God was in it, although the faithful were few; and his last tour, only a few years ago, afforded him a pleasing contrast, as well as matter for more satisfactory remark. The faithful few had often been discouraged, but did not despair, and although some of their number have been removed to their Father's house above, others have been spared, who have now the grateful satisfaction of contemplating that portion of the Lord's vineyard as a fruitful field, and, comparatively speaking, flourishing like 'a green bay tree.' This state of things has been called in existence chiefly through the instrumentality of Mr Begg's ministry—a native of Aberdeen, who, for sixteen years, has laboured in word and in doctrine, in season and out of season, blessed also with the sanction of Heaven, the estimation of friends, and the respect of enemies. In the course of that period many have been added to the church, which now numbers considerably above a hundred, whose contributions, in addition to the sum above specified, handsomely support their pastor—defray the necessary expenses of the church—provide for their own, and assist the general poor, and have always a mite to spare, to please and profit those who frequently make their appearance to ask something in the shape of a 'collection.' Moreover, harmony prevails, and it were well if every sect gave such a practical illustration of the scripture, 'It is good to be zealous in a good cause.'—*Aberdeen Advertiser*.

PRESENTATION OF PORTRAIT TO THE
REV. MR M'NIEL.

THE friends of the Rev. Mr M'Niel of Elgin agreed, by subscription, to present him with a portrait of himself, with an appropriate inscription, in testimony of their high esteem of his private worth and public usefulness. On Wednesday the 9th current, it was presented to him in the name of the subscribers, by the Rev. J. Dickinson, in the presence of the Rev. Dr Wardlaw and several other ministers and friends. The artist, Mr Hogg, has done the portrait great justice. It is considered as an excellent likeness and does him much credit," &c.—*From the Elgin Courant of 18th Sept. 1835.*

We are much gratified to find that the Christian conduct and faithful labours of our esteemed brother are thus appreciated by his friends in Elgin. We trust that this expression of Christian regard will tend to "encourage him" in the prosecution of his arduous duties, and will have "a reflex influence," both on other pastors and people.

ORDINATIONS.

ON Tuesday, the 6th Oct., MR ALEX. SMITH, A. M. formerly a member of the church assembling in Blackfriar Street Chapel, Aberdeen, and lately a student in Highbury College, London, was ordained to the pastoral office over the Congregational Church, Inverury. The chapel of this interesting occasion was crowded; Christian friends being present, with the ordinary congregation, from the churches in Aberdeen, Blackhills, Duncanston, Culsumond, &c., as well as from the more immediate vicinity. The services, to which the closest attention was paid for more than five hours, were conducted as follows.—Mr Penman, Aberdeen, began by singing, reading, and prayer; the introductory discourse was preached by Mr M'Kechnie, Printfield, from Acts ix. 31, who also asked the usual questions; Mr R. Bruce stated the adherence of the church to the cordial and unanimous invitation given to Mr Smith; Mr Smith signified his acceptance of it, and in answer to the questions put to him, gave such a detail of his religious impressions, doctrinal sentiments, and views respecting the work of the ministry, as deeply interested the audience. Mr Penman offered the ordination prayer, accompanied with the imposition of hands; Mr Thomson, Aberdeen, addressed the pastor from Col. iv. 17; Mr Rennie,

Culsumond, shewed the church how they should receive and retain their pastor from Phil. ii. 29.; the service was then concluded by singing and prayer. In the evening, worship was commenced by Mr Barbour from Glasgow, and Mr Murker, Banff, preached from 1 Thess. i. 5. "Our gospel came not to you in word only, but also in power."

It is well known that the Church at Inverury was formed under the auspices of the late pious and devoted Mr W. Brown, who, previous to his settlement at Inverury, spent the summers of thirteen years in publishing the gospel throughout the counties of Aberdeen and Banff. He preached more or less in sixty-seven parishes in the county of Aberdeen, and in six in the county of Banff, recommending the truth wherever he went by the singular amiableness of his life and the spirituality of his conversation. After his death in 1829, the growth of the seed he sowed around Inverury, and which he watered by fervent prayer, began to appear in the number of additions which after that event were made to the church. It consists now of about twice the number of members it did at the time of Mr Brown's decease, being between 50 and 60. At no time have the prospects of the church been brighter than at present. The brethren are at peace among themselves—the preaching of the gospel is encouraged by the countenance of the people in four or five surrounding parishes. The congregation worshipping in the chapel, since Mr Smith's ordination, has increased, and their present pastor seems strongly disposed to tread in the footsteps of his lamented and excellent predecessor.

ON Thursday, 8th October, MR MACHINAY, formerly of Perth, was publicly recognised as pastor over the Congregational church in Dumfries. Dr Russell delivered the introductory discourse, from Hebrews xiii. 10—13.; and having offered up the designation prayer on behalf of the pastor, unfolded the duties of his office, in an able and luminous address, founded on Luke xii. 42, 43.

Mr Dick addressed the church, in an affectionate and practical manner, on their duties to their pastor, and to each other, from 1 Peter v. 5. In the evening, Dr Russell delivered a very interesting and encouraging discourse from Romans xii. 1. It is our fervent prayer, that this union, so auspiciously formed, may be abundantly blessed.

INDEX TO THE PRINCIPAL ARTICLES.

BIOGRAPHY.

Mr Lyle, Greenock, 7. Mr Martin, For-
ices, 43. 79.

ESSAYS, &c.

Causes why prayer is not heard, 358.
Chalmers, Dr, and the Independent church,
North College Street, 244. 325.
Common and special grace, on the distinc-
tion between, 229. 281. 349. 399. 439.
Congregationalism, on some of the leading
principles of, 406.
Congregational Union of England and
Wales, second address of the, 322. 353.
Dr Hancock's Defence, remarks on, 200.
Established Church, on the present posi-
tion of the, 277.
Ewing, Mr G., a Sermon by, 369
Friends, the Society of, 120. reasons for
withdrawing from the, 238. Barclay on
Justification, 365. letter of resignation,
369.
Immediate revelation, tendencies of the
doctrine of, 290.
Ireland, religious statistics of, 207.
Jewish Theocracy, reflections on the, 73.
Job, on the Book of, 37. 189. 429.
Life of the Apostle Paul, an attempt to
fix the dates of the principal events in
the, 109.
Lord's Supper, on the weekly observance
of the, 360.
Original letter of the late Mr Dale, 114.
Pastoral Recollections, 152. 240. 318. 396.
Paul's Thorn in the flesh, 49. 149.
Pliny the Younger, thoughts suggested by
a letter of, 4.
Prayer, my mother's last, 153.
Prince of Peace, Christ the, 239.
Principles of the Church of Scotland, re-
marks on a Vindication of the, 88.
Public prayer, thoughts on, 195.
Purity of the Divine Character, reflections
on the, 114.
"Reasons for renouncing infant baptism,"
&c. remarks on a pamphlet, entitled,
309.
Redemption, on the plan of, 1.
Scriptures, on the sufficiency of the, 269.
Speech of the Rev. Dr Chalmers, re-
marks on, 445.
Tract, the perusal of a, accompanied with
a signal blessing, 236.
Voluntaryism in the Church of England,
progress of, 364.
Voyagers, the 435.

OBITUARY.

Dr Carey, 62. Rev. James Edmund, 105.

ORDINATIONS.

Mr John Tait, Blairgowrie, 105. Mr
W. L. Alexander, Edinburgh, 106.
Messrs Pennman, Robertson and Hollis,
107. Mr John Moir, 226. Mr Ro-
bert Wilson, Denholm, 268. Mr
James Drummond, Ratcliffe, 268. Mr
Thomas Pullar, 307. Mr Arch. Far-
quharson, 346. Mr E. Cornwall, 347.
Mr John Masson, Harray, 386. Mr
James Russell, 387. Mr James R.
Campbell, Montrose, 387. Mr Alex.
Cuthbert, Stewartfield, 427. Mr Alex.
Smith, Inverury, 262. Mr Machray,
Dumfries, ib.

POETRY.

Christ, the image of God, 330.
City, the celestial, 409.
Heaven in prospect, 224.
Lines on the death of a Christian friend,
52.
Lines by T. Grinfield, M. A., 409.
Missions, monthly prayer-meeting for,
410.
Pestilence, the, 126.
"Praise waits for thee in Zion, Lord,"
459.
Psalms, the poetry of the, 250.
World, the field of the, 871.

REVIEWS.

Abbot's Fireside Piety, 163. Early Piety,
302. Way for a Child to be saved, 340.
Aikman's History of Religious Liberty in
England, 451.
Atlas, the Biblical, 378.
Bardwell's Memoir of the Rev. Gordon
Hall, 220.
Black's Church, the, its own enemy, 223.
Brown's Lecture on the duty of the State
to endow the Church, 216.
Bruce's Lecture on the lawfulness of the
Church accepting an endowment from
the State, 154.
Campbell's African Light thrown on texts
of Scripture, 377.
Carlike's State of Religion in British
Churches, 341.
Christian Liberator, the, 140.
Condition in which all men are placed
through the death of the Son of God,
61.

- Conscientious Difficulties temperately stated, 102.
 Cresswell's Beacon to the Society of Friends, 93.
 Cunningham's Lecture on the nature and lawfulness of the union between Church and State, 127.
 Davidson's Pocket Commentary, 466. 331.
 Devotional Psalter, 60.
 Dick's Dissertation on Church Polity, 371.
 Helen of Coquetdale, 164.
 Heugh's Address to the members of the Glasgow Christian Instruction Society, 166.
 Hill's Portrait of Popery, 135.
 Innes' Church in the Army, 251.
 Lewis's Lecture on the lawfulness of the State forming a connection with the Church, 213.
 Matheson's Voluntary Exercise of Christian Principle, &c. 311.
 Munro's Letter to Dr Chalmers, 102.
 Nangle's ancient Catholic Faith defended, 135.
 Narrative of the Visit to the American churches by Drs Reid and Matheson, 253. 411.
 Narrative of a six months residence in a Convent, 379.
 Roberts' Memoirs of the life and correspondence of Mrs H. More, 13.
 Russell's Catechism, 380.
 Sime's Sacred Geography, 21. 58.
 Spring's Extent of the Missionary Enterprise, 379. Will of God performed on earth, 379.
 Thoughts on the Lord's Supper, 140.
 Vaughan's Causes of the Corruptions of Christianity, 295. 337.
 Visit to the banks of Jordan, 21.
 Voluntary Church Association, Edinburgh, Report of the proceedings and speeches at its Annual Meeting, 102.
 Wardlaw's Address to the Agents of the Glasgow Instruction Society, 166.
 Wilson's Historical Inquiry, 410.
 Works for anxious Enquirers, 53.

RELIGIOUS INTELLIGENCE.

Albion Street Chapel, Glasgow, opening of, 31.

American Home Missionary Society, 26.
 Brush and Foreign Bible Society, extract from the Report, 227.
 Camp meeting, Rev. Mr Reed at a, 148.
 Carey, Dr, character of, 62.
 China, appeal to the friends of missions, 25. letter from Leang Afa. 312.
 Congregational Union of Scotland, annual meeting of the, 177.
 Congregational Union of Ireland, Southern Association of the, 459.
 Demerara, conduct of the Negroes, 22.
 Ecclesiastical Statistics of the United States, 33.
 Fife Itinerant Society, 68. Home Missionary Association, 460.
 Fraserburgh, domes of the Congregational church in, 461.
 France, state of religion in, 144. 167. ordination of missionaries, 345.
 French Canadian Mission, 264.
 Germany, extract from the Evangelical church Journal, 224.
 Glasgow Theological Academy, public meeting of the, 171.
 Glasgow Sabbath Schools, 70. social meeting of Sabbath school teachers, 107.
 Jamaica, letter from Mr Knibb, 457.
 London Missionary Society, circular of the board of Directors, 381. extract from the Report, 383.
 Madagascar, persecution of the native Christians, 421.
 Madeira, letter from, 305.
 Morayshire, letter from Mr Geddes, 426.
 Murder of two American missionaries, 146.
 Persian Mission, 64.
 Portobello, chapel opened at, 388. do. at Forfar, ib. do. at Dumfries, 428.
 Portrait, presentation of, to Mr McNeil, 462.
 Quaker Mission to the Indians, 171.
 Scottish Central Board, 71. 306.
 Shetland, letters from Messrs Kerr and Nicolson, 424.
 Siberia, letter from Mr Swan, 103. letters from Shagdur, son of Kennat, 104. 303. private letter from the missionaries, 262.
 South Africa, letter from J. H. Tredgold, Esq. 345.

THE
TWENTY-FIRST REPORT
OF THE
COMMITTEE OF MANAGEMENT
OF THE
THEOLOGICAL ACADEMY
AT GLASGOW,
UNDER THE CARE OF
MR EWING AND DR WARDLAW.

READ AT THE GENERAL MEETING HELD IN GLASGOW, ON 7TH APRIL 1835.

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*. It is requested that applications for admission, and all letters on the business of the Academy, be addressed (post paid) to the Secretary, 8. Wellington Place, Leith.

Subscriptions and Donations will be gratefully received by Mr FULLARTON, 34. Hutcheson Street, Glasgow; and by Mr ROBERT KINNIBURGH, Edinburgh; or by any of the Members of Committee.

FORM OF A BEQUEST TO THIS INSTITUTION.

I

do hereby give and bequeath to the Treasurer, for the time being, of the THEOLOGICAL ACADEMY, in connection with the Congregational Union of Scotland, the sum of _____ to be paid within _____ months after my decease, with legal interest after the term of payment, &c. &c. to be applied to the purposes of the said Academy,

TWENTY-FIRST REPORT,

IN again reviewing their proceedings, the Committee of the GLASGOW THEOLOGICAL ACADEMY feel thankful to the Father of mercies, the God of all grace, for the encouragement they have received in their important undertaking, and the measure of success which has attended their imperfect labours, during another year. It is with much satisfaction that they report to their constituents, the progress of the Institution placed under their management, persuaded, that at no former period in its history, has the advantage arising from it to the Congregational Union, and the country in general, been more apparent than at the present time. Several of the churches with which the Academy is more immediately connected, are at this moment without a pastor; and it is unnecessary to observe, they are thereby exposed to great privations. But if it had not been for the provision made by this Institution, a greater number would now have been in this unfavourable situation, while the state of those that are still unsupplied, would have appeared more precarious than it is. Daily experience, therefore, enforces it as an imperative duty which the churches united in christian fellowship owe one to another, to employ suitable means for regularly training up to the ministry of the word, the young brethren from among them who offer themselves, and, on a careful examination, appear to be fitted for the service of the gospel. It is manifestly the interest of all, thus to prepare beforehand, for an emergency to which all are liable. In this way they will most appropriately express sympathy with those, who, in divine providence, may be deprived of their stated teachers, and most effectually edify the body in love.

But, besides the existing churches connected with the Congregational Union, there are many important preaching stations and destitute districts of the country, at all times, but especially at present, inviting the labours of our brethren, which cannot be supplied, not altogether for want of the means of support necessary in the first instance, but more commonly for want of men qualified to occupy them. The Committee are convinced, that the itinerating and aggressive operations of the churches in the work of the Lord, might now with propriety be carried to a much greater extent than is generally supposed, and that these operations would prove more successful than they have yet been, if there were an adequate supply of

preachers provided, of whom it could reasonably be expected, that they would prove generally useful. Until such provision is made, the full extent of the influence of the Congregational Union cannot be ascertained.

All will admit the great importance of the Theological Academy in this view of its close connexion, not only with the progress of religion and the spread of our principles throughout the country, but with the very preservation of our churches.

While there has been an increasing demand for such labourers as this Institution is designed to bring forward, the Committee are happy to say, there has of late been an unusually great number of applicants for admission, who have been strongly recommended by the churches to which they belong, for their christian character, and in many instances have previously made considerable progress in preparatory studies for the work in which they long to be engaged. The consequence has been, that not only have the successive classes been more numerous, but the period of attendance being in particular cases shortened with safety, in consideration of the advantages formerly enjoyed, the Committee, with a strict regard to the necessary qualifications of those who enter upon the work, have of late been enabled to send forth at frequent intervals, many more preachers of the gospel than in former years.

At the last Anniversary, besides the Missionary students, and those who are not under the controul of the Committee, there were ten young brethren in full connexion with the Academy, five of whom had at that period completed the course of study agreed upon at their admission. The Tutors having reported, that all the students were approved, and considered qualified to preach the gospel, both those who were leaving the Academy, and those who were to return for another session; the whole number were constantly employed during the summer, under the direction of the Committee, in supplying various churches and preaching stations in many different parts of the country. The senior student was requested by the Committee of the Congregational Union, to visit the Orkney Islands, a very interesting and necessitous field of labour, where he has continued usefully and acceptably engaged in preaching to one of the churches at some distance from Kirkwall. The other students were stationed for a longer or shorter period in the places requiring their services, as circumstances rendered advisable; and thus they supplied through the whole season, the churches in Crichtie, Montrose, Blairgowrie, Perth, Leven, Hamilton, and Ayr. They were also engaged preaching occasionally in College Street, Edinburgh, in Albion Street, Glasgow, in Portobello, and in Denholm.

From all these churches and stations, and with reference to all the students, the most gratifying accounts have been received, alike creditable to our young brethren, and satisfactory to the Committee. One of the students, who left the Academy in May, has since then been ordained as pastor of the church in Alloa, where he continues to enjoy considerable encouragement. And another, whose connexion with the Institution terminates at this anniversary, expects very soon to be set apart to the pastoral office, over the church in Hamilton, which he supplied during last summer, with much acceptance.*

On considering the numerous applications for admission, which have been received during the past year, the Committee resolved to encourage all those cases which appeared to be promising, under the conviction that it was their duty to give a kind and careful attention to every brother offering himself for the work of the Lord, and indulging the hope, that if they were led to admit a greater number than formerly, to the benefit of the Institution, they would be enabled, by the increased contributions of the churches, to meet the increased expenditure thus incurred. After much correspondence, and a scrupulous examination, according to the routine prescribed in the regulations, they admitted two at the meeting in May last, and seven at the half-yearly meeting in October; making an accession of nine new students, at the commencement of the winter session. They are, Mr John Kennedy, son of Mr Kennedy pastor of the church in Inverness, and sometime connected with the church in Albany Street, Edinburgh; Andrew Alexander, M.D. member of George Street church, Glasgow; Mr Thomas Smith McKean, teacher, Newton-Stewart, and connected with the church in Gairlieston; Mr Wm. L. Browne, Kilrenny, member of the church in Anstruther; Mr Alexander Munro, from the church in Knockando, and son of its present pastor; and Mr David Blallock, Mr Robert Weir, Mr Adam Gordon, and Mr John Smith Wardlaw, all members of the church in George Street, Glasgow. It is proper to observe, that several of these brethren receive no pecuniary advantage from the Institution; and it is satisfactory to know, that some of them have already made considerable progress in their studies at the university, with a view to the christian ministry. There is one circumstance connected with these admissions, which cannot fail to be deeply interesting to all the friends of the Academy, as it is peculiarly gratifying to the Committee. Three of the students lately received, are sons of three of the pastors of churches connected with the Union, who are at pre-

* Since this Report was presented, Mr Robert Wilson, another of the students, has been ordained pastor of the church in Denholm, Roxburghshire.

sent themselves actively engaged in the work of the ministry; and one of them is the son of one of the tutors, whose name has given a high character to the Academy, and whose endeavours to promote its prosperity, from its formation till now, have ever been most zealous and disinterested. Besides those mentioned as lately admitted, one of the students previously connected with the Institution, and another, at present applying for admission, stand in the same interesting relationship to the churches, as the sons of pastors.

The class which assembled at the commencement of the winter session, was not so numerous as it would otherwise have been, from the circumstance, that the Committee were compelled very reluctantly, to request two of the students to remain at stations, where their services were urgently required, and which, it was supposed, must have suffered but for this arrangement. One of them remained, therefore, in Edinburgh, during the winter, that he might be able to preach regularly in Portobello; and he availed himself of the opportunity of prosecuting his studies at the same time, by attending classes in the Edinburgh University. The other, after receiving the appointment of the Committee, was compelled by the state of his health, to suspend his labours in preaching, and returned to Glasgow. The number of students under the charge of the Committee, is fourteen; and a fifteenth, though not fully recognised, has received their sanction in conforming to the exercises of the Academy. Besides these, there have been three missionary students attending the lectures during the session. And, as on former occasions, many others connected with the churches in Glasgow, or from England, have attended the lectures of the tutors, which are thus very useful to many beyond the proper sphere of the Institution. And the Committee rejoice that their highly esteemed brethren, Mr Ewing and Dr Wardlaw, to whom they are under very great obligations, have been enabled during another winter, to continue their laborious and invaluable services; though they lament to think, it has been with a greater effort and sacrifice on their part, from the state of their health.

The exercises in which the students have been employed during the winter, have been the same as in former years; and besides preaching in Glasgow, they have regularly supplied Lanark, Ayr, and Hamilton on Sabbath, and Govan in the evening.

- It remains only to notice the state of the funds; and the Committee are happy to say, their Treasurer's account shows still a considerable balance on hand, after defraying the charges incurred during the session now closed. They anticipated a very heavy expenditure,—and it has been great; but the income has been about equal

to the expenditure ; and the balance of the former year remains nearly untouched.

At a Meeting of the General Committee, and Brethren from the country, held in the Academy-room, on Wednesday morning, the 8th April, for transacting business, the STUDENTS, in a body, presented the following Address, to which suitable replies were made by the Tutors, and also by the Chairman in name of the Committee. It was subsequently resolved to print the Address of the Students, along with the Report, to be attached to an early number of the Scottish Congregational Magazine.

“ Our beloved Tutors,—Urged by feelings which we would not suppress, and which we shall ever be proud to cherish, we venture thus formally to address you. The invaluable services which you render to the Theological Academy, we know, are the result of a heaven-born desire to promote the interests of the Redeemer’s kingdom ; and more especially of that particular section of it in this country, of which you have been so long the ornaments and supports. We participate in those feelings of admiration and gratitude, which pervade not only the Congregationalists of Scotland, but the christian community at large, in contemplating such a noble display of disinterested generosity and ardent zeal.

“ As pupils, however, we have sentiments and feelings towards you, peculiar to that relation ; and to these we desire to give utterance. Utterance, however, we cannot give them ; but we can *tell* you of their existence. By your instrumentality, we are, in some degree, made fit for entering on the duties of the christian ministry. You lay in our minds that foundation of principles, on which we are afterwards to build,—the basis of our future usefulness. We owe you, therefore, a debt of gratitude, which we never can, and never would discharge. As we would not deprive *you* of that refined pleasure which you must now and ever experience, from a consciousness of divine approbation ; we would not deprive *ourselves* of the luxury of lying under obligations which tend to elicit the best feelings of the renewed mind.

“ The instructions which we have been honoured to receive from your lips, we highly value, and earnestly desire that the result, both in regard

to ourselves and those among whom we may labour, may exceed your utmost wishes. It is not, however, from your formal instructions merely, that we profess to derive profit;—the principles you press upon our attention, you embody in action,—you exemplify the excellencies you recommend. We shall therefore, our beloved Tutors, not feel ashamed to be called your imitators in this respect. It is our wish to catch the spirit with which you are imbued,—to follow the steps in which you have trod, that in the different spheres which we may occupy, and according to the different capacities with which we are endowed, a portion of that success may attend *our* labours, with which *yours* have been so eminently crowned.

“Such of us as are about to leave the Institution over which you preside, carry with us a deep sense of our obligations to you, and a warmth of affection which we shall ever cherish. It shall be our aim, by redeeming the time, and acting under the influence of your instructions and example, to evince, that the labour you have bestowed upon us has not been in vain.

“Such of us as have only recently entered upon our course of preparatory study, or have not yet completed it, desire your acceptance of our grateful acknowledgments of your inestimable services, and the assurance of our dutiful submission, and determination, by a becoming deportment, and persevering diligence, to merit your approbation.

“All of us, with one heart and one soul, unite in imploring the divine blessing upon you; that you may be long spared as blessings and ornaments to the church, and to the world; and that, having finished your course with joy, you may enter upon an eternal reward.

“To the Secretary and managing Committee of the Theological Academy we offer our most cordial thanks, for their unremitting attention to the interests of the institution, and for their disposition, manifested on all occasions, to meet our wishes. That they may long manage an institution so admirably fitted for the purposes for which it was designed, and so eminently blessed to the furtherance of the interests of the Redeemer’s kingdom, shall be our earnest and constant prayer.”

LIST OF THOSE WHO HAVE STUDIED AT THIS ACADEMY, AND ARE NOW
EMPLOYED IN PREACHING THE GOSPEL

* * Those whose names are marked with an asterisk, speak Gaelic.

Messrs	Robert McLauchlan,	Pastor of the church in Paisley.
	John Hill,	Pastor ————— Huntly.
	Alexander Ewing,	Pastor ————— Halifax, Yorkshire.
	Alexander Begg,	Pastor ————— Frazerburgh.
	James Spence,	Pastor ————— Aberdeen.
	William Swan,	Missionary, ————— Siberia.
	Thomas Woodrow,	Pastor of the church in Carlisle.
	Archibald Jack,	Pastor ————— North Shields.
	Niel McKechnie,*	Pastor ————— Printfield, near Aberdeen.
	Gilbert Wardlaw,	Theological Tutor, Blackburn, Lancashire.
	George D. Cullen,	Pastor of the church in Leith.
	James Scott,	Missionary, ————— Demerara.
	David B. McKenzie,	Supplying the church in Elie.
	Donald McKeich,*	Pastor of the church in Campbeltown.
	Ebenzer Miller,	Congregational School, Yorkshire.
	Alexander Marshall,	Pastor of the church in Stirling.
	Robert Macbray,	Pastor ————— Dumfries.
	Edward Campbell,*	Pastor of a Gaelic church in Glasgow.
	John Arthur,	Pastor of the church in Helensburgh.
	John Smith,	Missionary, ————— Canada.
	John Robertson,	Pastor of a church in Yorkshire.
	William Robertson,	City Missionary in Dublin.
	John Lyall,	Town Missionary, Montrose.
	Archibald McEwen,*	Preaching at Port Bannatyne, Bute.
	Malcolm McLean,*	Pastor of the church at Aberfeldy.
	Thomas Young,	Pastor ————— Garlieston.
	John McRobert,	Preaching in Grangemouth.
	John Wiseman,	Pastor of the church in Wick.
	William Legg,	Pastor ————— Reading, Berkshire.
	Alexander Cuthbert,	Pastor ————— Crichtie.
	James Drummond,	Pastor ————— Queen Street, London.
	William Lowe,	Pastor ————— Banchoory.
	Edward Napier,	Pastor ————— Dalkeith.
	John McLaren,*	Preaching to the Highlanders in Greenock.
	Arch. Farquharson,*	Preaching in Tiree. •
	Richard Penman,	Pastor of the church in Tunbridge, Kent.
	Andrew Russell,	Pastor ————— Haddington.
	Alex. McNaughton,	City Missionary in Glasgow.
	Henry Wilkes,	Pastor of the church in Albany Street, Edinburgh.
	John Murker,	Pastor ————— Banff.
	James Russell,	Preaching in Orkney.
	Robert Wilson,	Pastor of the church in Denholm.
	Alexander Fraser,	Pastor ————— Alloa.
	William Christie,	Supplying Whitehaven.
	Anthony Gowan, •	Supplying Greenock.
	Robert Lang,	Supplying Ayr.
	Alexander Campbell,	Supplying Perth.
	John Moir,	Pastor of the church in Hamilton.
	Charles Rattray,	Missionary, ————— Demerara.
	James Cameron,	Supplying Portobello.
	James R. Campbell,	Supplying Montrose.

PRESENT STUDENTS.

John Kennedy,	From the church in Albany Street, Edinburgh.
Andrew Alexander,	From _____ George Street, Glasgow.
Thomas Smith McKean,	From _____ Garhleston.
William J. Browne,	From _____ Anstruther.
Alexander Munro,	From _____ Knockando.
David Bllock,	From _____ George Street, Glasgow.
Robert Weir,	From _____ Ditto.
Adam Gordon,	From _____ Ditto.
John Smith Wardlaw,	From _____ Ditto.
John Elrich,	From _____ Nile Street, Glasgow.
James Kennedy,	From _____ Albany Street, Edinburgh.

GENERAL PLAN OF THE INSTITUTION.

I. That the object of the Institution shall be to afford proper means of communicating, to brethren of approved character and talents, a suitable measure of knowledge in the following branches of education, in order to enable them, with the greater advantage, to fulfil their desire of devoting themselves to the ministry of the word: viz. **CLASSICAL, ENGLISH, LATIN, GREEK, and HEBREW languages; LOGIC; NATURAL PHILOSOPHY; MATHEMATICS; GENERAL HISTORY; and THEOLOGY,** embracing the study of **DIVINE TRUTH** as revealed in the Scriptures, along with a **COMPARATIVE VIEW OF PHILOSOPHICAL AND CHRISTIAN MORALITY.**

II. That the care of the education of the students shall be committed to Mr Ewing and Dr Wardlaw, Glasgow; who shall instruct them in Theology; direct their general reading, and their exercises in the composition and delivery of discourses; and shall superintend their progress in classical learning; the elements of which they shall receive, either from the tutors themselves, or, under their direction, from private teachers; while the more advanced parts shall be obtained, along with other branches of education, by attending the ordinary classes in Glasgow College.

III. That the affairs of the Institution shall be placed under the superintendence of a committee, consisting of thirty members, resident in different parts of the country, to be appointed at each annual meeting of the Congregational Union, of whom seven shall be a *quorum*.

IV. That there shall be a General Meeting of this Committee regularly at the time and place of the Annual Meeting of the Congregational Union; and that the secretary shall be empowered to call another meeting, if necessary, in the course of the year, at such time and place as he may deem convenient; at which meeting sub-committees may be appointed for transacting occasional business.

V. That this Committee shall receive and judge of all applications for admission, and shall require that the application of each candidate be sanctioned and recommended by the Pastor and Church with which he is connected, and accompanied by a full certificate of his character, circumstances in life, and previous attainments:—That every application

shall be communicated to the Secretary, at least three months before a General Meeting of Committee, on which the Secretary shall transmit to the applicant a list of queries, and a notice of the prescribed mode of examination :—That before admission, the applicants shall undergo, in the presence of the Committee, a full examination respecting their views of the doctrines and ordinances of the Word of God, and of the nature of Christian fellowship :—That they shall be required to deliver in writing, their sentiments on such scriptural subjects as have been prescribed to them by the secretary, and also to express their thoughts on some portion of Scripture, *viva voce*, in presence of the Committee; and shall be examined as to their previous attainments in the knowledge of English Grammar, and in the languages :—That General Regulations shall be drawn up by the Committee, which every student shall engage, in writing, to observe; and that the terms of admission shall be distinctly stated in writing, and agreed to.

VI. That students shall be received at first on trial, for three months, at the end of which, if approved by the Tutors and Committee, they shall be fully admitted to the benefits of the institution.

VII. That there shall be an Annual Examination of the students attending the Academy, which shall take place before the Committee, when its yearly meeting is held in Glasgow; and, in the alternate year, before the Sub-Committee in Glasgow, who shall report to the Committee in Edinburgh.

VIII. That the course of study shall be one of four years;—it being at the same time understood, that such as display superior talents, or have enjoyed superior previous advantages, may be sent out sooner; and that in case of necessity, a fifth year may be prescribed, for the rudiments of education, as a necessary introduction to the course.

IX. That a library of theological and classical works shall be formed, at the expence of the funds, and by donations of books from individuals friendly to the institution: whilst, for the advantages of general reading, the students shall have access to the most eligible public library in Glasgow.

X. That full pecuniary support shall be afforded to a limited number of students,—the number to be determined according to existing circumstances; and the Committee of management shall be empowered to pay the class fees of as many more deserving applicants as their funds will permit.

XI. That for the period of one year, at least, after leaving the Academy, students who have completed their education, and have commenced their labours in preaching the Gospel, shall be under the direction and controul of the Committee, during which time provision shall, if necessary, be made for them from the funds of the institution.

XII. That the institution shall be supported by Donations and Annual Subscriptions of individuals, and by the Contributions of Churches.

Edinburgh Treasurer's Account with the GLASGOW THEOLOGICAL ACADEMY, from 10th April 1834, to 25th March 1835.

RECEIPTS.			
Collection, Church, North College Street, Edinburgh			L.15 0 0
Subscriptions, ditto ditto			
Mrs Aikman	£.2	0	0
Mr J. F. Gordon	5	0	0
Mr R. Gray	2	2	0
Mr Sinclair	2	0	0
Mr A. Black	1	1	0
Mr William Henderson	0	10	6
Mr Samuel Hopperton	1	0	0
Mr G. Torrance	0	10	6
Mr Alexander Scott	0	10	6
Miss Ann Thew	0	10	6
Mr Daniel Bain	0	5	0
Mr Cleghorn	0	5	0
Mr Andrew Clark	0	5	0
Mr James M'Laren	0	10	6
Mr James Paton	0	5	0
Mr John Baird	0	10	6
			17 6 0
Collection, Church, Albany Street, Edinburgh			11 0 10
Subscriptions ditto ditto			
Dr Paterson	L.3	3	0
Mr Henry Wilkes	0	10	6
Mr Thomas Caldwell	0	10	6
Mr James B. Tod	1	1	0
Mr William Sommerville	2	2	0
Mr George Wilson	0	5	0
Mr James Blackie	0	10	6
Mr Andrew Jack	0	10	0
Mr Robert Kinniburgh	1	1	0
J. W. S.	0	5	0
Mr George Yule	0	10	6
			10 9 0
Mr John Gibson, junior	1	1	0
Mr D. Taylor	0	2	6
Collection, Church at Leith			4 13 10
Subscriptions ditto ditto			
Mr Cullen	L.1	1	0
Mr Gibbs	0	10	6
Mrs Forrest	1	1	0
			2 12 6
Mr Alexander			0 10 6
Collection, Church at Perth			10 0 0
Ditto ditto Crichtie			2 13 0
Ditto ditto Blackhills			1 10 0
Ditto ditto Musselburgh			3 8 0
Ditto ditto Leven			1 0 0
Ditto ditto Fraserburgh			5 9 7
Ditto ditto Lerwick			1 0 0
Friends in Linlithgow			1 10 0
Mr John Fleming, Aberdeen			1 1 0
Aberdeen Female Association			1 0 0
Mr Smith, St Andrews			0 10 6

Mr. Kerr, Shetland	L. 1	0	0
Mr. John Dwell, ditto	0	5	0
Mr. Paterson, ditto	0	5	0
Collection at Reawick, ditto	1	0	0
Mr. Ramsay, Kirkwall, Orkney	1	1	0
Messrs. Robert and S. Anderson, Lerwick	0	5	0
	<hr/>		
	L. 101	11	3

EXPENDITURE.

Remitted Mr Fullarton	1.92	17	0
By paid Printer's Account	1	14	6
— Advertising Sermons	0	8	6
— Officer collecting, and delivering Reports	0	18	0
— Postages	2	16	3
	<u>1.101</u>	<u>14</u>	<u>3</u>

Murch 26, 1835.—Examined and found correct. ANDREW JACK.
GEORGE WILSON.

SUBSCRIPTIONS AND DONATIONS

Received in Glasgow, 1835.

	<i>Donations.</i>	<i>Subscriptions.</i>
Mr Alexander Allan		£1 1 0
Miss Cathcart		1 1 0
Taylor Cathcart, Esq.	L 1 1 0	
Bad debt recovered, from a Friend, per Dr Waidlaw	1 0 0	
Dividend on two shares Craustonhill Water Company, per Mrs Connel	0 10 0	
Mr Robert Eglinton		1 1 0
Mr Greville Ewing		2 2 0
Mr Robert Farie		0 10 6
Mr James Frew		0 10 6
An old Friend, Girvan, per Mr Ewing		1 0 0
A Friend, per Mr Hill, Huntly	1 0 0	
Mr James Fleming		1 1 0
Mr Archibald Fullarton		5 5 0
Mr John A. Fullarton		0 10 6
Mr George Gallie		0 10 6
Mr John Gray, 201. Trongate		1 1 0
Mr William Gunn, jun.		1 1 0
Mr James Hartley		0 10 6
Mrs Hamilton, per Miss Cathcart	2 2 0	
Mr John Hamilton		2 2 0
Mr James Hamilton		1 1 0
Mr William Kelly, jun.		0 10 6
Mr H. Langlands		0 10 6
Mr James Laurie		2 2 0
Mr Patrick Lethem		2 2 0
Miss Marcy, per Miss Cathcart	1 0 0	

	Donations	Subscriptions.
John Maxwell, Esq. M.P.	1 0 0	
Mr George Melville		0 10 6
Mr A. Menzies		0 10 6
Mr James Milliken		0 10 0
Mr James Muir		1 1 0
Mr Ninian M'Gilp		2 0 0
Mr D. M'Intyre		2 0 0
Mr A. M'Kcand		0 10 6
Mr George M'Muriay		0 10 6
Mr William M'Muriay		1 1 0
Mr Alexander Nasmith		0 10 6
Mr W. P. Paton		2 0 0
Mr William Penman		1 1 0
Mr John Risk		1 1 0
Mr John Small		2 2 0
Mr Peter Smith		1 1 0
Mr R. M. Smith		1 1 0
Mr George Smith, jun.		0 10 6
Mr James Storrie		0 10 6
Mr Hugh Watt, Irvine	1 0 0	
Mr William Wardlaw		1 1 0
Mr Thomas Wilson		1 0 0
	8 13 0	49 9 0
	49 9 0	
	L.58 2 0	
Collections, Stirling	L.5 5 0	
— Ayr, per Dr Wardlaw	9 0 0	
— Nile Street, Glasgow	15 5 0	
	29 10 0	

Since the Account was closed, the following Subscriptions &c., have been received, and will be included in the next Account.

A Friend, per Mr Ewing	L.0 10 0
Mr Gibbs, Leith	0 10 6
J. Fleming, Esq. Aberdeen	1 1 0
Dundee, Collections and Subscriptions	33 9 0
Newport, Fife, Mr Just	1 0 0
Collection at Annual Meeting, Glasgow	4 7 0
Miss Trotter, per Mr Ewing	0 10 0
Mrs Samson, per Mr Machray, Dumfries	2 0 0
Collection, per Church at Perth	7 0 0
Thomas Hatton, Buchanan	0 6 0
R. F. M'George, per Mr R. Farie	1 1 0
Mr Smith, St Andrews	0 10 6
Captain Thomas Hamlin, Greenock	5 5 0
Mr Andrew Muir, ditto	5 5 0
Mr John Hereus, ditto	0 10 6
Mr Hugh Hereus, ditto	0 10 6
Mr Peter Hereus, ditto	0 10 6
Mr William Connell, ditto	0 10 0
Aberdeen Female Missionary Society, per Miss Penman	1 4 0

*The GLASGOW THEOLOGICAL ACADEMY in Account with
the Treasurer, April 1835.*

•••
ABSTRACT. •

1835.	RECEIPTS.	Cr.
April 7.	To Balance from old account	L.215 18 2
—	Collections, as per Glasgow list	29 10 0
—	Subscriptions and Donations, per ditto	58 2 0
—	Ditto received from Mr Kinniburgh, Edinburgh	92 17 0
—	Mrs Puget's Fund, including Interest from 15th November 1833, till 19th December 1834	34 15 3
		<hr/> L.431 2 5 <hr/> <hr/>

1835.	EXPENDITURE.	Dr.
April 7.	By Board and Class Fees	L.194 17 0
—	Rent of Academy-Room	16 5 0
—	Books, Postages, &c. . . .	4 13 2
—	Gas, Coals, Cleaning, &c. . . .	5 3 3
—	Police and other Assessments	1 4 10
—	Legacy-Duty and Law-Expences for Books from Mr Cowie's estate	14 10 6
—	Expences of Students and Applicants attending Examinations in Edinburgh, per order of Committee	13 2 0
—	Balance belonging to Lond. Missionary Society	13 0 0
—	Officer collecting Subscriptions, &c. . . .	2 0 0
—	Cash in Bank	L.160 0 0
—	Cash on hand	6 6 8
		<hr/> 166 6 8 <hr/> <hr/> L.431 2 5 <hr/> <hr/>

GLASGOW, 16th June 1835. Having examined the foregoing accounts, we find them correct, and a balance of L.160 in the bank, and in the hands of the Treasurer of L.6, 6s. 8d. to be placed to the credit of the Academy in next account.

(Signed) PATRICK LETHBRIDGE.
JAMES FREW.

CHRONICLE

OF THE

IRISH EVANGELICAL SOCIETY.

No. XXXVI.

JANUARY, 1835.

. *It is respectfully requested, that all Communications on the business of the Society may be addressed to the Rev. A. TIDMAN, the Secretary, at the Office of the Society, 27, Finsbury-Square; by whom Contributions to its Funds will be thankfully received; also by T. WALKER, Esq., Treasurer, Denmark Hill; Messrs. HANKEY, Fenchurch Street; JAMES FERRIER, Esq., the Rev. W. H. COOPER, the Rev. D. STUART, and the Rev. Dr. URWICK, Dublin; Mr. G. YULE, 1, Hunter Square, Edinburgh, and at the Religious Society House, South Frederick Street, Glasgow.*

• ADDRESS OF THE COMMITTEE.

THE Kingdom of Ireland contains one-third part of the entire population of the United Empire—and over the minds of six millions of her people the baneful and gigantic power of Popery, but feebly restrained by the influence of science and refinement, fearfully prevails; while multitudes, who make their boast of a Protestant creed, are totally ignorant of its principles, and directly opposed to their influence.

Among this important portion of our fellow-subjects, the Irish Evangelical Society has been labouring, for more than twenty years, to diffuse the blessings of the Gospel of Christ. It has now in its service upwards of fifty agents, including Pastors of Churches, Missionaries, and Scripture Expositors. These devoted men constantly avail themselves of all the diversified means of Christian instruction. They are active distributors of tracts; and by their means, multitudes of these invaluable publications have been circulated in the dark towns and villages of Ireland. Under their superintendence, thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bed-side of the sick and the dying, seated with the household of the peasant around the cabin fire, and conversing with the solitary traveller by the way-side, they endeavour by all means to save some; *while the preaching of the cross is the glory of their ministry, the primary duty which they faithfully discharge.* Thus, in season and out of season, publicly and from house to house, they cease not to teach and to preach Jesus Christ. The labours of the Society have been honoured with many decisive proofs of the Divine sanction. The messengers of mercy it has sent forth have often gladdened the hearts of the aged and the poor, the sick and the dying; and hundreds, who sat in the region of the shadow of

death, are now rejoicing in the light they have been enabled to diffuse. By their ministry, many Christian churches have been formed in districts where Christ was not known; and others, which were feeble and languishing, have been revived and strengthened. Many of the consistent and honourable members of the Christian Societies are converts from the Church of Rome; and of the Agents of the institution, several are now preaching the faith which once they laboured to destroy.

But with many excitements to gratitude, the Committee are constrained, with deep anxiety and regret, to inform the friends of the Society, that its expenditure for the present year *has already exceeded its receipts by the sum of upwards of One Thousand Pounds*. The claims of Ireland for an extension of evangelical labours were never, in the history of the Society, more loud or more affecting; but without the immediate and generous assistance of the Christian public, even the present number of its self-denying and devoted Agents *must be reduced*. The Committee cannot, however, relinquish the hope, that this publication of the necessities and perils of the Institution, will insure the prompt and effective assistance of its friends. They cannot believe, that while the churches of Britain incline a willing ear to the cry of the distant sufferer, they will prove indifferent to the affecting appeals, presented in the ignorance and misery of millions of their fellow-subjects at home;—they cannot believe, that while the piety of Britain enriches the deserts of another hemisphere, a moral wilderness will be permitted to remain uncultivated on the very skirts of our own island;—they cannot believe, that hearts, which yield so readily to the claims of a universal philanthropy, will prove insensible to the *claims of patriotism, consistency, and justice*. They respectfully remind their Fellow-Christians, that, but for the sovereign goodness of God, Britain would have been the suppliant for Ireland's bounty; and they urge on their kind and serious attention, the words of the Lord Jesus. "Freely ye have received, freely give."

SLIGO ITINERANCY.

"WHEN I lately visited Belfast, a Roman Catholic, who lives in that place, after many months' anxiety and care, saw his wife carried to the grave by consumption, and, shortly after her death, he was affected by the same complaint. Not many days after my arrival in the city, I was requested by a pious lady to visit him; which I accordingly did, and found him resting his immortal all on the dark and deadly superstitions of the system. I spake to him concerning his state by nature and sin, and directed him to Christ, the only Saviour, the true God and eternal Life; he was affected to tears by the word, and expressed great anxiety for having another visit from me before I left the place. I was enabled to visit him twice after, before I left, and, the last time I saw him, the word of truth seemed to have effected a change in his sentiments and hopes. His nurse had left the room after I had entered, and at his desire, as I afterwards learned, requested his friends and neighbours, of his former way of thinking, to come in, that they might hear for themselves; when I had an opportunity of preaching the unspeakable riches of Christ to all that

were in the house. When I had ceased, he said, 'I attended to all the orders of my church, and had the priest to administer her last sacrament to me before death; but, though he assured me that all was well, I found that I could not feel happy, or meet death with hope; but I bless God I can now die easy, as I have taken my mind off the things on which I relied for salvation, and rested my all upon Him who came to seek and to save lost sinners like me; and I am glad that so many of my friends have been present, to hear so much about Christ my only Saviour.' I left him, rejoicing that the word of God is not bound, and that great is its power, when accompanied by the Divine blessing, on the mind where superstition and delusion have held their throne.

"Since my last communication, one of our number at K— has changed mortal life for immortality. From the commencement of her illness to her departure she was full of faith, giving glory to God. I was with her during her last moments on earth, and I can truly say, it was good to be there: she seemed a pilgrim on the threshold of eternity, anticipating the glorious vision of the Lamb in the midst of the throne, and feeling him

unspeakably precious to her soul. Her words were much to this effect—'I am happy to see you; I was about my fiftieth year when you and Mr. J. first paid us a visit in this place, which is more than ten years since, when it pleased my heavenly Father to bring his word to my heart, and cut up all my false hopes of salvation by the root, and give me the hope of salvation in the merits of his Son Christ Jesus my Lord: since that, I have enjoyed much of his love, and felt that peace and happiness to which I was before an entire stranger—Christ has removed death's sting, and his presence has no terrors for me.' After these words, she laid down her head on the bosom of her daughter, and, after resting a little, she said, 'I will now bid you all adieu; my Lord is come, to take me home; continue looking unto Jesus, and we shall meet again where death shall no more separate us. I go before you to my Father and my God, to join that happy number that are before the throne, among whom I trust to meet some of the members of that good society who were instrumental in my conversion; and others who, like myself, have been saved by their labours, to praise the riches of free grace for ever.' She ceased to speak, and, a few minutes after, her happy spirit was loosened from her prison and her clay, and went to join the multitudes of the heavenly hosts in their enraptured strains of adoration and praise to God and the Lamb.

(Signed) "JEREMIAH MURRAY."

"C———. This place, as to its situation being distant from market, or any town of importance, is secluded by its locality from many of the natural advantages enjoyed by its neighbouring hamlets, as the Irish expression of its name would seem to indicate—'A Place at the Back of the Sun;' nor would its name be less appropriate in expressing its seclusion from religious and scriptural advantages, had not the agents of the Society in the west directed their course thither, and caused the light of the Sun of righteousness, with all its healing properties, to shine among them; and while it pleased the Lord to open the hearts of some to receive the word, of others it may be affirmed they are seeking the way to Zion with their faces thitherward.

"C———. The congregation in this place is generally fluctuating, averaging from twenty to thirty persons; the houses are thinly scattered,

and distant from each other; however, in the midst of such disadvantages, it pleased the Head of the church to shew your agent some tokens for good, by leading some from the error of their own way, to place their trust for salvation in the finished work of the sin-atoning Lamb. A short time since, while I was addressing a congregation here, many of whom being Roman Catholics, among other observations, I was led to remark, that God's word then borne to them by your agent, if believed in its statements, would be found as the means of God's appointment of conveying to the peasant's house and the peasant's heart the light of life; but that Satan's policy led him to instigate his agents to burn the word of God, extinguish its life-giving light, and substitute the darkness of death, to the ruin of souls. During the time of these observations, I observed one person in the congregation exhibiting symptoms of great uneasiness, and apparently much agitated: he whispered something to the man in whose house I had been preaching. I learned afterwards the secret of the matter to be—that, a few days previous to his hearing me, the priest had actually taken the poor man's Bible from him, and burned it before him; and his uneasiness was created by his imagining, from my remarks, that some person had told me what he thought no person knew but himself and the priest. I am happy, however, to witness, that, notwithstanding the fiery trial to which the word of God is doomed by Roman Catholic priests in my country, in many instances the Bible is found and read in many of the Roman Catholic families, and that the principles of defiled and impure religion may be seen gradually withering beneath its influence. Lord, let 'thy kingdom come!'

"B———. The little church, organized a short time ago at this station, is prospering remarkably well, and the number of hearers increasing considerably. Several members have been recently added to our fellowship, agreeably to the usage of churches of the Congregational denomination. Two members had been admitted a few days ago, while brother Murray officiated; and on this day I with the church have received two others. One of the latter, Michael Burke, resides a distance of eight miles from our little chapel. This man was brought up in the church of Rome, but, being subsequently led to see that church's errors, he deemed it his duty to separate from her anti-scriptural communion. As he resided with his wife, then a Roman Catholic,

in a strictly popish part of the country, he was made an object of marked persecution, when he walked abroad, and when he came home: as his wife could read, she borrowed books of controversy in favour of her then cherished principles, and assailed him with their contents, combined with the usual, and sometimes not less true, plea, that his renouncing his religion would expose him to danger, if not to certain death or starvation. As poor Burke had not the advantage his wife had, of being taught to read, he was, of course, but too lightly shielded to meet this array against him, and he saw no personal security from destruction but by shielding himself from the tyranny of that church by nominally returning to her blood-stained standard, and professing to embrace what was revolting to his feelings. But Burke's conscience was too much awakened to brook the compromise with undisturbed repose; hence poor Michael bought a book, and his wife taught him first to spell and then to read, hoping that when he should be able to read her controversial books, he should become a more confirmed Roman Catholic. But a mysterious Providence designed better things for poor Burke and his wife, for as soon as he could read he had the word of God for himself and his wife; the Lord was not only pleased to convert his own heart, but to honour him as the means of conversion to his once persecuting companion. He then separated again from popery, departed from his native land to enjoy liberty of conscience in England, and labour for his bread; returns home with his wife, both strong in the Lord and in the power of his might, and determined, by the grace of God, if called upon to suffer, to bear it patiently for Christ's sake. He not only became a member of our church himself, but his wife is also a candidate for our fellowship.

(Signed) "THOS. JORDAN."

LISBELLAW.

"In my visits to the sick, I have an opportunity of seeing many who never attend at any public worship, and of impressing sacred subjects on minds in a most forlorn state. In this department of my ministrations, I have much cause for 'thanking God and taking courage.' During this quarter, a man, who had been a Papist, died, rejoicing in God his Saviour. He had abjured Popery about ten years ago, but his Protestantism was Popery in disguise; he depended on his own endeavours, as

many do, and made frames and feelings the test of his acceptance with God; as he said himself, he was going on in religion, whilst he was ignorant of the first principles of the gospel of Christ. It pleased the Lord to reveal the free salvation that is in Jesus to him, and never did I see one apparently more capable of saying that he counted all things but dying and dross for the excellency of the knowledge of Christ the Lord, than this poor man. His views of the covenant of grace, of the righteousness of Christ Jesus, of the unchangeable love of God, were most cheering to the lovers of the truth, who saw him during a long and severe illness, and on the bed of death. At all times, his delight was to hear of the person and work of Christ; the 10th and 17th chapters of the Gospel of John were precious to him, and the latter was the portion of the word of God which he testified as the means that ended in his genuine conversion. At his funeral, an inquiring Roman Catholic told me, 'he was one that could not in his dying moments be said to call upon the priest, he had no hope in any thing but in Christ;' and his testimony was true. I saw him almost daily, and he owned me as his teacher in the Lord. His family all attend on my ministry, and his wife is in communion with us, and is walking consistently. There is also a young girl dying at one of the outstations, who, since her illness; (a decline,) has been evidently influenced by the word of God; I hope she too will die in the Lord: these things encourage me in the work.

(Signed) "J. O'REILLY."

NAAS.

"It is astonishing how great an ascendancy popery has in this place, (and how in consequence Protestantism is kept low and grovelling.) On the 29th of May, being Corpus Christi day, there was an immense concourse of people at the Naas races. And this was the day chosen by the priests, to further the building of their large and splendid chapel. A ball was got up in the evening, for the purpose of erecting an altar with the profits. About two hundred persons attended, and among them several Protestants. Almost all the Protestants of the town, who are in business, sanctioned the ball either by their presence or their money. Some who knew they were doing wrong, and even felt repugnant at the idea, went because they were afraid of losing in their business. The priests were pre-

sent at the ball, and remained during supper and dancing. This scene (of wickedness) took place in the large school-room, within a few yards of the chapel.

"A person who is unaccustomed to go much among the people, cannot have an idea how ignorant they are. I had a long conversation with a Romanist the other evening. In the course of it, he related what took place during the cholera when in this town. He suddenly fell sick one evening, and thought he had the cholera. Being in bed, and not having shaved for some time, he jumped out of bed, and said, 'At all events I will not go dirty into the presence of my Maker, I will shave myself and die decently.' He really thinks there is some sort of shape or shell like the body, round the soul when it goes into the next world!

(Signed) "J. POWELL."

MARYBOROUGH.

"Our congregations have been encouraging, and I see a very great interest for divine things evinced by many of the inhabitants of the town. One gentleman in particular, who had been sceptical in his principles, has become an anxious inquirer after truth, and frequently attends (with his family) the ministrations of God's word in our place of worship. I have had a convert from the Roman Catholic religion worshipping in our chapel during the quarter; he heard (about two years back) for the first time, religious truth from Mr. Evison in a shop in the town. He has been under conviction since that period, until about three months ago, when the ungodly and licentious conduct of the Roman Catholic priests in the South of Ireland, induced him to abandon a church erroneous in principle and ungodly in practice.

(Signed) "E. P. DURHAM."

WEXFORD.

"K——. This station, which I have lately visited, is likely to prove highly interesting, and I trust encouraging, from its vicinity to a celebrated fountain which Romish superstition has invested with miraculously healing efficacy, and which is periodically visited by vast multitudes (who so far from expecting the 'troubling of the waters,' have altogether reversed the order of

affairs, by becoming themselves the troubled element, 'which casteth up mire and dirt,' because 'there is no peace, saith my God, to the wicked.' It is usual upon these (*holy*) occasions, for two parties to usher in the morning of the saint's day to whom the place is dedicated, by a hard-fought battle for the possession of this fountain, the victorious side thus creating a right to sell the water during the remainder of the day. The conclusion of these orgies, as might be expected, is characterized by every species of crime and impurity which would naturally result from the assembling together of such a godless multitude.

"There are, I trust, some indications already beginning to discover themselves that Antichrist is not to maintain an undisturbed and undivided sway in this unhappy land. For while we may not rejoice in the wrath of man, we are assured that the Great Head of the church will cause it to praise his own name, and that the residue thereof he will restrain. This truth has been within the last few days fully realized in these parts, by a serious division between the priests and the more respectable and wealthy Roman Catholics of the county. The former, being the violent supporters of Repeal, to which the influential and mercantile Roman Catholics are opposed, coerced the peasantry to vote in support of the candidate who stood upon that interest. The consequence has been much personal collision and abuse between the parties. The time, I believe, is fast hastening forward, when the more thinking members of that church will no longer be dragooned into the opinions of their clergy, and when that independence which commenced in political feeling, will terminate in asserting their right to think and act for themselves in religious matters.

(Signed) "E. DILLON."

DUNGARVAN.

"At this station the Irish Evangelical Society has been, under Divine providence, wonderfully successful, in a town where every thing combined to damp the energies of the most sanguine missionary. This town seemed to be given up by the consent of the religious world. No exertion had been made to introduce the gospel in its purity; no school had been established, where the first principles of salvation could be introduced to the juvenile mind. Not

even a Sabbath school existed here until about two years previous to my appointment to this county, and I could not conscientiously call it by that sacred name: such was the neglected situation of the Protestants of Dungarvon, previous to the Irish Evangelical Society sending the gospel unto them. Now we have a free-school for the protestants' children, a library for their parents, a meeting-house to hear the gospel preached in, by all classes, and bibles and tracts freely offered to all the inhabitants. And the town of Dungarvon is not the only place in my district where darkness reigned previous to the Irish Evangelical Society's sending to them the light of the gospel; for the whole of the country, in which I labour at present, was in the same awful condition. But now, in this district, it is easy to discover many places where the gospel has become the power of God unto salvation. The moral wilderness has begun to blossom as the garden of the Lord, and not only blossom, but to bear fruit to the glory and praise of the gospel of Christ. This happy change has been produced since Sept. 1828. Under peculiar trials and difficulties, the Lord has spared my life to witness the happy change thus produced. Much still remains to be done. Popery reigns here in all its deformity, without a rival.

"It is an undeniable proof of usefulness in this benighted town, (given to the weakest of his servants' labours in this part of the Lord's vineyard,) to find nearly the same congregation attending upon four services every Sabbath day in Dungarvon—two services in the established church during the summer months, and two in the meeting-house throughout the year.

"I have just received from Scotland the 1st division of the Itinerating Library, containing fifty volumes, free of all expense. This act of kindness has been the donation of Colonel A——, of the 9th regiment, to your Agent, for the use of the different congregations in this district under my instruction. I am to remove them from place to place, in order to make them as extensively useful as possible. The colonel's lady wrote to your Agent from Limerick, in the absence of the colonel, (who is at present in Scotland,) enclosing £1, to pay all expenses of freight from Edinburgh to the port of Dungarvon. This act speaks for itself. I forwarded to the Committee the colonel's donation to our Society the last quarter given in Dungarvon."

(Signed) "H. G. BRIEN."

DONEGAL.

"Since my last journal, a poor man, who was in the habit of hearing me preach, was attacked by cholera. On going to his bed-side, I saw nothing might be expected but immediate death. He knew me, but appeared in the greatest agony. After reading and speaking to him for some time, he appeared calm, and expressed the strongest confidence in the atonement of the Lord Jesus Christ. After praying, he requested me to remain a little longer, which I did; and I cannot describe my feelings, when the spirit was about to bid farewell to its clayey tenement. A wife and ten children presented themselves at the bed-side, and without a murmur he gave them up to their heavenly Father, and departed in peace, without a struggle. The whole family are since attentive to the means of grace, and, I trust, will soon give further evidence of their conversion to God. The beginning of this month, the parish priest, with another priest from the neighbourhood of Derry, waited on me at my lodgings: after a little conversation, he said, since the prevalence of the cholera he was particularly anxious to meet with me, and that he now came at the request of some of his own people, to return me thanks for my attention to them, during that period of deep calamity; in putting my own life in danger, to be of service to others, not looking at sect or party, but going wherever I might be useful either to the soul or body. He very kindly gave me an invitation to dine with him on the following sabbath, as his friend from Derry was to be with him; which I declined accepting: he then said he could take no excuse, that I should dine with him when the bishop would come in the beginning of July, which I intend, if at home; he then gave me a guinea for the building of my house, and said he was sure his people would give according to their ability.

(Signed) "SAMUEL SHAW."

CARRICKFERGUS.

"A well-inclined man, professionally leading a seafaring life, was often overtaken with the sin of intoxication: but, as his wife and family were not entirely dependent on him for support, though the wife often lamented his conduct to me, they did not directly suffer much in consequence. I often spoke to him on important subjects in general, and on the evil in question in parti-

ticular; he always paid grateful attention to what was spoken, but the evil complained of still existed. About a year ago, having called on the wife, he being at sea, she said she expected him in daily, but made her complaint as formerly—no improvement in the one particular. I left her some tracts, one or two of which were on the evils of drunkenness, and desired her to give them to him from me. He received them soon after; and the result, through the Divine blessing, has been most satisfactory. Lately, the woman in question called on me, and said, with a cheerful countenance, 'He has given up drinking ever since you left the tracts. He never gets drunk now, and is doing well, for he is never a day since, out of employment.' I was particularly gratified, as, owing to the death of an individual, his family has been for a considerable time wholly dependent on his earnings; so that they are now fully as well off in their circumstances as when they had a far greater income. This fact speaks volumes, and to me is peculiarly pleasing, as affording evidence of good following labours in a department in which I was employed, before temperance societies had existence.

(Signed) "WILLIAM FLINTER."

LIMERICK.

My dear Sir,—The following letter has lately been received by a friend in this city, from an Irish labourer in London. The writer, who resided here, was formerly distinguished by his determined opposition to the word of God, but it came to his heart in the power of the Holy Ghost, and he became, I trust, a new creature in Christ Jesus. Its publication may encourage friends in England to continue steadfast and unmoveable, always abounding in the work of the Lord.—I remain, yours affectionately,

To Rev. A. Tidman. C. G. TOWNLEY.

London, Aug. 1, 1834.

"Most worthy Sir,—I am happy to inform you that the Lord prospered my journey to London, both as respects my soul and body. In four days after arriving in London, my two sons and myself got employment in a gas factory, where we still continue. I took a little

house lately, and bought beds and other furniture; and now I have eight men lodgers, all Roman Catholics. I am teaching them to read the Irish Testament, and they are already beginning to see the errors of popery. Myself and my whole family attend regularly an Independent chapel, where the gospel of Christ is preached. God be praised that we are not now bowing to stocks and stones and bits of bread, as we used to be before we read the Holy Scriptures. My wife threw away to the moles and bats the emblems of superstition she wore for upwards of twenty years, which were the scapular of the Virgin Mary, the cord of Francis, the ring of Joseph, and the belt of Austin. She got rid of all these superstitions robes before we left Limerick, and now she is earnestly begging of the Lord Jesus Christ to cover her with the robe of his righteousness. We are all now looking to the Saviour and to his great atonement, offered once for all upon Mount Calvary. Oh, my dear Sir, I shudder when I think of the darkness I was in, the day I abused you at G——; but I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he had mercy on me, by giving me his grace to repent, and to read his holy gospel. And I return you my sincere and hearty thanks for all the trouble you have taken in pointing out to me the errors of popery. But, after all your trouble and my own, in searching for the truth in the scriptures, still I was wavering; but, after hearing Dr. Townley preach in Bedford-row chapel, Limerick, upon the Apocrypha, purgatory, repentance, supremacy, &c., my wavering ceased, and all my fears, and agitations, and doubts were removed. That gentleman's exhortations and addresses from the Douay Bible confirmed all you said to me; and, from that day until this, I never put my foot inside a Catholic chapel, but intend to live and die in communion with the Independents, with whom we now worship. We are not yet members of that church, for they are very particular about taking strangers. There are sixteen of your hearers and pupils, that attend our chapel. Some of these say that the Bedford-row preacher was the chief cause of their conversion from popery, for that he levelled popery to the ground from the Douay Bible. I know several more of your pupils and hearers in this city, who attend the church of England, and the Methodist and other

chapels. There is a great deal of Bible-reading in London among the Roman Catholics; there is not a night that passes but some come to my house, and we spend the evening, and often up to eleven o'clock at night, reading and teaching the English and Irish scriptures; and several are turning their backs on the mass. We meet with no opposition here; the English priests are very mild—they are not like Paddy H——, of

Limerick. I taught the bearer of this letter to read the Irish Testament. I now conclude; and my wife and children unite in best regards to you and Mrs. P——, and beg leave to remain, most worthy Sir,

“Your very humble servant,

“*To Mr. P., Limerick.*”

“J. S.”

SUPPLEMENT TO THE MONTHLY EXTRACTS

OF THE

British and Foreign Bible Society

FOR OCTOBER, 1834.

NEGRO FUND.

Such Societies or Friends as have made Collections, but have not yet remitted them, are requested to forward the amount, or a notice of the amount, as early as convenient; it being desirable to ascertain the actual sum already subscribed.

From Mr. Joseph Kennedy; dated Barbadoes, Sept. 8, 1834.

THE contents of your second Letter have given universal satisfaction in this island. I presented it to his Excellency Sir Lionel Smith, our Governor, who takes great interest in the improvement, both spiritual and temporal, of the labouring classes of our community; and he expressed his high approbation of the Resolutions for furnishing them with Testaments. Our Patron, the Rev. William Garnet, and the Clergy, have, as was to be expected, highly approved of the Intentions of your Society; and, in pursuance of this approval, have directed the Catechists and Teachers throughout the island to ascertain, as nearly as possible, the number of Apprentices that can read, and forward the same for their information. For this important purpose, also, the Committees of the two Auxiliary Societies met on the 7th of August, and divided the town into twelve districts, appointing two Members from each Society to visit the several districts. By this mode of proceeding, they gained a respectful and ready reception in every family where Apprentices were to be found.

The promise to present those who could read with the Scriptures at Christmas has created a pleasing anxiety among them; and many, who are now only spelling, assure us that they will endeavour to read by that day.

From Bonamy Maingy, Esq.; dated Guernsey, Oct. 17, 1834.

DEAR SIR—It is with no little satisfaction I transmit you the results of a late Meeting of our Committee. The inclosed bill for 230*l.*, and the annexed Resolution, will convince the Committee of the Parent Society that this little spot, the scene of such painful discussions on a recent occasion—this little island, where the first drops of that thunder-cloud which threatened the destruction of the Parent Society first fell, is still permitted to pour forth its little stream into that mighty river which is conveying to all the world the bread of life. We are amazed at the success of our Auxiliary. Your esteemed Agent, Mr. Dudley, was the honoured instrument, in the Almighty's hands, in reviving it, at a crisis when its friends thought they were hoping against hope. Nevertheless, we are all constrained to exclaim, "It is the Lord's doing, and it is marvellous in our eyes." May that blessed Institution long continue to be the glory of our Lord!

"At a Meeting of the Committee of the Guernsey Auxiliary Bible Society, held at the Depository, Oct. 14, 1834, BONAMY MAINGY, Esq. in the Chair:

"RESOLVED—

"That the Treasurer do transmit to the Parent Society 230*l.* British currency, as part of the sum obtained in Guernsey in support of the Special Fund raised to meet the extra expenses incurred by the intended grant of the New Testament with the Book of Psalms to every Liberated Negro able to read; and that he be further instructed to present to the Parent Committee the thanks of this Auxiliary, for the valuable aid afforded by their esteemed Agent, Mr. C. S. Dudley, at their late Anniversary, to whose judicious and efficient advocacy of the Institution, and particularly of the Emancipated Slaves' claims, they are bound to attribute, under the blessing of Almighty God, the very large amount of success with which they gratefully acknowledge their efforts have been crowned.

"(Extracted from the Minutes) "JAMES S. HINE, *Minute Secretary.*"

From a Lady.

MY DEAR SIR — I have been much concerned to find that the Contributions towards the Negro Fund have not yet reached to nearly one half the estimated expense. The idea of such a Fund seemed at first to meet with warm approbation; but unless a little more exertion is made, I fear it will be very long ere the 20,000*l.* is raised.

May I trouble you to give the inclosed 100*l.* from a friend, who sincerely hopes it may be followed by many more, and only requests that her name may not be mentioned.

From the Rev. A. H. Browne; dated Market Rasen, Oct. 24, 1834.

I HAD the pleasure of attending (as a kind of representative of the Parent Society) a very excellent Meeting of the Lincoln Auxiliary, held in the Guildhall on Tuesday Evening last. The platform and the body of the hall were well filled; so likewise were the *plates*; which produced, at the close of a Meeting which testified, at least, no abatement of interest, for the general objects of the Society, 24*l.* 13*s.*; and for the Negro Fund, 9*l.* 4*s.* 8*d.*; being an increase of upwards of 13*l.* on the Collection of last year. I believe the Negro Contribution would have been larger at the time, but for a proposal, by the Rev. Mr. Quilter of Canwick, (whom, of course, you know as a valuable friend,) to divide the city into four portions, and, with two Collectors to each district, to make a thorough canvass for the same object. At the same time he offered, though it must have been at some sacrifice, to be one of the eight collectors. This plan cannot fail to produce a handsome increase.

From Mr. John Edwards; dated Derby, Oct. 28, 1834.

WE have to-day had a Special General Meeting, held in aid of the Negro Fund. The speeches were very interesting, very strong in argument, and pathetic in the appeals made to our hearts. The Bishop of the Diocese presided with much effect. The Collection at the door was 113*l.* 6*s.* 6*d.* Besides this, about 15*l.* has come in from the country, and an impulse has been given that will probably promote further Contributions. May all England be awake to their duty in this respect, and implore God to lay His blessing on the work!

From the Rev. T. S. Grimshawe; dated Burton Latimer, Nov. 1, 1834.

THE reception that the cause of the Bible Society met with during my late tour in Kent furnished me a pleasing proof that there is a moral landscape in that county to refresh the heart, bearing an analogy with the lovely and variegated scenery that delights the eye.

Your noble grant of the New Testament to the Emancipated Negro was the repeated theme of warm approbation, and won a testimony from every heart. At Rochester, the Earl of Darnley, the Chairman, contributed to this object the sum of 10*l.*, and a highly-respected Clergyman, the Rev. Mr. Dawes, 5*l.*; there was also a further Collection for the Negro Fund, at the door, amounting to 10*l.* 8*s.* 5½*d.* Rainham presented a proof that the seed sown by its former estimable Pastor, the Hon. and Rev. Gerard Noel, was not without its harvest of zeal and love. At Canterbury, a Young Lady deposited a handsome gold chain: at Margate, 21*l.* 12*s.* were raised, including 10*l.* from F. W. Cobb, Esq., a warm and attached friend of the cause: at Broadstairs and Ramsgate a spirit of liberality prevailed; and at Dover, 15*l.* 11*s.* 6*d.* still further augmented the Negro Fund. Altogether, the sum of 98*l.* 19*s.* 9½*d.* were obtained for this object, without particularly impairing the Collection for general purposes. Mr. Plumptre, the Member of Parliament for East Kent, presided at no less than three of our Public Meetings, supported by his two excellent brothers; and the Rev. Robert Newton animated the crowded Evening Meeting at Dover by his presence and able address.

Since my return to Bedfordshire, the following Resolutions, in aid of the Negro Fund, were unanimously adopted at the Committee of the Bedfordshire Auxiliary Bible Society:—

“That this Committee have learnt, with the liveliest feelings of satisfaction, the intention announced by the British and Foreign Bible Society, of presenting every Emancipated Negro, who is able to read, with a Copy of the New Testament and Psalter, in grateful commemoration of the First of August; and

that, as the sum of 20,000*l.* is the estimated expenditure of this undertaking, to be raised by an appeal to public liberality, the Committee earnestly recommends to the Patrons and Friends of the Bedfordshire Auxiliary Society to co-operate in promoting so noble and splendid an act of Christian Benevolence.

"That a Copy of this Resolution be immediately transmitted to the President, Vice-Presidents, and other Officers of this Auxiliary Society, with its respective Branches; and that their earliest attention be respectfully solicited towards the attainment of so great an object.

"Signed, on behalf of the Committee, } "T. S. GRIMSHAW, } Secretaries."
SAMUEL HILLYARD, }

The effect of this Circular has been, the receipt of a Letter from the Duke of Bedford, the President, cordially approving of the object, and enclosing a draft for 25*l.*, to which about 10*l.* more have since been added. These are only the first-fruits.

From the Rev. W. Acworth; dated Bagshot, Nov. 10, 1834.

YESTERDAY I was kindly permitted to preach in both the churches of this parish for the Negro Fund, when, though the day was peculiarly stormy and unfavourable, the Collection amounted to 25*l.* 7*s.* 6*d.*, including a Donation of 5*l.* from each of their Royal Highnesses the Duke and Duchess of Gloucester.

DONATIONS for the NEGRO FUND, received between Oct. 6, and Nov. 11, 1834.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED.£. 5536. 17*s.* 8*d.*

Abergavenny Ladies' Auxiliary	5	2	7	Chester Auxiliary, including 5 <i>l.</i>			
A Lady, by Rev George Brown, Clapham	1	0	0	by the Rev. Chancellor Raikes, 34	11	0	
Anonymous, per Williams, Deacon, & Co.	0	1	0	Ladies Branch	10	5	0
"A. M. M.," Tamworth	2	0	0	Lighton and Churton Assoc .. .	1	5	0
Ansford, Castle Cary, Profits at Bazaar ..	17	0	0	Runcorn ditto	1	0	0
Ashby de la Zouch Branch	9	0	0	Tamworth	4	16	6
Badeock, Mr. T., Clapham	1	1	0	Northwich Ladies' ditto	5	0	0
Banbury Auxiliary, including 1 <i>l.</i> 2 <i>s.</i> Col-							
lected by the Ladies' Association .. .	2	0	0				
Barnett, R. v. Mr. Houghton, near Stockbridge,	1	0	0	Coleridge, Devon, Sunday School Children,	0	5	0
Barton on Humber Auxiliary	3	17	7	Cross, Mr., Highgate	1	0	0
Beaumont, Abraham, Esq., Stamford Hill ..	2	0	0	Dunham Association	1	8	7
Beaumont, Miss Sarah, Newcastle-on-Tyne,	2	0	0	East Hants Branch, at Petersfield .. .	10	11	0
Belfast, Rev. Dr Cooke's Congregation ..	3	9	0	Elhott, J. S. Esq., Denmark Hill .. .	5	5	0
Bideford, Collected at Independent				Evesham Ladies' Association	6	1	4
Meeting	0	16	0	Fairford Association	2	5	0
Ditto at Ditto, Northam	0	16	10	Forbes, J. Esq.	5	0	0
Ditto at Ditto, Huddland	1	5	0	Friend, A., by Editor of Christian Ladies'			
Ditto at Methodist Chapel	4	6	6	Magazine, per Record	1	0	0
Ditto at Abbotsham Church	3	2	6	Friend by Rev. W. Acworth	1	0	0
				Ditto, by Ditto	0	10	0
				Fly, Mrs Elizabeth, Upton	1	0	0
Bishop, Mrs., Thornby, Northamptonshire,	2	0	0	Gascoyne, Rev. R., Evesham	3	0	0
Blessley, Rev. Mr. Highgate, Collected by,	6	17	10	Glasgow, Brown Street and West College			
Bourton on the Water, (additional) .. .	0	15	0	Street Sabbath School, Collected by ..	1	11	2
Bradford, Wilts, Collected at	13	13	0	Guernsey Auxiliary	23	0	0
Bradford, Yorkshire, Auxiliary	20	13	6	Guernsey, Sidney, Esq.	10	10	0
Brailes, Mary Anne's Legacy, by				Haddon, Mr John	1	0	0
the Curate of	1	5	0	Hammersmith Auxiliary	17	9	9
Collected at, by ditto	6	4	2	Hammersmith Association .. .	15	13	0
				Acton Ladies' Association .. .	4	2	6
Bridges, John, Esq., Red-Lion Square ..	10	0	0	Chiswick, ac. ditto	5	5	2
Bridgerule, Pyworthy, & Stratton Churches,							
Coll. after Sermons by Rev W. Acworth,	7	10	0				
Brooks, Mr John, Northampton, Coll. by,	11	0	0	Haverfordwest Auxiliary	10	0	0
Broughton Church, Hants, Collected at,				Hingston, Mrs., Plymouth, Collected by ..	14	10	4
after Sermon by Rev. W. Acworth .. .	3	10	0	Honiton Branch, Devon	8	14	6
Burton on-Trent Branch	10	16	3	Hopkins, Rev. T. & Friends, Linton, Cam-			
Canterbury Auxiliary, including 15 <i>s.</i> by the				bridgeshire	10	0	0
Canterbury Ladies' Association; 1 <i>l.</i> 2 <i>s.</i>				Howell, Rev. C., Alton, Collected by .. .	4	7	6
1 <i>l.</i> d. by the Nonington Association;				Huddersfield Auxiliary	10	6	6
4 <i>l.</i> 13 <i>s.</i> 8 <i>d.</i> Collected at Wingham; and				Huddersfield Ladies' Association .. .	36	10	0
10 <i>s.</i> by the Rev. Joshua Stratton	25	5	7	Jackson, Mrs., Alfred St., Bedford Square,	2	0	0
Cirencester Association	16	13	0	Jersey, Friends at	10	0	2
Coleman Street, Collection at St. Stephen's,				Kennedy, Rev. A., Keith, N. B., Coll. by ..	4	13	0
by Rev. Josiah Pratt	30	17	6	King, Rev Thomas, Wallington	5	0	0

Northleach, Coll. at, by Rev. C. Blencowe.	2	10	3
Newry, Friends In, by Rev. John Weir	8	6	0
Oldfield, Mrs., Collected by	6	10	0
O. S.	20	0	0
Oswestry, Contributions through			
T. L. Longneville, Esq.	11	0	0
Collected at Baptist Chapel by the			
Rev J. Cooke	5	0	0
	16	0	0
Quenlé Branch, Collected by	8	15	8
Pheps, Mr., Highgate	1	1	0
Plaistow, Essex, Collected at a Prayer			
Meeting, by the Rev W. Temple	3	0	0
Plymouth Auxiliary, Collected at Meeting,	8	14	13
Plymouth, Coll. at Anti-Slavery Meeting,	11	14	10
Prideaux, Mrs. Walter, Plymouth	1	1	0
Radley Hall School, near Abingdon, the			
Young Gentlemen of, per Mr. B. Kent	4	0	0
Radley, Mrs., Coll. by, in Half-crowns	5	10	0
A Lady, by ditto	2	0	0
Rothley Branch	5	5	0
Scaldwell Association	1	10	0
Sheffield Auxiliary	31	10	0
Shrewsbury, Coll. by Misses H. & C. Gray,	5	17	0
Shipston on Stour	6	5	4
Sidmouth Branch	18	4	5
Southwark Auxiliary	41	0	0
Spratton Association	2	4	8
Staford Auxiliary	51	11	0
Sutton-in-Ashfield, Nottingham	2	0	7
Swineshead, Bicker, & Gosherton Auxiliary,	5	0	0
Tamworth Branch	6	0	0
Temple, Mrs., Circus, Bath, per J. C.			
Symes, Esq.	100	0	0
Thomas, Dr., Devonport	1	0	0
Tooting, a few Friends at, by Rev. Mr. Henry,	2	0	0
Tribute of affection to the Memory of			
Hannah Kilham, St. Petersburg	10	0	0
Wakefield Auxiliary, including			
Coll. at Quebec Street Chapel,			
by Rev. Dr. Cope	5	10	0
At Weeslyn Chapel	7	6	0
Daniel Gaskell, Esq., M.P.	10	0	0
W. Leatham, Esq.	10	0	0
Pearson Walton, Esq.	10	0	0
	260	0	0
Walthamstow Ladies' Association	19	12	6
Wareham Auxiliary	1	7	5
" W. E.," per Williams, Deacon, & Co.	5	0	0
Webb, Mrs., Highgate	1	0	0
Webb, Miss, ditto	0	10	0
West, Rev. John Chettle, Coll. by,	2	4	6
Coll. at Sutton by ditto	1	14	0
Two Friends at Blandford, by do,	1	0	0
	4	18	6
West, Rev. J. F., Kenilworth	0	10	0
Westham Ladies' Association	41	11	6
Wheeldon, Rev. R., Market Street, Coll. by,	2	6	6
Whitechurch Auxiliary additional	0	5	6
Wigan, Mr. T., per Williams, Deacon, & Co.	5	0	0
Wigston, Collected at	2	10	7
Windlesham and Bagshot Churches, after			
Sermons by the Rev W. Acworth	25	17	6
Winkfield, Collected at	6	10	0
Witherby, F. Esq., Throgmorton Street	1	0	0
Witney Branch	9	17	9
W. L. H.	2	0	0
Woodbridge Branch	25	0	0
Yeovil, Coll. at, by the Rev R. Phelps	15	0	0
York Auxiliary additional	11	0	0

R. Watts, Printer, Crown Court, Temple Bar.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

*From the Rev. W. Acworth.**Bagshot, Nov. 10, 1834.*

TO-DAY my engagements in this long and laborious tour have been completed, and in a manner which cannot fail to be satisfactory to the friends of our Society. This morning, a Meeting was held for the purpose of forming an Association in the parish; when the esteemed Rector presided, who gave a speaking proof of the sincerity of his declaration, that the Bible Society was "a great and glorious Institution," by presenting me with a cheque for 25*l.*, which was the sum that his conscience told him he was indebted to the Society, for having "joined it at so late an hour of the day."

Yesterday I was kindly permitted to preach in both the churches of this parish for the Negro Fund; when, though the day was peculiarly stormy and unfavourable, the Collection amounted to 25*l.* 7*s.* 6*d.*, including a Donation of 5*l.* from each of their Royal Highnesses the Duke and Duchess of Gloucester. His Royal Highness also aided the Collection made after the Public Meeting this morning by an Annual Contribution of 5*l.*; and under the patronage and support of so many friends as hailed the establishment of this new Association, and the blessing of Heaven, we trust that it will long live and prosper. I am sure that my esteemed friend, the Rev. Carr Glyn, who has been my companion in Devonshire, will confirm my own report, that experience has almost daily demonstrated the importance of our Societies wherever they exist; and we have joined our prayers to those of the many very kind friends we have met, and to whom we have been indebted for much hospitality, that neither political difference nor religious discussions may be permitted to endanger the interests of the Parent Society. As a very small expression of gratitude to that Great and Glorious Being who has protected me in all my journeyings in behalf of the Institution, I beg to aid its funds by a donation of 10*l.*

*From Mr. C. S. Dudley.**Cowes, Isle of Wight, Sept. 5, 1834.*

Mrs. Squibb has just handed me the enclosed Sovereign, received by her from Captain Jargenson, of the Danish Ship "St. Croix," who earnestly wished for a Danish Testament for his only child, a boy of ten years of age; and on her presenting him with a copy, he requested she would transmit that sum to the Society, as a testimony of his gratitude and good wishes.

*From Dr. Pinkerton.**Nuremberg, Oct. 3, 1834.*

DURING my rather short stay here, I have visited several of our friends, and also attended a Committee of the Nuremberg Bible Society.

Their Secretary, Mr. Naumann, put into my hands their last year's Report, which has just left the press. They have issued 2797 Bibles and 414 Testaments from their own dépôt, and 73 Bibles and 304 Testaments from that of our Society, during the year. Their income was fl. 6208, and their expenditure fl. 6233. They have now 104 Associations in different parts of the country, among whom there seems an increasing interest in favour of the cause.

The President, Dean Seidel, who was in the chair, repeatedly requested me to convey to the Committee the renewed expressions of their sincere gratitude for the continued aid afforded them, which I promised to do. Upwards of twenty letters from their Correspondents and Associations gave rise to much business; but the most interesting part to me was the preparations they were making for celebrating, on the first Sunday in November (the commemoration-day of the Reformation), the memory of the finishing of the translation and publishing of the first complete edition of the Lutheran Bible: it appeared in 1534, and was printed by Hans Lufft in Wittenberg. The Consistory of Munich has ordered the *fête*, in honour of this great event, to be kept in all the 1100 Protestant parish-churches of Bavaria; and the Nuremberg Committee have voted 93 Bibles, to be distributed in the churches of the town and suburbs to the poor on that occasion: they also consider it as a most favourable opportunity for recommending the cause of the Bible Society.

From the Countess B——, addressed to Dr. Pinkerton.

Canstadt, Aug. 7, 1834.

SEVERAL of my countrymen, who have suffered amidst affliction, both at Heidelberg, where they are prosecuting their studies, and elsewhere, have derived from the sacred volume, comfort, strength, and support; and the letters which I frequently receive, from persons of various descriptions, testify of the influence of the Divine word of life upon their souls. In fine, I have the pleasure to know that your present has fallen into good hands, and that those who have received it know how to appreciate it.

I would, on this occasion, beg for a fresh supply of Polish Testaments, in order that I may not be without copies, when further applications are made on behalf of my suffering countrymen.

Believe me, I am neither wanting in zeal nor devotion to the cause of our Lord. Thanks and praise be rendered to Him for His divine goodness, which I have in nowise merited! May He be pleased to bestow upon me the ability, and more frequent opportunities, to serve Him in disseminating the word of salvation, accompanied by His blessing, which is able to soften the hearts, to heal the blind and the deaf, and to rally under His consoling and powerful standard the dispersed sufferers! May He in mercy condescend to approve himself so unto all, as He has approved himself unto me; namely, as a kind, indulgent, and tender Parent! This is my sincere prayer.

From the Secretary of the Protestant Russian Bible Society.

St. Petersburg, July 28, 1834.

• THE Protestant Bible Society in this city held its Second Anniversary Meeting in the month of May last: and as the Report, which was then read, has now left the press, I have the honour to transmit to you here-

with five copies, for the respected English Bible Society. The results of our operations are certainly small, when compared with what is witnessed in other places in the sacred cause of the Bible ; but we feel consoled by the reflection, that the Lord will not reject our feeble endeavours ; and are encouraged to praise His holy Name, with grateful emotions of heart, for what He is pleased to do, through our instrumentality, towards making Him and His great salvation more known among our Protestant Brethren. We are persuaded that the venerable British and Foreign Bible Society, which takes so lively an interest in every Institution that has for its object the dissemination of the word of God, will not withhold its best wishes and Christian prayers for the success of our exertions ; while at the same time we can with truth aver, that we regard its own extended labours and operations in the vineyard of the Lord with feelings of gratitude and delight. Oh may the God of all grace, even our Lord and Saviour Jesus Christ, shower down His richest blessings on all Bible Societies, wherever established, and crown their benevolent intentions for promoting the spiritual benefit of the whole human race with ultimate success !

From the Second Report of the Protestant Bible Society in Russia.

SINCE we made our first report, two years ago, Committees for four new sections have been established ; namely, at Moscow, Pultawa, Nishny-Novogrod, and Wilna : so that the General Committee is at present assisted in its operations by Thirteen Committees of Sections, several of which labour in the cause of the Bible Society with distinguished ardour and zeal.

From a report transmitted by the Rev. Mr. Viereck respecting the operations of the Committee for the section of Kasan, it would appear, that both in the city of Kasan itself, as also on his official journeys, he had frequent opportunities of supplying individuals with copies of the sacred volume, in the German, French, Polish, Lithuanian, Esthonian, and Finnish Languages ; to whom the precious gift was the more welcome and important, as, from their isolated situation, it was but seldom that they could enjoy the privilege of attending Divine Service, and were wholly deprived of the religious instructions of a Protestant Minister from the pulpit. His attention was particularly directed to Protestant soldiers, and such prisoners as passed through Kasan on their way to Siberia. Thus, towards the close of last year, he discovered, among a body of prisoners, several Germans, who, on his inquiring of them, in the course of conversation, whether they were accustomed to read the word of God together, broke out into loud lamentation, declaring, that if they only possessed the sacred volume it would prove the greatest source of comfort to them in their misfortunes : they were eleven in number, and he lost no time in supplying each with a copy of the New Testament. "The tears of joy," adds Mr. Viereck, "with which they received the precious gift were to me a sufficient pledge that the word of the Lord would produce good fruit among them."

Since our last report, we have also received gratifying communications from the Protestant Ministers and the Missionaries of the Basle Society stationed in the districts of the Caucasus. The Rev. Mr. Lang of Karas writes, among other things, in his last report, that one of the children who, in 1832, had been carried away by the Circassians when they plun

dered the neighbouring colony at Madschar, but who now had been redeemed from captivity, spoke much to him of the great consolation which he had derived from the perusal of his little Testament, which he had been so fortunate as to carry along with him into slavery, in a land enveloped in "darkness and the shadow of death." Mr. Lang adds, that this same Testament is now in the possession of another child; who is looking forward to his release; and remarks, that the Circassians were highly incensed at the children seeking to encourage one another to remain steadfast in their holy faith, by diligently reading the Gospel of the Lord Jesus Christ; and that they endeavoured, in various ways, to detach these little-ones from the way of salvation, and to inveigle them into their idolatrous and deadly errors.

The Rev. Mr. Dittrich, who was appointed, last year, Chief Minister of the Congregations of the German Colonists in Drusia, has undertaken the management of the Bible Society's concerns there; and through the Missionaries in the fortress of Schuscha, in the province of Karabagh, our connexions extend as far as Persia. Very recently we transmitted a number of copies of the Scriptures, in English and French, for the use of a school established by them at Tebriz, under the especial protection of Abbas Mirza, the late Heir to the Persian throne.

During the two last years, between the 1st of April 1832 and the 1st of May 1834, the Protestant Bible Society in Russia has put into circulation, among Protestants, 16,908 copies of the Sacred Scriptures.

During the said period of time, its receipts, arising from Contributions and the Sale of Books, have been 25,252 Rs. 56 cop.; and its disbursements, 11,130 Rs. 93 cop.

From the Rev. T. Dealtry.

Calcutta, 16th April, 1834.

THE calls for English Bibles are more loud and extensive than ever: we cannot near answer to them. This arises from the great increase of intelligent Native Inquirers. If you could look into the schools at Calcutta, and see the numbers of Native Youths who are capable of reading and understanding the Bible;—if you could see the desire of these youths to obtain copies thereof, and the extreme caution which is adopted in giving them by the Missionaries who are placed over the schools; you would need no further arguments to press you to send us out as many as you can spare of common English Bibles and Testaments: and as English Schools are likely to be extended throughout the whole of the empire, the demand for them will be greater than ever. The fruits of the former labours of God's servants are becoming more and more manifest; and of numbers who have been prepared by them it may be said, with the uttermost truth, that they are not far from the kingdom of God; and you must not withhold from them the word of truth.

But now about our funds.—Since the failure of our Treasurer, they have been in a most deplorable state. The loss we then sustained, the heavy debts incurred by the Society about that time, the constant employment of the press, and the demands for paper since then, have left us, at the conclusion of this year (notwithstanding we have had a larger amount of Subscriptions and Donations during the year than for a long time past, having collected nearly 13,000 rupees), in debt 17,000 rupees; and yet

we dare not stop any of our works, till we hear from you what you can do to relieve us. We have not drawn money from you, and not much of any thing else, for several years: we feel conscious, therefore, that our appeal for help will not be in vain. We wait our last year's appeal with considerable anxiety, but with full confidence in your support and sympathy. Is it in vain? - - - - -

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From the Thirteenth Report of the Madras Auxiliary.

PALAMCOTTAH.—Among our numerous congregations the word of God is read daily. Many idolaters around hear it; and of them not a few forsake their idolatry, and begin to learn the way of the Lord, requesting portions of the Gospels:

A respectable Bramin in office made one of our Catechists read to him the Epistle to the Ephesians, and the Ten Commandments. At the Second Commandment, other Bramins present began to murmur, saying, "You see how these words are against us." The former defended it, saying, "We have so many idols and gods, that one certainly does not know which or who is God;" and exhorted the Catechist not only to read this good Vedam to the people, but also to *explain* it to them.

NAGERCOIL.—The proofs of their attentive perusal of the Scriptures are found in their frequent references to us for the explanation of particular passages, of which the sense is to them not quite clear, or which appear to imply a contradiction, and in readily quoting and applying texts to the support of some doctrine or the exhibition of some duty. But—what is better than this—we know that several are in the habit of reading the Scriptures devotionally, with a view to their own spiritual improvement and comfort; and hence their "profiting appears to all," in a holy, humble, and exemplary life.

* * * * *

We praise His holy name that it is our privilege to witness, in many of our people, such effects of the truth as encourage us to hope that the word of the Lord will eventually have "free course and be glorified" among the inhabitants of this heathen land.

Besides supplying the wants of the Readers and Schoolmasters with the Scriptures, we have given portions to all, both young and old, in the congregations, who are able to read. The number of books thus distributed we cannot state precisely, though we are tolerably well acquainted with the number of persons in every congregation capable of reading. But it may be right to say, that there is not, so far as we know at present, a house, in which there is an individual who can read, where there is not some part of the Scriptures; and it is our wish to put every Christian family in possession of a complete New Testament, which we hope the Madras Bible Society will, ere long, enable us to do. We have also furnished each of our Places of Worship, which amount to 39, with copies of the Scriptures. These are designed particularly for the use of the Readers, or others, in conducting the Public Worship; and though they may be read by any members of the congregation in the Chapel, they are not to be removed thence.

There is another department of our work, *viz.* the Schools, in which the aid afforded by the Madras Bible Society is most valuable, and in which the demand for such aid is increasing. You are aware that the Scriptures are the principal, indeed almost the only books read in our

schools; and we think it cannot but be gratifying to every supporter of the Society to know that he is contributing to furnish us with the means of communicating the knowledge of God, and the principles of true religion, to the minds of above 2000 children. A considerable proportion of these children are heathens, of all the various castes in this part of the country: there are also a few Mahomedan and Roman-Catholic children. The fixed and eager attention with which the more-advanced scholars in general listen to our instructions, and the satisfaction which they discover on being presented with a Gospel or Epistle, as a reward for diligence, encourage us to labour and pray for their conversion, and to hope that many of them will become "the Children of God by faith in Christ Jesus." It deserves particular mention, when referring to the use which is made of the Scriptures in our schools, that we know of several instances of parents and other relatives being led to attend Christian Worship by hearing the children read the Scriptures at home, and repeat what they have learnt from them. We have a boy in the school at this station, whose parents, above a year ago, both made a credible profession of Christianity by his means: they were formerly heathens, and addicted to the worship of demons; but are now brought within the influence of the truth, which is "able to make them wise unto salvation."

* * * * *

The capacity of justly appreciating and rightly using the gifts of the Bible Society is thus, you see, increasing, and will, with the blessing of God on our endeavours, increase every year. You may *therefore* calculate that our demand on your bounty will be proportionably large.

NEYVOOR.—In reply to your Circular, I am happy to inform you, that the cause of truth has been on the increase, during the whole of the present year, in the southern parts of Travancore. Our Annual Report, ending in October last, shows an increase of nearly 300 families who have renounced their idols in the course of the year; and subsequently, several other heathen families have placed themselves under Christian instruction. We have lately had another visitation of that dreadful disease the cholera. As is usual on such occasions, the sacrifices to the evil spirits were increased, with a hope to avert the calamity; but many of the heathen who zealously promoted them, and particularly the *devil-dancers*, were observed to be among the first victims to the disease. This has had the effect of convincing several determined and devoted idolaters, and led them to abandon those "refuges of lies" to which they had fled for succour.

In consequence of the interest excited by these circumstances, and by the labours of the native Readers and Schoolmasters, we have increasing calls for the sacred scriptures. We have been more than a year anxiously expecting a supply from you; and I am now glad to find that a grant has been made to this station of the Tamil Scriptures applied for. It will be satisfactory to your Committee to be informed that the natives in these parts are in general favourably disposed to receive the Scriptures, and that many are anxiously desirous of possessing the invaluable gift, and are likely to make the best use of it. The adults in the congregation, and the youth in Mission schools, commit the Scriptures to memory; and though much darkness remains in the country where we labour, we rejoice to see, from year to year, additional evidence that the Gospel has not been preached, nor the Scriptures circulated, in vain, in

these dark regions. Even if we had seen no immediate fruits, it would have been no less our duty to sow the seed: but, encouraged as we are by the Lord of the Harvest, shall we not redouble our efforts, and continue them, until the whole earth is filled with His glory!

CUDDAPAH, Dec. 11, 1833—"Having been kindly supplied with Teloo-goo Scriptures by the Bible Society, in reply to the Circular requesting an account of their distribution, I beg leave to inform you, that I made another tour this year, and visited the N.W. district of the Collectorate toward Banaganpully, where the people had not been before supplied when I last visited them in 1829, there being no Scriptures then in the dépôt of the Bible Society to send up to me for distribution. As this part of the country, with some small exceptions, required to be supplied with the bread of life, I took all the smaller portions I had received from the Society (above 500 copies), and distributed them at the following towns; viz. Dhoor, Koilcorntla, Banaganpully, Nosoom, Jumalmadgoo, Podatoor, and Comlapoor. There is a Nabob at Banaganpully with whom I had an interview; and I presented him with copies of the Old and New Testament in Hindoostanee and Persian, for which he felt very thankful, and said he had been desirous to possess them for a long season. In attempting to give the Teloo-goo Scriptures away to the people at this place, they at first appeared very averse to receive them; and those who reluctantly took a copy, soon returned with them again: but when I was on the eve of quitting the place, and after having sent on the Scriptures to the next village on the way, I was agreeably surprised to find they had changed their minds, and begged earnestly to be supplied; saying, 'We are like silly sheep, and only want one to lead us the way.' As the coolies with the books had not gone very far, I made them agree to paying pice, as penalty for the trouble of sending back for the coolies; which being settled, about fifty copies were disposed of at once. At all the other places, also, the Scriptures were given away in a similar manner, which served to defray the expense of carriage to each place. Select portions of the Scriptures were read and explained, with suitable application, at all the above places; the heathen being exhorted to turn from idols, and to serve the True God, and to seek the salvation purchased for sinners by Jesus Christ, who is 'the way, the truth, and the life, and who is made of God unto us wisdom, righteousness, &c.' Thus the knowledge of the Saviour has been revealed to those sitting in darkness and in the shadow of death. I pray that the heavenly light may shine into their souls, to give them the knowledge of the glory of God by Jesus Christ, and that many may bless God for their conversion through the means afforded to them by the Bible Society.

"Exclusive of the above, a pious officer, in February last, proceeding from hence to Masulipatam, took 100 Teloo-goo Scriptures, to supply the heathen population at Guntoor, and other places on the way. He and another pious gentleman at Masulipatam have lately requested to be supplied; to whom I sent 100 copies, for the use of the School there, and also for distribution. To natives calling at the Mission, from the cantonment and from the country, I have, as on former occasions, given Tamil, Hindoostanee, and Teloo-goo Scriptures. "W. HOWELL."

• (To be continued.)

REMITTANCES RECEIVED IN OCTOBER.

	Free Con- tributions.	For Bibles & Tests.
Abystwith	500 0 0	100 4 0
Andover Ladies' Association ..	..	12 0 0
Barton-on-Humber .....	..	17 2 0
Bridgeport	50 0 0	15 10 0
Bridgeport Ladies' Association, 15	0 0	..
Banbury .....	..	10 15 2
Beverley Ladies' Association ..	20 0 0	..
Bishop Stortford	50 0 0	19 6 8
Blackheath Ladies' Branch	14 0 0	..
Blanford	35 0 0	..
Bolton-le Moors .....	..	30 0 0
Bradford, (Yorkshire)	21 0 0	..
Bradford (Wills' Ladies' Branch	..	10 0 0
Burslem .....	..	60 0 0
Burton-on-Trent	30 4 10	..
Cardigan	30 0 0	3 15 8
Chelmsford .....	..	40 0 0
Romford & Brentwood Branch 24	19 5	..
Clapham Ladies' Association ..	60 0 0	10 0 0
Coventry .....	..	27 7 2
Cornwall .....	..	176 13 4
St. Ives' Ladies' Association ..	5 0 0	..
Cumberland and Carlisle .....	..	11 5 4
Devon and Exeter	400 0 0	92 7 4
Doncaster .....	..	88 17 9
Doncaster Ladies' Association ..	5 0 0	..
Bawtry Branch	17 0 0	..
Gringley-on-the Hill Assoc. ..	15 0 0	..
Tickhill Association	5 2 3	..
Dorchester	67 6 2	9 8 11
Durham Association	20 0 0	..
Essex, South-West	162 1 9	137 18 3
Fordingbridge .....	..	16 4 0
Frome	6 8 0	6 11 0
Germans, in the Savoy .....	..	1 16 0
Hadley, Barnes, Mims, &c.	15 0 0	4 10 1
Hallifax (Yorkshire)	35 0 0	63 13 9
Hitchin and Haddock	50 0 0	82 7 7
Hitchin Ladies' Association ..	55 0 0	..
Baldock ditto	10 0 0	..
Welwyn Association	7 10 0	..
Stevenage ditto	2 15 1	..
Jersey Ladies .....	..	30 0 0
Keighley .....	..	16 15 10
Leeds	267 12 10	185 12 5
Leek and Moolands .....	..	11 16 8
Leicester .....	..	100 2 0
Rothley Branch	2 0 0	..
Loughborough ditto	9 0 0	0 16 0
Melton Mowbray ditto	10 0 0	..
Leicester Ladies' ditto	10 0 0	..
Lutterworth Branch	10 0 0	..
Lincoln	200 0 0	55 0 0
Liverpool .....	..	160 0 0
London, East .....	..	185 5 6
How Association	51 4	..
Luton .....	..	8 6 0
Manchester	569 19 10	706 9 7
Manusfield .....	..	35 13 11
Market Weighton .....	..	42 0 0
Montreal .....	..	100 0 0
Nailsworth .....	..	7 19 7
Nantwich	30 0 0	20 0 0
Newark .....	..	63 9 0
Collingham and Langford As- sociation	22 0 0	..
Claypole ditto	5 0 0	..
North Devon .....	..	60 0 0
Torrington Branch	10 0 0	..
Northamptonshire .....	..	49 10 0
Wellington Branch	40 0 0	..
Spratton Association	4 0 0	..
Naseby ditto	0 19 0	..

	Free Con- tributions.	For Bibles & Tests.
Norwich and Norfolk .....	..	657 16 7
Nottingham .....	..	150 0 0
Ordnance, Tower .....	..	20 0 0
Pembroke .....	..	25 0 0
Peterborough .....	..	24 4 0
Plymouth, Devonport, & Stone- house	56 11 6	..
Plymouth Ladies' Branch ..	160 0 0	..
Preston	81 5 0	14 0 0
Preston, Lancashire .....	..	1 0 0
Richmond, Surrey .....	..	7 9 0
Rochdale	97 16 0	69 18 6
Ladies' Association	32 5 6	..
Rotherham .....	..	141 9 0
Sandhurst Female 1d a-week ..	11 4 0	..
Sheffield (Five Friends to China)	72 10 0	..
Shipston-on-Stour	10 0 0	5 9 0
Shipston-on-Stour Ladies' As- sociation	3 2 1	..
Brails Association	1 0 0	7 2 0
Hatfield Association	1 7 6	..
Shipshill .....	..	26 0 0
Madeley Branch .....	..	15 9 0
Somerset	100 0 0	..
Wincauton Ladies' Assoc. ..	4 0 0	..
Mendip Branch .....	..	26 16 6
Stourport	17 0 0	..
Monmouth Ladies' Association ..	3 0 0	..
St. Alban's	20 0 0	..
Swineshead, Bucks, and Gos- beaton	15 0 0	..
Tredgar .....	..	12 19 0
Wakefield	40 0 0	85 17 6
Ladies' Association	10 0 0	..
Wandsworth Ladies' Assoc. ....	..	4 10 5
Warrington .....	..	47 10 11
Wellington, Somerset	12 15 0	11 1 6
Whitby Female Association ..	30 0 0	..
Plekeing Branch	14 0 0	..
Whitby Marine Association ..	7 0 0	..
Sandsend and Lyth ditto	1 15 0	..
Witney	50 0 0	4 8 0
Woodbridge	36 8 1	..
Wolverhampton .....	..	21 4 8
Worcester .....	..	10 0 0
Worcester Association	8 0 0	..
Carlton ditto	10 0 0	..
Aston ditto	7 5 0	..

DONATIONS OF TEN POUNDS & UPWARD.

William Matheson Esq., Piccadilly ..	50 0 0
Miss Mills, Russell Square	10 10 0
A Token of Gratitude for multiplied and undeserved Answers to Prayer	10 0 0
B. A. (Bank Note No. 14659)	10 0 0
φ (additional)	14 0 0
George C. Redman, Esq., Lime Street ..	10 10 0

LEGACIES OF TEN POUNDS & UPWARDS.

Mr and Mrs Ingram, late of Edinburgh, one-fourth part of Residue, less charges, ..	85 5 0
Mr Thomas Williams, late of Redditch, with share of Residue (less duty)	1010 0 0
Lindley Murray, Esq., late of York	200 0 0
Miss Hannah Murray, Relict of ditto ..	50 0 0
Miss A. Symonds, late of Falmouth, at the discretion of her Executor, George In- cledon, Esq.	10 10 0
Edward, Leader, Esq., late of Wootton, Bucks, (less duty)	50 0 0
A late Member of the Presbyterian Seces- sion Congregation of Donegore, near Belfast, under the care of the Rev. W. Wallace	10 6 0

In the Monthly Extracts for October, in the List of Remittances received in September,
for "Preston Tol." read "Preston 771."

Subscriptions and Donations are received by Messrs. Williams, Deacon, & Co.,
Birchin Lane; Hankeys', Fenchurch Street; Hoares', Fleet Street; Hammersleys',
Pall Mall; Mr. Martin Keene, Dublin; by Mr. Anthony Wagner, Collector; and at
the Society's House, 10 Earl Street, Blackfriars, London.

SUPPLEMENT TO THE MONTHLY EXTRACTS

OF THE

British and Foreign Bible Society,

FOR NOVEMBER, 1834.

NEGRO FUND.

Such Societies or Friends as have made Collections, but have not yet remitted them, are requested to forward the amount, or a notice of the amount, as early as convenient: it being desirable to ascertain the actual sum already subscribed.

From the Rev. James Thomson.

Kingston, Jamaica; Sept. 22, 1834.

MY DEAR FRIEND—Your Letter of the 8th of August is now before me; having had a rapid conveyance from England of just one month. We are glad to see the kind sympathy which you good people of England feel for those of us here who once were Slaves, but who are now Apprentices; and hope, in a few years, to be “free indeed!” By the expression here, “free indeed,” you will perceive that I refer to British Freedom, when we shall be emancipated from our apprenticeship as well as our slavery. But the phrase in itself has, as you well know, another meaning, and a higher one; namely, that given to it by the Son of God, and whose words you have, in your Resolutions on our behalf, conveyed to us, along with your wishes, and your prayers, and your promised magnificent gift. Your donation will, we hope, soon be here, and will, on the appointed day, be put into the hands of all concerned. In the mean time, it is truly gratifying to learn that so many in England met together, in various places, and of all Denominations, on the First of August, to give thanks to God for what He has wrought, in setting the captives free, and to pray for us, that our redemption may prove a temporal and an eternal blessing. Your prayers and your alms-deeds, in this matter, will surely “come up for a memorial before God;” and some angel will be despatched to us from on high, with blessings to this island and to our other colonies, as ample as your expectations, and beyond them.

I believe I stated to you, in my last Letter, that it was my intention to set out from this city on the 1st of this month, in order to make a tour round the island. That intention has not been verified; and the cause is, the weather and the season. On the day I had intended to set out, as well as the day before, it rained all the day long. The consequence of this was, the rising of the rivers I had to pass, and also the injuring of the roads. It was some days before the elements settled; and my setting off was delayed for a week. During this time, I was necessarily led to make particular inquiries about the season, and the weather that might be expected after this break-up. The result has been, the putting off my journey altogether, until the unsettled season is over. Having so arranged, my attention was forthwith given to what could be done, in this city and neighbourhood, in our concerns;—the great civil question among us having passed by, as to its immediate engrossment of public and private attention. We have, in consequence, had several Committee Meetings of our Bible Society. I am anxious to see something done, in a systematic way, in this island, and on a large scale. I have therefore recommended the revision and re-organization of the Jamaica Bible Society, and the connecting with it a Branch Society in each of the twenty-one parishes, if it possibly can be done;—and again I recommend the filling each parish with Bible Associations. This arrangement would cover the whole island with Bible Institutions; and would, I trust, soon, or at least in a few years, put a Bible into every house, and into the possession of every individual of our whole population. For this object we have bent our bow, and to this object we aim our arrows; but whether we shall soon, or at all, hit our mark, is of God; and to Him do we pray for success. I shall inform you more particularly of our plans and operations, as we go on. My present arrangements are, to occupy the three or four months of the usual rainy season in this city and neighbourhood, including Spanish Town, and places adjacent. After that, (say in December or January,) I would propose making my long tour; and would make it leisurely, occupying probably about four months, or perhaps six. This, you see, is calculating upon a tolerably

long stay in Jamaica; but you know that it is done at your request, and in obedience to direct Resolutions of the Committee, conveyed to me in different Letters, since my arrival: I should not have projected such a stay, but for the instructions referred to. I think, however, the Committee have done well, in making their arrangements to give a good trial to the Jamaica field, and to see what, with proper culture, it may produce in your work, and in what ought, from every consideration, to be their work also. I trust the results will be good. I have good hopes; and will not give them up, until I see experiments made, and their results.

It has occurred to me, that, in addition to the *Pica Testaments* with *Psalters* for our gift, it would be desirable to have on hand a considerable number of the same kind of books, above what the gift requires; as, undoubtedly, we shall find many of the Free Blacks, to whom the gift does not apply, anxious to possess the identical volume they see others have; and it is desirable that we should be able to meet their wishes without delay, by having the same book at hand, to offer them on sale. It would be well also, to let us have a good supply of the *Brevier Testament*, with the *Psalms* bound up with it. The additional expense in putting in the *Psalms* is small, whilst the additional value is great.

It is very pleasing to us here, though at your cost, to see your anxiety to learn the result of your gift upon our population, so far as it can be at present seen. My Letters, now in your hands, or near you, will relieve you somewhat of your anxiety on this score: your own ideas and mine have coincided exactly in the matter, as you will see; but the effects, I think, are still better than the favourable calculations of us both upon the subject. What I have already written will show this; and, to show it yet more, I now give you extracts from several Letters, received from various places and persons, and of different dates, in the interior of the island. They are as follows:—

“Accept my thanks for your kindness in sending me the printed Resolutions of the Parent Society. I do feel grateful for their intended magnificent Christian gift to the Negro Population, on their liberation from earthly bondage. May the precious gift received by each individual be duly prized, and prove the inestimable blessing intended by their kind friends! It was a happy thought; and may our Covenant God pour his richest blessing on both the givers and receivers on the occasion! I gave the printed Letter to Mr. S. yesterday (the 1st August); and, according to your request, he communicated its pleasing contents to a most-crowded congregation, which we were favoured to see assembled at N. C., to return thanks to the Lord for his wonderful dealings, in bringing about so great an event as the Abolition of Slavery in peace, and enabling so many, of different classes and grades, through the sanctifying influences of His religion, to meet together, to bless His glorious Name. Christian Proprietors, who had encouraged the instruction of the Negroes, when they belonged to them, could meet with them in the House of their God, to rejoice at the termination of their earthly bondage; while also they united in the prayer and entreaties of their faithful Minister, to seek for deliverance from the bondage of sin and Satan. It was indeed a fine sight! The hall was crowded, and the church could not contain half the assembled multitude: joy and peace beamed in every countenance: the quietness, considering the numbers, surprised me, and proved that the joy was sanctified. It was pleasing to witness the happiness and gratitude of the regular congregation, in seeing so many Negroes there, for the first time: it was a hopeful omen to them, that more would now seek the Lord and His ways, which alone can give peace and happiness to a never-dying soul.

“P. S. (3d Aug.) I cannot help taking up my pen to communicate to you what must be pleasing to every Christian to hear, that, if possible, the numbers that were at N. C. to-day exceeded what we were privileged to witness on Friday last. Most attentive were all, and anxious to be instructed.”

Another:—“I have been favoured with your Letter, which informed me of the Resolution of the Bible Society. I need not say how much I was surprised and pleased with the intelligence it conveyed. What will Infidels say? Can they boast of so noble an act, since the beginning of time? The idea was grand—the sentiments noble! Surely nothing but true philanthropy and real piety could have dictated such a noble, disinterested, and Christian act. When I read the Letter to our congregation, they were as much surprised as myself. I had just received 97, value of books and cards from the Tract Society, for the use of our congregation and those in the neighbourhood who could read. Some of the most sensible of the Slaves came to me afterwards, and showed their gratitude by tears of thankfulness. One man, an Ebooe, said, “The good people in England must have formed a better

opinion of us than we deserve. They send us out Missionaries, to teach us to know the Lord; and send us books, and all that is for our good. People of the world may say what they choose; but 'the Lord's way is a good way.'"

Another:—"On the first of this month, when my congregation assembled to give God thanks for the Abolition of Slavery, I read the Resolutions of the Bible Society, to present to every Emancipated Slave, who can read, a copy of the New Testament and the Book of Psalms; which produced a very strong sensation of gratitude, for the kindness, congratulations, and prayers, of the Christian friends connected with the Bible Society. The Catholic and truly Christian spirit which they evinced, called forth a similar feeling among my people, to a degree which surprised myself. After reading and commenting on the Resolutions, I asked whether I should convey to the Committee of the Bible Society their thanks for the very handsome donation thus presented: to which I received a sufficiently explicit answer, in the affirmative, by a number, in front of me, standing up, and making a bow. On my leaving the pulpit, however, my attention was arrested by one of the most intelligent of the Emancipated Slaves addressing me, and requesting me to express their sincere gratitude to the Committee of the Bible Society for their handsome donation, as well as for their kind feeling in behalf of the Emancipated Slaves; in which sentiments a great number expressed their concurrence. May I beg you to convey the thanks of myself and congregation (nine-tenths of which are Emancipated Slaves) for their very suitable present? And may their prayers on our behalf, which I hope will be answered by a most copious effusion of the Spirit of grace, also descend in rich blessings on their own souls! I fear, however, that the Committee did not think of the large expense which the carrying their Resolutions into effect will occasion. In my congregation alone there are 130 adults who can read; besides children, who will amount, at least, to the same number."

Another, from the same person, of a later date:—"I forward a list of adults connected with my congregation, and of the young people attending the school, as well as of those who belong to the estates where I give lessons, who are able to read. I fear the number is much greater than was expected; but I could not curtail it, without doing injustice to some. A few of the children are not yet able to read the New Testament; but they are making such fair advances as to warrant the hope that they will be able to peruse them by the time they arrive. During the last two years, my congregation has made more rapid improvement in reading than during the previous seven years I was in the country; and the promise of the New Testament has given a considerable impulse to their diligence, as I assure them, that if any are found unable to read them with tolerable fluency, they will be given to others who may be more industrious."

Another:—"I understand that several of the people have sent their children a considerable distance, to learn to read of a man named Allen."

Another:—"Our people anticipate with great pleasure the time when the Christian donation of the British and Foreign Bible Society shall be conferred upon them. Many of them, especially of the young, appear anxious to improve themselves in reading."

Another:—"Our hearers and members generally received the welcome news contained in your Circular with joyful hearts: their gratitude was seen in their countenances, and expressed with their tongues."

Another:—"I subjoin a list of Apprentices above 12 years of age, on this property, who are able to read. Were I to mention the names of those who are *desirous* of learning, it would be necessary to enumerate the whole. To encourage this disposition, and in furtherance of the benevolent views of the Bible Society, I intend to open a school next week, for the gratuitous instruction of the Apprentices attached to this place; and upon such terms, for others, as will, I trust, induce the neighbours to avail themselves of the opportunity."

Another:—"At present there is certainly a great and most pleasing excitement among our people, both to hear and to learn to read the word of God; and both of us are fully employed on the Sabbath-days; as our chapel, which may contain 700 people, is by far too small. It is pleasing to hear that this is the case everywhere, in this island."

Another, from the same as the first extract:—"I received your printed Circular, and have endeavoured to accede to the wishes of the Bible Society therein specified; and herewith forward you as correct a statement as the limited time would permit, of the number of adults and children, who, according to the proposed munificent

gift of the Parent Society, on this property and two adjoining ones, will be entitled to Testaments &c. I can truly say, that I am within the number of those who are trying to learn. We have ninety names down from the adjoining property, who have begun, since the first of this month, to come here, in the evenings and on Sundays, to learn; and, from the earnestness from which they are applying to their book, I have little doubt of the greatest portion being entitled to a Testament at Christmas next. Still, I have kept within the number, knowing we must meet with some disappointments. At the same time, I must acknowledge, we have great cause for encouragement, from the diligence shown by these hitherto-ignorant people to learn to read, and to attend to the concerns of their never-dying souls. May He, who alone can effectually do it, lead them to the truth as it is in Jesus!"

The extracts which I have now given you will, I doubt not, gratify and encourage you; and will dilate your heart too, I am sure, on behalf of this interesting people; whilst we shall receive a benefit through these your feelings in another and another prayer for us, as you think and talk upon the subject. You will see, by these extracts, that not only is there great anxiety on the part of the people to receive your boon, and gratefully to receive it, but also that *you have created a mighty movement among them to learn to read.* This is most happy; and will have most favourable results, connected as it is with the Holy Scriptures. There is with us here in Kingston a full correspondency to our friends in the country, about learning to read; and several adult and children's schools have been opened, both on Sundays and week-days. 'Spelling-books!' and, 'More Spelling-books!' is now the cry. Some months ago I fortunately had ordered a case of such books to be sent here, and found it on my arrival; but it is long since empty; and those who have received the books are just like Pharaoh's lean cattle, after they had eaten up the others; that is, they seem not a bit the better for all they have got: thus great is our demand! A month ago I ordered another case; and shall, by this opportunity, order a third; which must be nothing less than a Noah's Ark, to satisfy our wants. Again, schools and more schools are desired, both by those who wish to learn, and by all others. Every body is now favourable to education, and none are against it. Will you tell all the people of England, when you see them, or at least make them all hear you—or, at all events, print these words for them—tell them our need of Spelling-books, and of Schools—our pressing, very urgent, need! Tell them they should instantly set up a "West-India School Society," for the purpose of aiding, say with a 5*l.* donation, and 5*l.* annually, to set up and keep up a school in one place; 10*l.* similarly for the same in another place; 20*l.* in a third; and so on, according to need. This, with proper supplies of school-books, is all we want of such a society. The plan is simple.—Good People of England! set it a-going if you can (and there is no doubt of the "*can*"!) and let the next Packet, that leaves England after this Letter arrives, make us leap for joy at hearing of its establishment, and its ample disposable funds. This is, I know, not Bible Society business;—and I seldom or never trespass on such forbidden ground, but keep, in my correspondence with you, to our own single and glorious concern—to circulate God's word only, and know nothing else. But the present occasion is extra-ordinary, and I may be allowed perhaps, or at least pardoned, for this transgression;—and so may you, for winking at my error, and publishing all I have said. The time and the occasion will justify and applaud you; and those who are least your friends will say that your failing here "*leans to virtue's side*;" and such will be the truth.

I close this part of my Letter by copying for you the Note I received from the Bishop, in answer to one I sent him, as noticed in my last:—"The Bishop of Jamaica presents his compliments to Mr. Thomson, and begs to acknowledge the receipt of his Letter of the 7th instant, and the enclosed papers, which he takes this opportunity of returning. The Bishop regrets that he was absent from home when Mr. Thomson did him the favour to call at Bishop's Pen. With respect to Mr. Thomson's proposal, the Bishop feels assured, that, without any direct interference on his part, or any official instructions to the Clergy in a matter of private judgment—and which had much better be left to the spontaneous suggestions of their own minds—the Clergy of the Established Church will generally be found anxious to avail themselves of the opportunity now offered for distributing amongst their parishioners, duly qualified to benefit by the precious gift, copies of the Scriptures, and co-operating, at this crisis more especially, in the furtherance of that great cause which sincere and well-disposed Christians, of all Denominations, have equally at heart.—*Union Hill, August 9th, 1834.*"

26th Sept.—This Letter was pretty well advanced to a close on the morning of the 23d, the day the Mail was made up for the Packet. But, whilst I was going on with it, I was seized with fever, which laid me up completely all the day, and until the Packet was gone. The truth is, I am, in regard to fever, something like our Negroes here in their new condition; that is, both free and not free: for ever since that severe attack in St. Thomas, which had so nearly cut the thread of life, I have been seized again and again by partial attacks of about a day's continuance, but so strong as to put all business, or any thing akin to it, entirely out of the question. These returns have come nearly at periods of six weeks. I was told, on my recovery in St. Thomas, that I might expect this for six or twelve months after. Otherwise, blessed be the Lord! I am as well as ever.

The "John" arrived here a few days ago, and the books were landed yesterday. I opened the three English cases; and had the happiness to find four Reports for 1833, together with some copies of the Speeches at the Annual Meeting of this year. —I am, as occasions offer, preaching and making Collections for increasing the funds of the Jamaica Bible Society, and in order also to make our object more generally known.

From Mrs. S. Biller; St. Petersburg, Oct. 13, 1834.

YOUR Letter, recently received, gave us much satisfaction, not only on account of the grateful information contained in it, but also for your very kind and friendly disposition towards us, of which we are so unworthy. With peculiar interest, we perused what you said respecting the noble grant to the Liberated Africans: that this would be deeply interesting to us, you will not wonder, knowing in what pause our precious mother laid down her life. How would her heart have rejoiced to see the dawn of the First of August, and to know that the stream of living water was to be turned towards the sable tribes of Africa inhabiting the West Indies! On perusing her journal, our affections are almost involuntarily drawn out to that injured people, and the heart sometimes inexpressibly swells with the recital of their woes. We, too, did not forget the First of August: it was a day in which the heart was full of desires for the best interests of Africa; and to communicate our joy to others in a Christian manner, we had to spend the afternoon with us, the inmates of a small Magdalen recently opened. We wish your Society to accept of 10% towards the Testaments and Psalters, for the Liberated Africans, and to enter it in your Subscription List, thus—"A tribute to the Memory of Hannah Kilham." The 10% you will receive by application to Messrs. Cattley and Stephenson.

From Spry Bartlett, Esq. to the Right Hon. Lord Bexley; Plantation Hague, West Coast, Demerara, Sept. 15, 1834.

MY LORD—Shortly after my arrival in this colony, I troubled your Lordship with a letter: and it is a duty I owe to your Lordship, after your great kindness, to give you an account of what has transpired since the 1st of August. That day was very properly appointed as a day of thanksgiving, that the Apprenticed Labourers (as they are now termed) might have an opportunity of offering up their prayers and praises to Almighty God, for the great change that has taken place; and, I am satisfied, but few failed in so doing. I wish I could inform your Lordship that, since that day, all had passed peaceably: on the contrary, the labourers upon some estates refused to do any work. But in my district, of twenty-eight estates and 6300 labourers, only nine estates opposed their managers and overseers; and I am truly happy to say, that, without inflicting any severe punishments, I succeeded in restoring tranquillity in the short space of six days. It required much trouble to make them understand the new Law: a great many believed that from the 1st of August they were free; others, that they were to have half of every day to themselves; but the majority were of opinion they had a right to work upon any estate they pleased. Amongst the labourers, there are a great many well-disposed people: and I assure your Lordship, the places of worship are extremely well attended, and the parties very respectably clothed; and, without a wish to pay a bad compliment to the people of England, I cannot refrain from saying, I never witnessed so much attention in an English Congregation.

From the Rev. Dr. Pinkerton; Frankfort, Oct. 14, 1834.

MR. VAUTE, of Hanau, has paid to us £.6.51, from a young Lady in Hanau, in aid of your Negro Fund: and £.8.6 has also been contributed by pious individuals here, for the same object.

From the Rev. Dr. Pinkerton ; Frankfort, Oct. 31, 1834.

ON the 18th of the present month, the Commemoration-day of the Battle of Leipzig in 1814, Mr. Appia, Minister of the French Church here, referred, in his sermon, to the Emancipation of the West-India Negroes, and to the Resolution of the British and Foreign Bible Society to supply them with the word of God. After the sermon, he received a paper from an unknown individual, containing 15 pieces of silver German medals and coins ; with a note, in French, intimating the wish of the unknown donor that they might be sent to aid the poor Negro Fund. We disposed of them to the best advantage, and have received *fl.* 12.42 for them (*£*1. 1s. 2d.)—This is the third donation we have received for the Fund.

From Mr. Thomas Sanger ; 6, Gray's Inn Square, Nov. 26, 1834.

I HAVE the pleasure to inclose a *first* remittance from the Westminster Auxiliary in behalf of the Negro Fund. We hope to send you more ; having, at the present time, a Congregational Collection, and another Public Meeting, in prospect. Some particulars are subjoined, which, if possible, we should like to see included in the forthcoming Supplement. Your Committee will be gratified to hear read, at your board, the Letter from a Servant-maid, who contributed a sovereign ; and for this purpose I have inclosed it.

From Robert Ralston, Esq. ; Philadelphia, August 30, 1834.

I THANK you, My Dear Sir, for the brief sketch of the proceedings of the Anniversary Meeting, which accompanied your Letter ; and I bless the Lord, that such favour has been publicly manifested to the Institution, by so large an increase to the funds of the closing year. I would say, in addition, that it is my joy and rejoicing, that the Lord was pleased to influence the Members of your Committee, as appears by the Monthly Extracts for June, to make a provision for the supply of the Scriptures to the Liberated Africans in the West Indies, which commits the Society for an expenditure (confined to this object alone) of 20,000*l.* sterling : it was an appropriate moment ; and the wisdom, I trust, was given from on high, to adopt it. That the blessing will follow, not only upon your noble Institution, but in an especial manner upon your nation, I can have no doubt. I perfectly accord with your respectable Secretaries, that it is the most rational means to make a salutary impression on the minds of those who are benefited ; and view this boon as making their liberation doubly dear.

From the Rev. Joseph Kelley ; Demerara, Oct. 1, 1834.

I AM instructed by the Committee of the British Guiana Bible Society to acknowledge the receipt of the Resolutions of the Parent Society, for the very liberal grant to those who may be able, or are learning, to read ; and to express their sense of the consideration and kindness which that step evinces, as well as the deep interest taken in the best interests of the Negro population. A copy of the Resolutions was published by us in the Royal Gazette of this province ; which could not fail to meet the approbation and gratitude of all who value the Truth, or who are alive to the importance of Divine knowledge ; or believe that "godliness is profitable to all things ; having the promise of the life that now is, and of that which is to come."

We should very much have liked to send you a statement of the exact number of copies which this district of the province would require : but many circumstances concur to prevent this exactness ; nor do we find that delay brings us any nearer to a realization of our wishes. We have therefore fixed on a plan, which, we think, most likely to meet the wants of the people, in accordance with the Society's Resolutions. We think 10,000 copies will be about the proportion of the munificent grant that we shall require for this district alone ;—which, as Secretary, I am requested to make known to you.

From the Rev. J. Rawson ; Pontefract, December 5, 1834.

IT gives me no small gratification to transmit to you the sum of 49*l.* 1s. 2d. towards the Negro Fund. The call to furnish the Negro, just bursting the fetters of thralldom, with a copy of the New Testament—that charter of man's spiritual and best freedom—has been responded to by us, with high admiration, and intense interest. England has taught this class of our fellow subjects to revere and love Britain's Monarch ; and we are now teaching them to revere and love Britain's God, and Britain's Bible.

Our Females have been most active and persevering in this project of mercy. The Pontefract Ladies' Association has raised 17l. 10s. 10d.; and the Acworth Ladies' Association, 13l. 15s. 10d. The Rev. W. H. Champneys, the excellent Rector of Badsworth, has, by his own personal and unaided efforts, procured the sum of 12l. 16s. 3d. The poor of Pontefract, and especially the poor children of our town, have cheerfully cast their mites into this Treasury.

The Pontefract Ladies' Association also remits 40l. for the general objects of the Society.

LIST OF THE SHIPMENTS OF NEW TESTAMENTS AND PSALMS,
TO THE WEST INDIES,
FOR DISTRIBUTION TO THE EMANCIPATED NEGROES,
ON CHRISTMAS-DAY 1834.

NAME OF PLACE.	No. of Cases.	No of Copies.	NAME OF VESSEL.
Antigua	17	4705	<i>Codrington.</i>
—	19	4995	<i>Kingston and Jamaica.</i>
Barbadoes	30	7796	<i>Calypso.</i>
Berbice	4	1087	<i>Highbury.</i>
Bermuda	2	400	<i>Romulus.</i>
Demerara	11	2924	<i>Ann Mondel.</i>
Dominica	3	937	<i>Enling Grove.</i>
Grenada	4	1044	<i>Ruckers.</i>
Honduras	1	200	<i>Fair Arcadian.</i>
Jamaica :			
Kingston	16	4810	<i>Westbrook.</i>
* —	10	2949	<i>Nightingale.</i>
Morant Bay	10	3225	<i>Ruth.</i>
Port Antonio	10	3179	<i>Elizabeth.</i>
Anotto Bay	10	2949	<i>New Phœnia.</i>
St. Ann's Bay	8	2300	<i>Reserve.</i>
Falmouth	16	4746	—
Montego Bay	16	4749	<i>Emma.</i>
Savanna-la-Mar	19	6274	<i>Lady Kath. Barham.</i>
Old Harbour	16	4636	<i>Westbrook.</i>
Montserrat	2	500	<i>Lion.</i>
Nevis	12	3406	<i>Hope.</i>
New Providence	2	666	<i>Superior.</i>
St. Christopher's	11	2965	<i>Hope.</i>
St. Lucie	1	200	<i>Palestine.</i>
St. Vincent's	2	528	<i>William.</i>
Tobago	2	525	<i>Prince Regent.</i>
Trinidad	4	1000	<i>John Pirie.</i>
	258	73,695	

† The whole of the above have been forwarded, through the kindness of Ship-owners and others, free of expense, to the Society; and a saving of not less than 250l. has thereby been effected.

• His Majesty's Post-Office Packet. •

DONATIONS for the NEGRO FUND, received between Nov. 11 and Dec. 11, 1834.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED. £. 8927. 12s. 6d.

Andover, Collected at.	10 15 6	Blackburn, Collected at, including St. Ss. b	
Anonymous, Peckham	1 0 0	Banister Eccles, Esq.	46 17 7
Axminster, Coll. by a Lady, at.	2 0 0	Bloomsbury and South-Pancras Auxiliary.	17 12
"A. R. B."	1 1 0	Botley, Hants. (2d donation)	3 0 0
Balley, Charles, Esq., Russia Row, Milk St.	1 1 0	Bradford (Yorkshire) Auxiliary	13 12 6
Barnmouth Branch.	4 0 0	Brentwood, Collected at	3 5 0

Bridlington Auxiliary, including 11. 1s. from	
-- Washington, Esq; and 11. 1s. from	
Marm. Prickett, Esq.	14 11 0
Bridlington Quay.	15 1 2
Brixton and Stockwell Auxiliary, (3d don)	9 3 10
Bromley, J. W. Esq.	2 2 0
Browne, Mrs. Oliver Terrace, Islington.	1 0 0
Buckingham Ladies' Association	10 16 0
Bury St Edmund's Auxiliary	2 17 6
Horton on Trent Branch	10 3 0
Calster Ladies' Association.	3 9 10
Chance, Henry, Esq, Lincoln's Inn.	5 5 0
Charlbury, Friends at.	13 13 0
Chelsea Association.	10 0 0
Cheltenham Auxiliary, (additional).	13 11 2
Chester and Cheshire Auxiliary, including	
1st 2s. 6d. from Frodsham Association;	
6d. 10s. 6d. collected at Rev. Job Wilson's	
Chapel, Northwich; and 10s. by Mr.	
Daniel Smith.	16 3 0
Coalbrook Dale, Collected at.	22 6 0
Complin, Mrs., Clapham	1 1 0
Congleton, Small Contributions from.	5 0 0
Paul Shilton, Leicestershire, Coll. at	1 7 2
East Budleigh, Devon, Coll. after Sermon	
by the Rev. Carr Glynn, including 5s.	
from Salterton	3 12 4
East-London Auxiliary	6 9 6
Bow Association	1 0 6
Poplar ditto	5 8 4
Exeter, A Friend at.	10 18 4
Falkirk Society for the Diffusion of Religious	
Knowledge	1 0 0
Knowledge	5 0 0
Fordingbridge, (additional)	3 10 0
Forest-Gate Chapel, near Upton, Essex,	
Collected at	2 8 0
"F. H." Clapham	2 0 0
Guernsey Auxiliary, (additional)	20 0 0
Hackney and Clapton Ladies' Association,	
Haddenham Church, Collected by the Rev.	
Mr. Mellor	1 6 0
Hamborough Church, Oxon., Collected by	
Rev. J. J. Jordan	1 6 0
Hampshire Auxiliary	32 13 6
Harding, William, Esq., Lower Eaton Street	
Pimlico	2 2 0
Hastings Auxiliary	25 11 6
Herford Auxiliary	3 12 6
Herts. Association	5 0 0
Howes, Rev. T. Thorndon, Eye, Suffolk.	8 8 8
Huddersfield Ladies' Assoc. (additional)	1 16 6
Islip, Rev. J. and friends, Yelvestoft.	1 2 9
Jenkins, Samuel, Esq.	1 0 0
Johnson, Miss, East Woodhay, Newbury.	1 0 0
Johnson, Miss G., ditto	1 0 0
Jowett, Rev. Joseph	1 1 0
King, Mrs., Grosvenor Square	3 0 0
King Square, Goswell Street Road, Collect.	
at St. Barnabas Church, after Sermons	
by the Rev. W. Thompson and Rev. A.	
Brandram	36 8 6
Knight, S. Esq., Milton, near Cambridge.	31 10 0
Lessey, Rev. Theophilus, Mrs. Lessey and	
Three Children	0 11 0
Malton, Yorkshire, Collected at	20 0 0
Mildenhall Association	4 19 0
McDonall, Colonel, C.B.	5 5 0
Mold Auxiliary, Flintshire, being Collec-	
tions by Sunday Conventions	12 2 6
Nantwich Auxiliary, (additional).	1 12 0
New-Lanark	3 0 0
Northallerton	6 9 7
Ordnance Tower (ditto)	11 19 0

Pakenham Association	4 6 0
Plymouth, including Coll. by Mrs. Hingston	
(additional), 71. 1s. 7d. and Coll. at Tor-	
point, 3d.	12 3 6
Portland, Isle of, Collected at.	3 6 1
Powell, Miss, Collected by.	1 6 7
Preston Auxiliary	25 12 11
Produce of the Sale of Fancy Articles, by a	
Friend.	5 0 0
Retford Auxiliary.	33 4 3
Scarborough, Collected at Annual Meeting.	11 7 6
Scarborough Ladies' Association	25 9 10
Scobell, Rev. Edward, A.M.	0 10 0
Scott, Rev. Thomas, Wappenham, near	
Towcester	1 1 0
Ditto, Produce of an Apple-tree,	1 1 0
Shillery, W. Esq.	2 2 0
Sleatord Auxiliary	1 0 0
Stepney-Green Ladies' Association	6 16 0
Stoke Newington Auxiliary	11 8 0
Stratford and Tooting Ladies' Association,	
Including 21/10s. raised in a poor New	
District, by M. Horton, of Merton	72 1 9
Swansea, Collected by Mrs. Jane Eaton,	
and Mrs. Voss.	14 7 0
Tavistock Auxiliary	13 17 0
Telgumouth, Rt. Hon. Lord, Portman Sq.	21 11 0
Tewkesbury Auxiliary	5 0 0
Thetford Branch	1 0 0
Thursk Branch, including 21/1s 6d. collected	
at Hawby, and 11/1s. at Kirby Wasko.	5 0 0
Thurmaston, Leicestershire, (additional).	16 3 9
Titchfield, Hants., Collected at.	1 2 3
Tottenham Ladies' Association	5 18 0
Ting and Berkhamstead Branch	10 0 0
Upway, Dmsct, Collected at, including	3 4 0
7s. 6d. from the Sunday school.	3 0 6
Uxbridge Auxiliary	50 0 0
Westminster Auxiliary.	
The Members of Westminster	
Auxiliary Committee	10 6 0
Collection at Public Meeting held	
at Chaven Chapel	38 3 0
Bexley, Right Hon. Lord.	5 0 0
Calthorpe, Right Hon. Lord	5 0 0
Buxton, Fuwell Thomas, Esq.,	
M. P. Chairman at Pub. Meet.	5 5 0
Waymouth, Henry, Esq.	5 5 0
Stenkopf, Rev. Dr., being a	
Collection made at the German	
Lutheran Church, Savoy.	10 0 0
Upchet, Mrs.	1 1 0
A Tradesman, who, while en-	
joying the Society of his Friends	
on Christmas Day, will reflect	
with pleasure on having supplied	
100 Negroes with the Scriptures, 20	0 0 0
A Servant Girl, who feels it to be	
an honour to devote her earn-	
ings to this cause	1 0 0
A few Friends	2 15 0
Watford, near Daventry, Collected at, by	103 15 0
the Rev. T. S. Bonner.	4 5 2
Weymouth, Collected at	15 13 4
Whitby, Collected at	25 2 0
Whitwell, Notts., Coll. at, after Sermon by	
Rev. Y. Acworth	4 3 0
Wickham, Hants., Collected at	20 9 7
Wilks, Rev. S. C., St. John's Wood Road	5 0 0
"W. T."	1 1 0
Young Lady, Coll. by, among her friends	4 15 8

ERRATUM.—In the Supplement for September, in the List of Donations for the Negro Fund, under the head Cornwall, for "Redruth Branch, ac. 211. 10s. 7d." read "221. 13s. 4d."

Subscriptions and Donations are received by Messrs. Williams, Deacon & Co. Birch Lane; Hankeys, Fenchurch Street; Hoares, Fleet Street; Hammersley, Pall Mall; Mr. Martin Keene, Dublin; by Mr. Anthony Wagner, Collector; and at the Society's House, 10 Earl Street, Blackfriars, London.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from page 183, of No. 18.

CONNECTED WITH

BAGSHOT Auxiliary.	
ACWORTH Ladies' Assoc.	<i>Pontefract Auxiliary.</i>
TUNSTALL Branch	<i>Burslem Auxiliary.</i>
KIDSGROVE Association	} <i>Tunstall Branch.</i>
GOLDEN HILL .. ditto	
WOLSTANTON .. ditto	
MULLION	} <i>Helston Branch.</i>
BREAGE Ladies' ditto	
ST. KEVERNE ditto ditto	
CAMBORNE, &c. Branch	<i>Cornwall Auxiliary.</i>
CAMELFORD Ladies' Assoc.	<i>Bodmin Branch.</i>
TORPOINT ditto ditto	<i>Plymouth & Devonport Ladies' Branch.</i>
CALSTOCK ditto ditto	<i>Tavistock Auxiliary.</i>

*From the Ladies' Committee for the Reformation of Female Prisoners,
Nov. 5, 1834.*

SOME of the Members of the Newgate Association for the Reformation of Female Prisoners, who have the privilege of visiting the men also, beg leave to make a request to your Committee on their behalf.

They find many of them grateful for the slight attention the visitors are enabled to give to their spiritual wants; and it is a constant source of regret, that those who have evidently studied the Scriptures with some considerable degree of diligence, while in prison, as the exercises they have written will testify, should leave it, unprovided with the sacred volume.

An attempt to obtain some assistance from the Government, for the purpose of supplying the convicts with Bibles, having failed, and the very kind and liberal manner with which your Committee met the inquiry of the Sheriffs on that occasion having been represented to us, we are encouraged to ask for a grant of Bibles, to be given as rewards to such of the prisoners as we have reason to hope will value them.

If not too far encroaching on your kindness, we would yet add another petition: it is, for two Bibles, with marginal references; one for the use of the prisoners under sentence of death; the other for the ward in which the better-educated persons are confined.

From the Secretary of the Convict-Ship Committee.—Nov. 5, 1834.

THE Ladies who form the Convict-Ship Committee, connected with "The British Society for the Reformation of Female Prisoners," desire me to acknowledge, on their behalf, most gratefully, the kind aid they have received from "The British and Foreign Bible Society," in granting

them, from time to time, copies of the New Testament, with the Psalms annexed, to be given to such of the female prisoners as are transported.

I feel that I cannot convey to you an adequate idea of the deep and solemn interest which frequently accompanies the discharge of the duties which devolve upon the Ladies who visit the poor women on board the convict ships; but, I can truly say, they consider the distribution of the precious volumes they are enabled, through your instrumentality, to bestow, as the most important and the most interesting part of their task. They have the satisfaction of finding them gratefully received by the prisoners; and they have reason to believe, from the letters of the surgeon's superintendant, that they are really valued, in many instances. The report of one lately received is, that four of the females, who did not know their letters on leaving England, read their Testaments very well at the end of the voyage.

It may, perhaps, be an interesting fact, to mention, that several of the Testaments given to the poor women who perished in the *Amphitrite*, last year, were returned to our Committee, having been washed upon the shore after the wreck. They have again been disposed of among the prisoners; and we are encouraged to hope that the revealed word of God, thus literally cast upon the waters and found again, has not been preserved, amidst such general destruction, in vain, but that it will yet prosper, and be greatly blessed to those who have received it.

From the Third Report of the Carlton (Notts.) Bible Association.

THE Collectors of a district in a neighbouring hamlet state: "Before we had completed our round, we were much cheered by a free-contributor proving to us, that since she became a member of the Bible Association she was able to lay by a little for sickness or old age. She most gratefully acceded to a plan we suggested of getting a little sum into the Savings' Bank. Before the establishment of this Association, she had been repeatedly urged to save a little out of her earnings, but had never felt able to commence. She also spoke, with much gratitude, of the advantages her children enjoyed at Carlton School; and observed, that surely now was the time for her to save, when her children could get so well educated without being any expense to her. She added: 'The trifle she gave the children for the Bible Bag she did not doubt they would have spent in things bad for them, if they had not been better taught at school.' "

A cheerful and steady subscriber observed to a Collector who was a little later than usual in calling: "You are very late to-night: we began to be afraid you would not come: and we always count of your coming, for it is a deal more pleasure to give the money than to keep it."—Oh! that our adorable Master may shed abroad a deeper conviction of the truth of that sweet saying, which His lips uttered, and His life and death commented upon, "It is more blessed to give than to receive"!

Nor would your Committee, in speaking of the kind encouragement they have received from their friends, forget that which seems to carry a double charm with it; as it gives the hope of a rising generation desirous to show, to a generation yet to come, the praises of the Lord, and his strength, and his wonderful works that he hath done. Your Committee allude to the contributions of the dear children. Again and again has the Bible Bag been filled with their pence, till they have amounted to

the sum of Four pounds and sixpence three farthings. May the Friend of little children command a peculiar blessing upon the givers and the gift; that those who sow, and those who reap, may rejoice together; that Carlton children may meet many dear foreign children in glory—no longer foreigners, but brought nigh, even into the family of God, by means of the word of life sent them from the produce of the Bible Bag! Then, and not till then, will the real value of a penny be fully known.

And here, as in every case, your Collectors have found that those who have learned to feel for souls abroad know best how to feel for those at home. They had a striking proof of this in the case of one so young as to be attending the Infants' School, whose father was unable to read. This the child viewed as a great loss, and made the following observation to his mother:—"How can my father ever get to heaven, if he cannot read his Bible?" concluding with an earnest desire that he would allow him to teach him to read; saying, "He must have a lesson every night, and then he will soon be able to read the Bible." Thus, out of the mouth of babes and sucklings does Immanuel ordain strength; and thus may He, in rich mercy, turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and the heart of each and all to His own glorious self.

While, however, your Committee would give all diligence in providing for the wants of a perishing world, they would not give occasion to say that they neglect the endeared circle of home; or, that while their contributors provide Bibles for the Heathen, they neglect to provide for themselves and their children. No: when your Committee meet with that true charity which knows no bounds but the bounds of the earth, they are not afraid to believe that the inner circles are well filled up, and that the only source of true benevolence has been opened in that heart—opened by that Almighty hand, whose prerogative it is to open, and none can shut;—a source simply described by one devout contributor, who said, "I feel for others, on account of myself being so long in bondage." Blessed spring of action! known only by those who have been brought out of Egypt, out of the house of bondage—who, having been strangers in a strange land, know well the heart of the stranger, and earnestly desire that not so much as a hoof may be left behind, to perish in that iron furnace. And can such hearts overlook the husband, the wife, or the little-ones of the family? Let a few facts speak to this. If the amount of free money collected in this Association be thought considerable, the amount paid for a supply of Bibles and Testaments for home, since its establishment, has been larger yet; and that, too, with a cheerfulness and gratitude which have surprised and delighted the Collectors. £33. 12s. 3d. has been paid this year; making a total of 186l. 6s. 8d. paid for copies of Scriptures since the establishment of this Association. One hundred and fifteen copies have been issued in the last year, making a total of five hundred and forty-seven issued: and your Committee would now only offer a few facts, from the many they have on record, in proof that the system of the Association, and the books issued by it, have given satisfaction.—One poor woman inquired how much was on her card; and on being told, she was quite surprised, and said, "Well, what a nice way it is of getting a Bible! If I had to keep that money in my pocket, I should find many ways for it, for it is sure to go: and I have not at all missed that." Others manifested that they were afraid of trying to keep it for themselves even one week: for the Collectors of the

district report: "During our late severe trial, while we have been almost incapable of attending to our regular duties as Collectors, we have been much pleased with our weekly contributors, who have nearly all brought their weekly contributions at the regular time." In another district, a poor man observed, upon returning a Loan Testament, and receiving one of his own: "I should never have been able to have purchased one, if it had not been for the privilege of paying so little as a penny a-week; for my wages have been low, and my family large." (He added, he never thought the book would have been so large, and the print so good, for the small price; and he seemed as if he did not know how to express his gratitude, having never been in possession of such a treasure before.

Another subscriber, who received a Bible with References, said, "I never was so delighted with any thing in my life. I can truly say, I never bought any thing I liked so much. I found the Sunday text, with many references to it: and it does help us on so, from one part to another, I quite love it!"

But while your Committee are thus encouraged on every side, may they simply rejoice in Him who is their strength and their song! may all their fresh springs be in Him! may they look neither at small nor great only at the King of Israel! And though, as a dear woman observed, "It is somewhat like going a begging, to go from door to door as you do," may they fully enter into the truth of what she kindly added: "But you may go very boldly, when you know the good Master you are engaged for: you can ask then for charity without shamefacedness." Truly, if such a Master is not above receiving the smallest contribution from a loving heart, such servants need not be above receiving it for him! If the King of Glory stoops to say even of the mite, "The Lord hath need of it," your Collectors may be bold in pleading for Him. And while your Committee are endeavouring to plead His dear cause on earth, and many a heart kindly responds to their plea, may it be the mercy of Collectors and contributors to have the Lord to plead the immensely important cause of their soul; and to speak for them in that day, when every mouth shall be stopped, and when those only shall look up with joy who have an Advocate with the Father—Jesus Christ the Righteous!

From the Rev. F. G. Ewald.

Tunis, Oct. 17, 1834.

SINCE my return to this place, I have recommenced my labours, in the name of the Lord; and am happy to say, that the word of God finds here an entrance. Indeed, although I succeeded last year, as you know, to put a pretty considerable number of Bibles into circulation, and although the sphere of my operations is wholly restricted to Tunis, I yet continue every day to dispose of copies of the sacred volume.

I cannot here refrain from mentioning a circumstance, which I am sure will cause you pleasure. The Mahomedan student, Mahomet, of whom I formerly wrote to you, has been, through the grace of the Lord, brought nearer to the Truth. He carries the New Testament constantly in his bosom; and, in order that he may read it with less interruption, he has it in a copy of the Hebrew; in which language I gave him lessons, which he now well understands. A few days ago, he came to me, stating, that as he was on the eve of undertaking a journey to Jerba, on the sea-coast, not far from Tripoli, he felt desirous of being furnished with a few Bibles, for the purpose of selling them among his friends

there; *whereupon he purchased seven Arabic Bibles*; and by way of encouragement, I presented him, for distribution, with four Psalters, and as many New Testaments, in the same language. Lord! how wonderful and glorious are thy ways, and thy promises, how true!—Through the Almighty power of thy Spirit, the greatest enemies of Thy name become thy friends, and the heralds of thy saving grace and name!

From the Rev. J. J. Freeman.

Antannanarivo, May 12, 1831.

WE are frequently delighted, and yet sometimes wearied, with the visits of the natives; who come for the express purpose of conversation on religious subjects; and who either bring the Scriptures in their hands, with passages folded down for inquiry and illustration, or ask for a copy immediately they enter the house, and evince a sort of grateful delight, when their difficulties are met and explained, that must be seen to be understood. So numerous are these cases, that I really think, were I residing in the heart of the town, instead of this short distance, Amparibo, and could I detach myself from other engagements so as to devote all my time to that specific object, I might find eight or ten hours every day filled up in conversation with inquirers, answering their objections, and explaining what seems to them difficult. We find many of them very teachable, and their progress in religious knowledge truly delightful. The Scriptures are read with avidity; and numbers are induced to learn voluntarily to read, that they may unlock the sacred treasury for themselves.

Mr. Kitching is exerting himself very diligently at the press: he works indefatigably. We continue printing the Scriptures in separate portions, for temporary distribution; but cannot procure a supply to meet the demands. We are at present printing Samuel. We have a considerable number of natives learning the English language; and a large body of the junior military officers, employed as aides-de-camp and writers, put under our instruction, when not engaged in actual service. They form a valuable class of learners, most of them having been scholars, selected on account of their talents and attainments; having extensive family connexions; and being destined, probably, to fill, in time, important and influential stations in the country.

From the Thirteenth Report of the Madras Auxiliary.

BELLARY. — The applicants for Scriptures at the Mission House have not been so numerous as in former years; partly, probably, from the Missionaries having been laid under the necessity, in consequence of the small number of Canarese Scriptures which remain in print, of refusing to give, excepting in cases where great anxiety to obtain them was manifest. There has been one very interesting instance of this nature. A Roman-Catholic Native came one day to the Mission House, to ask for some portion of the Bible: two or three Tracts were first given him, with the promise of a Gospel when he had read them. Having done so, he returned in a few days, and requested the Gospel which had been promised. The Gospel was then lent to him; and in order to encourage him in the further pursuit of Scripture knowledge, he was told, that, when he wished, it should be exchanged for some other portion of the divine word. In this way, from time to time, he read through several Books of the New Testament; and, from the accounts which he gave of their

contents, appeared to understand, and to be interested in the truth therein revealed. Having afterward heard of the Old Testament, he asked for a portion of it. The Pentateuch was lent to him; and having read it, he returned, saying that he was very much pleased with, and would like to purchase it. He did so; and has since purchased many other of the Books of Scripture: his mind has been gradually opening to a conviction of the errors of Popery. May he be led into the way of truth, and hereafter prove an eminent example of genuine godliness! Several others, to whom portions of the Scriptures have been lent during the year, are proceeding in a course of reading through the New Testament, with more or less appearance of spiritual advantage.

COTYAM. — I am not aware of many having been savingly wrought on by reading the word of God; but we have one encouraging circumstance, in which the Holy Spirit has blessed his word to a Native. He had received a copy of the Malayalim Testament; and expressed his wish to embrace the Christian religion, from a conviction that the Lord Jesus is the only Saviour: but, owing to his family, and the cares of the world, he became remiss, and I had many anxious fears regarding him. In the beginning of this year, it pleased the Lord deeply to convince him of his need of salvation; so that, to use his own words, he felt he must not wait any longer, either for family, or on any other account; but must come to Christ, and receive him in the ordinance of Baptism, or perish. In this state of mind, the sacred volume was his companion and support: from it he drew his only consolation; which was not, however, great; for grief overwhelmed his soul. Amidst his mental sufferings on account of his sin, *that* for having neglected, for the sake of the world, the *precious treasure*, as he termed it, (the Testament I had given him,) was one of the greatest griefs. At length he was baptized, with seven of his family; but his wife left him in consequence, and took his two children with her, which was a source of great sorrow: but he was supported under that and other trials, and is steadily pursuing his Christian course. I cannot but long for enlarged supplies of the Holy Spirit, in his soul-renovating influences, that we may witness many thus “brought out of darkness into marvellous light.”

There has been, this year, a great inquiry for the Syriac Scriptures. It seems, permission has been given to the Roman-Syriac Priests, and their Deacons, to read the Syriac Scriptures, and they have availed themselves of the privilege; so that, for the last three or four months, scarcely a week has passed without some applying, and earnestly entreating copies. I believe their seminaries, of which they have several, are all supplied; and I understand the Sacred Oracles are regularly read in them. This is a new era; and may we not hope our gracious God will bless his word, to several of them at least, that, ere long, we may, in Travancore, see a Luther, a Melancthon, &c., boldly testifying the Gospel of the grace of God in Christ. A few months ago, I spent four weeks at Cotyam, and preached in the Syriac churches there; and I am happy to report, that the effect was truly gratifying, in a desire to possess the Scriptures being manifested; and since that period the desire has so increased, that several dozens have been distributed. Mr. Peet also tells me, that Syrians and Romish Priests are exceedingly desirous of having the Psalter; that in a few days, in addition to 100 copies with which I supplied him, he was obliged to apply for another 100. Although this circumstance does not properly come within your province, I mention it as

encouraging you to prosecute the printing of the Malayalim Scriptures in both Testaments.

Extracts from the Correspondence of the American Bible Society.

From the Rev. C. Washburn.—Dwight, June 30, 1834.

If time would permit, I could communicate some facts, of an interesting character, relative to the Bible cause. At present, the following must suffice. The next Sabbath after our last Bible Society Meeting, I went out into a neighbouring settlement, where I have a stated appointment to preach to the Cherokee Indians. Most of my auditory were members of the Bible Society. They had just received their books; and you might see each one furnished with a copy of Matthew, the Acts, and a Hymn-book, and each regarding these books as a most precious treasure. I was particularly interested with one Cherokee woman. She had her Matthew, Acts, and Hymn-book, very carefully wrapped in a new silk handkerchief. Before the exercises commenced, she would carefully unfold the handkerchief, read a verse or two in the book of life, then carefully fold up the books and press them to her breast, while tears of gratitude for the invaluable treasure bedewed her sable cheeks. When the text, which was Matt. iv. 18—22, was announced, all of them took their books, and turned to the passage. Never did I address a more deeply-interested company. Among them were several consistent professors of religion, who are members of the Mission Church. At the close of the exercises, sixteen others publicly expressed a determination to forsake all, and “straightway” to follow Christ. When I had mounted my horse, to return home, the woman alluded to above came out and detained me. Her face was bathed with tears; but her eyes beamed with thankful joy. She said, “Have you made the paper (meaning this letter) to the Society of good people in New York, who are helping us to get the word of God?” When I told her I had not, but should do so soon, she said, “Do not forget to tell them that my heart is glad for the books I have obtained, and is full of love and thankfulness to them. Tell them,” said she, “I cannot speak how much we are all glad and thankful; and we pray much for those good people every day.” So you see, my dear brother, “the blessing of many who were ready to perish” is come upon your Society. This woman is an instance of the rich grace of God. Her first serious impressions were produced by reading the word of God in her own language. These impressions resulted, as we had the best reasons to hope, in her conversion to God; and she was, three years since, received into the Mission Church. At the time of her conversion, she was living in a state of widowhood: subsequently she was married to one of the chiefs, who was much opposed to religion, and grossly intemperate. Her example and exhortations, joined to her prayers, were the means of his hopeful conversion, and of a revival of religion in the neighbourhood, which resulted in the conversion of fifteen individuals. She is again a widow, is poor, and is in very feeble health, but is rapidly growing in grace. She is one of the most faithful Christians in the Church. She lets no opportunity for benefiting the souls of her people pass unimproved. • When she goes to a neighbour’s house, or when a visitor calls upon her, religion is almost her only subject of conversation; and every interview is closed with prayer, unless her visitors refuse; and in that case they are the subject of her earnest cries to God in secret. I attribute the prevailing attention to religion, in the neighbourhood where

she now resides, in a great measure, to her instrumentality. How grateful it is to put into such hands the word of life! But I cannot enlarge. May the good work in which you are engaged be still favoured with the smile of Heaven, and multitudes of the poor and the perishing be savingly illuminated, and enriched, by means of your Society!

REMITTANCES RECEIVED IN NOVEMBER.

	Free Con- tributions.	For Bibles & Tests.		Free Con- tributions.	For Bibles & Tests.	
Abingdon	70	0 0	20	0 0		
Battersea Ladies .....	..	..	2	19	4
Berblce	23	0 0				
Blackburn .....	..	..	100	0 4	
Blasnavon	5	0 0	..	5	10	
Blanford .....	..	..	5	0 0	
Bradford, <i>Yorkshire</i> .....	..	..	100	0 0	
Brailles Association	20	0 0				
Bridlington .....	..	..	19	14	8
Quay Ladies' Association	5	0 0				
Driffield Branch	6	0 0				
Brixton and Stockwell	24	5 2	..	40	14 10	
Burton-on-Trent	11	12	8			
Cambridge	164	13 7	..	354	0 5	
Canterbury .....	..	..	35	0 0	
Northampton Association	15	0 0				
Preston ditto	12	16	0			
Chilham ditto	12	13	9			
Adisham ditto	2	10	0			
Wingham ditto	2	0 0				
Cardiff .....	..	..	5	8	10
Cheltenham .....	..	..	27	6	1
Cheshire	221	11 7	..	150	0 0	
Inque Ports	14	12	5			
Dover Ladies' Association	60	0 0				
Folkstone ditto	8	0 0				
Hythe ditto	5	0 0				
Sandwich ditto	5	0 0				
Folkstone Branch	5	7 7				
Hythe ditto	15	0 0				
Romney Association	2	0 0				
Cornwall .....	..	..	200	0 0	
Cumberland and Carlisle .....	..	..	52	14	1
Dinas Mowddy	13	0 0	..	16	0 0	
Doncaster	50	0 0	..	17	8 6	
Bawtry Branch	5	0 0				
Tickhill Association	10	0 0				
Farnham .....	..	..	25	0 0	
Ladies' Association	37	0 0				
Bentley ditto	3	0 0				
Frensham and Tilford ditto	1	0 0				
Elestead ditto	3	15	1			
Fishguard	100	0 0	..	32	9 8	
Fordingsbridge	12	0 0				
Goole and Marshland .....	..	..	25	0 0	
Guildford Ladies' Association	14	0 0				
Hackney	100	0 0				
Hampshire .....	..	..	20	18	6
Upham and Dursley Assoc.	1	5 4				
Henlow Association	11	13	0			
Hereford .....	..	..	17	10	2
Heywood .....	..	..	61	11	3
Howden .....	..	..	50	13	10
Huddersfield Ladies' Assoc.	55	0 0				
Kington-on-Thames, belg the produce of Bequest of the late Mrs Savage to that Auxiliary	200	0 0				
Leeds .....	..	..	20	3	9
Leighton Buzzard Ladies' Assoc. ....	..	..	1	10	4
London East, Poplar Assoc.	25	0 0				
Strepney ditto	10	0 0				
Limehouse ditto	10	0 0				
London, North-East .....	..	..	50	0 0	
Machynlleth .....	..	..	66	1	8
Maldenhead	50	0 0				
Market Rasen .....	..	..	56	15	9
Middlesex, South-West .....	..	..	23	16	7
Ealing Ladies' Association	12	0 9				
Hounslow ditto	10	0 0				
Isleworth ditto	5	0 0				
Monmouth .....	..	..	17	19	9
Nantwich .....	..	..	2	7	6
Newbury .....	..	..	56	0 2	
Newcastle on Tyne .....	..	..	12	2	0
Newtown, Montgomeryshire .....	..	..	50	0 0	
Northallerton	20	0 0	..	12	9 8	
Northampton .....	..	..	26	0 4	
Spratton Association	9	10	0			
Ravensthorpe ditto	8	0 0				
Welford ditto	2	0 0				
Ordinance Tower	30	0 0				
Pembrokeshire and Haverford- west .....	..	..	20	2	6
Preston	11	18	7			
Richmond, Surrey .....	..	..	1	14	8
Rochdale	22	4	0			
Rutland and Stamford	80	0 0	..	80	0 0	
Ryde	105	0 0	..	31	1 6	
Sittingbourne .....	..	..	15	4	11
Rainham Ladies' Association	9	0 0				
Southwark	133	19	4	..	116	0 8
Spilsby .....	..	..	50	0 0	
Suffolk, West Division, at Bury	151	17	6	..	93	7 0
Suffolk, E. Division, at Ipswich	177	10	8	..	173	19 2
Tewkesbury .....	..	..	15	0 0	
Thame .....	..	..	10	0 0	
Tre' Madoc	20	0 0	..	20	0 0	
Tring and Berkhamsted .....	..	..	15	0 0	
Tunbridge & Tunbridge Wells .....	..	..	50	0 0	
Uxbridge .....	..	..	28	13	4
Ladies' Association	20	0 0				
Wareham .....	..	..	4	14	4
Weymouth .....	..	..	162	0 0	
Whitehaven .....	..	..	25	0 0	
Worksop .....	..	..	15	0 0	
Carlton Association	10	0 0				
York .....	..	..	200	0 0	

DONATIONS OF TEN POUNDS & UPWARDS.	
J. V. Thompson, Esq. (additional)	10 0 0
Mavourinma Gae	15 0 0
A Wesleyan Lady, per Rev. W. M. Bunting, ..	50 0 0
Rev. Thomas Snell, Rector of Bagshot	25 0 0
Rev. W. Acworth, Cossington	10 0 0
Phi.	14 0 0
G. C. Redman, Esq., Lino Street	10 0 0
Francis Chalmers, Esq., Chelsea	10 0 0

LEGACIES OF TEN POUNDS & UPWARDS.	
Mrs. Catherine Bridges, late of Clifton, Gloucestershire, (less duty)	200 0 0
Werner Harbuech, Esq., late of Lucas Place, Commercial Road, (less duty)	50 0 0

DONATIONS OF TEN POUNDS & UPWARDS.

J. V. Thompson, Esq. (additional)	10	10	0
Mavourinna Gee	15	0 0	
A. Wesleyan Lady, per Rev. W. M. Bunting	50	0 0	
Rev. Thomas Snell, Rector of Bagshot	25	0 0	
Rev. W. Acworth, Cossington	10	0 0	
Φ	14	0 0	
G. C. Redman, Esq., Lime Street	10	10	0
Francis Chalmers, Esq., Chelsea	10	10	0

LEGACIES OF TEN POUNDS & UPWARDS.

Mrs. Catherine Bridges, late of Clifton, Gloucestershire, (less duty)	200	0 0	
Werner Harbusch, Esq., late of Lucas Place, Commercial Road, (less duty)	50	0 0	

ERRATUM.—In the List of "Remittances received in October," for "Bradford (*Yorkshire*), 214," read "Bradford (*Yorkshire*) Ladies' Association," 214."

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES :

Continued from page 211, of No. 20.

WENSLEYDALE Auxiliary.	CONNECTED WITH
ASKRIGG Ladies' Association . . .	} <i>Wensleydale Auxiliary.</i>
HAWES Association	
AYSGARTH ditto	
BRAMLEY ditto	<i>Bramley Branch, Yorkshire.</i>
BLUNDESTON ditto	} <i>Lowestoft Branch.</i>
LOUND ditto	

MEMORIAL

ADOPTED BY THE COMMITTEE, ON OCCASION OF THE DEATH OF THE
REV. DR. CAREY, LATE OF SERAMPORE.

THE Committee cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labours, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey, and his earlier colleagues, were found occupying the field of Biblical Translation ;—not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves, that of teaching Christianity to heathen and other unenlightened nations.

Following in the track pointed out by the excellent Danish Missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy ; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterwards succeeded by the highest patronage of Government—there, for forty years, did Carey employ himself, amid the numerous dialects of the East ; first, in surmounting their difficulties, and compelling them to speak of the True God, and of Jesus Christ whom He hath sent ; and then presenting them in a printed form to the people.

For this arduous undertaking he was qualified in an extraordinary degree, by a singular facility in acquiring languages—a facility which he had first shown and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talent, as well as of his diligence and zeal, may be judged of by the fact, that, in conjunction with his colleagues, he has been instrumental in giving to the tribes of Asia, the sacred scriptures, in whole or in part, in between thirty and forty different languages !

For many years, it was the privilege of this Society to assist him in his labours : he was among its earliest correspondents. If, for the last

few years, the intercourse has been less regular, and direct assistance suspended in consequence of difficulties arising out of conscientious scruples on the part of himself and his brethren, still the Committee have not the less appreciated his zeal, his devotedness, his humility;—and they feel, while they bow with submission to the will of God, that they have lost a most valuable co-adjutor, and the Church of Christ at large a distinguished ornament and friend.

From Mr. W. Brackenbury.

Manchester, Dec. 9, 1834.

THE last of Nine Meetings in Cheshire, at Heaton Mersey, has produced some fruit, elicited facts, and afforded promise, worthy of being communicated.

Mr. Stocks has presented *One Hundred Guineas* to our Society, to constitute himself a Life Governor, and Mrs. Stocks, and their four Children, Life Members of the Institution, after the example of our kind friend Mr. Mahony of Limerick. You will remember, that when the last gift of Mr. Mahony was announced in our Committee Room, it was immediately succeeded by a contribution of nearly Three Hundred Pounds, by elected or privileged Members then present.

Mrs. Stocks has undertaken to call at every house in Heaton Norris, on Christmas-day, to receive contributions towards the Negro Fund; and Miss Heald, of Parr's Wood, has promised *Ten Guineas* for that object, on that occasion.

The fact to which I would more particularly allude, is, that the family of Mr. Stocks has, for nearly twenty years past, presented, gratuitously, to every family connected with their extensive factory—a Bible. It has invariably been the companion of the key to the dwelling; and my heart's desire and prayer to God is, that the gift may be accompanied by that power which only can open the understanding to understand the Scriptures!

The Meetings in Cheshire have been interesting, and well attended. At Chester, the Marquis of Cholmondeley presided in the morning, and the Bishop of Chester in the evening. Mr. Brooke and I have been privileged to attend them together.

I am happy to add, that the services of our friend Mr. Holland in Cheshire, in September, have been truly acceptable and useful—his society agreeable, and his conversation profitable.

From the Rev. W. Acworth.

Cossington, Dec. 2, 1834.

I AM charged to transmit to you 6*l.*, a sum especially raised at the Evening Meeting at East Retford for the purchase of the Holy Scriptures for the Chinese. The great and effectual door which we hope has been recently opened, by Divine Providence for the introduction of the Bible into China became the favourite topic of the greater part of the speakers on this occasion; and, before the Meeting closed, one of them, having heard from me that a copy of the Chinese Scriptures cost about five shillings, said, that he would secure to himself the undoubted privilege of sending at least *one* copy to China. There was *that*, in the known character and means of the speaker, which operated upon others with the

force of an example which they ought to follow; and, consequently, without diminishing the collection for general purposes, which was larger than usual, 6*l.* were entrusted to me, with the hope that the Parent Society would, as in the case of the West-Indian Colonies, open a special fund for China*, which might be enriched by the contributions of our friends in different parts of the country. One esteemed friend, whose liberality towards our Society has been frequently and freely exercised, gave me 1*l.*, as a yearly contribution of five shillings from each of his four children towards this fund; and though they were all too young to feel more than infantile curiosity, excited by what I told them respecting China, yet we may hope that, under the Divine Blessing, such curiosity may ripen into religious principle, of which not only China, but the whole world, may reap the benefit. It would seem but a meet return to the Bible Society, for the extensive loss which it has sustained in furnishing Sunday Schools with the Holy Scriptures at reduced prices, that those instructed therein should not only be taught to value the Bible *themselves*, but also to feel the solemn, imperative, and universal obligation, to remember the poor Heathen, and to supply them with the same inestimable treasure.

*Extract from the Report of the Committee of the Posen Bible Society.
Posen, Nov. 19, 1834.*

* * * * *

AFTER the preceding details, we think that we may be warranted in asserting, that we have carefully managed the treasure of the Divine word which has been committed to our care; and that we believe that we have obtained more than any single individual, or even Society, receiving supplies from you: from which we conclude, that the respected Committee of the British and Foreign Bible Society will feel disposed to thank the Lord, with us, for the results with which He has been pleased to crown our endeavours.

The Committee will also rejoice, and deem the abundant aid which they have extended to us fully justified, when they read, in our forthcoming Seventeenth Report, on the one hand, the evident blessing which the Lord has condescended to lay upon our operations; and consider, on the other, the grievous want of the Holy Scriptures which exists in our province. In the mean time, the circumstance has afforded us no small encouragement, that while, during last year, Auxiliary Societies in Thorn, Pleschen, Lissa, and Fraustadt, have joined us, measures are also taking for the establishment of similar institutions in Krakau, at Ratibor in Upper Silesia, and in Schildberg in the Grand Duchy of Posen; nor have we failed to derive a fresh stimulus to active exertion by communications made to us.

Yet, while ignorance and destitution existed in numerous instances, it was encouraging to find that there were many mechanics, engaged in shops or manufactories, who had preserved the Bible or New Testament which had been presented to them at their Confirmation, and who seemed

* The Committee do not deem it necessary to make an appeal for specific contributions on behalf of China; but such donations, as may be remitted for the purpose of disseminating the Scriptures in that country, will be appropriated to that object alone.

to read them with great diligence; and among these were also a considerable number of young people, who, after serving their regular time in the army, had carried away with them their New Testaments, and continued to make good use of them. I found the greatest want of the Scriptures to exist among the married domestics belonging to the ———; further, among the workmen in the glass manufactory in the neighbourhood; and, lastly, among the colonists who migrated hither a considerable time ago. In the country, I ascertained, that where the schools were well managed by pious and honest teachers, the greatest proportion of copies of the Scriptures were to be met with; but where no schools existed, or where they were badly conducted, the sacred volume was generally missing.

Upon the whole, it must be owned, and that too with a degree of satisfaction, that almost in every place where a want of the Bible was found to exist, a desire was evinced to obtain the possession of it. I recollect a solitary instance only, when an offer, on my part, to assist in procuring the sacred volume was rejected with cold indifference. It was the poverty alone which prevails, with very few exceptions, among all my parishioners, both in town and country, that caused them to hesitate, and to inquire whether they durst venture to encounter the expense of purchasing a Bible. As, however, I felt warranted in promising a reduction in the cost price, the most, even though in narrow circumstances, were encouraged to put down their names for a copy: and it was only a few of the very poorest who applied for one gratis. I found, generally speaking, most difficulty in persuading young unmarried persons, journeymen, female servants, day-labourers, &c., to make up their minds to purchase a New Testament. Yet, among them, there are individuals to be found, who are poor, on whom the gift of a Testament would be well bestowed, and who would receive it with the greatest thankfulness.

A friend writes:—"If the labours of the Bible Society may generally be considered as productive of greater benefits than those of any other institution, the opportunity afforded in this place for its operations, with the certainty of being attended with the most important and advantageous results, will not fail to claim a ready share in your attentions and interest. The Bible has scarcely, if at all, been circulated among us; and there are not two individuals [I fear], in each of the forty-one congregations belonging to the parish, who have tasted of this bread of life, and drank of the waters of salvation. They only know the Lord by name; and have no clear idea of what it is that constitutes a Christian life. They certainly are acquainted with the Bible, so far as to be aware that there are many beautiful passages in it; but all they know of it has been obtained by my predecessors in office having occasionally read a few chapters out of it to them. Even in the Protestant Schools, five of which are under my inspection, not a single copy of the Bible is to be met with, although we have some dozens of other books for reading! Nay, even in the inventory of articles belonging to my church, there was not so much as a Bible, till, about a year and a half ago, Mr. — made us a present of one.

In short, among 612 fathers of families, of which our Protestant congregation here consists, there are scarcely from sixty to eighty who will

be found to be in possession of the sacred volume. You see, therefore, how greatly we are in want of the one thing needful—the holy word of God, whereon the Christian faith may lean, as on a staff, and be preserved from falling.

The great hindrance to the dissemination of the Scriptures among us is the excessive poverty under which the most are labouring; so that, in fact, they are but too often compelled to ask, “What shall we eat and what shall we drink, and wherewithal shall we be clothed?” before they can turn their thoughts to the supply of their spiritual wants!

Induced by the tenour of the foregoing communications, which we doubt not will interest the respected Committee in London in our behalf, we make bold to apply to you for a fresh grant of Protestant and Catholic New Testaments, in 12mo. for the troops, and of Bibles in 8vo.: of the former we should be glad to receive 2500 Lutheran Testaments, and 500 of Van Ess’s version; and of the latter, 200 copies.

From the Twenty-third Report of the Calcutta Auxiliary Society.

THE total issues from the Depository during the year have been 17,113 copies of the word of Truth, either in whole or in part; a number, it will be seen by comparison, almost double that of the preceding year. These books have been circulated in Calcutta, and at the different stations in connexion with this Presidency. A devout mind cannot surely reflect upon so wide a dispersion of “the word,” whereby men may be saved, without emotions of gratitude to God, and of lively hope, that in some places at least it may be made the power of God and the wisdom of God to the salvation of precious and immortal souls. But yet wide and extensive as this distribution at first sight appears, it falls far short of what might have been done, of what ought to have been done, had the great principle of our religion, *the love of Christ*, been in more active and powerful operation in the hearts of those who profess to be his followers. We have all need to pray, “Pardon our sins of omission—our short comings in duty!” and to beseech the God and Father of our Lord Jesus Christ to remember the covenant, because the dark places of the earth, embracing, to this hour, the largest portion thereof, are full of the habitations of ignorance and cruelty. May He of his great mercy grant that the time may soon come when all men may read in their own tongue the wonders of redeeming love!

The Calcutta Bible Association held its Eleventh Anniversary on the evening of the eighteenth of January last. It has distributed a larger number of copies of Bibles and portions thereof during the last year than in the preceding one. It has had cause of much thankfulness, especially in the supplies furnished to Native Schools and intelligent Native inquirers. In referring to this, the Report observes—“It is a pleasing fact, that the Bible, which had heretofore been universally rejected, and even approached with fear, is now not only generally used in Schools as a class-book, but received with avidity by a number of young persons, who, being conversant with the English language, and having had their attention drawn to the Christian Religion, are studying the Scriptures, and inquiring into their truth.”

The Report states, that the Committee have been active in visiting the poor inhabitants of the town of Calcutta at their own houses—that they

have ascertained that but few individuals of the Christian population are without the Scriptures—that amongst those who have been supplied with them, many are members of the Church of Rome.

BURDWAN.—Although an able and active friend was lost in the temporary removal of the Rev. Mr. Deerr, we have to record with gratitude the efficient services of his successor, The Rev. Mr. Weithrecht thus writes of the distribution of Bibles and Testaments:—

“The liberal supplies of English and Bengalee Bibles, New Testaments, and single Gospels, which were granted us by the Society during the last year, call forth our grateful acknowledgments. Many of the Gospels, distributed at fairs and Hindoo festivals, have found their way to the most distant parts of this populous district; and we may confidently hope, that this grand instrument of enlightening and converting sinners will find its way to the heart of the benighted Hindoo, even where the voice of the Missionary has never been heard. The Gospels, the Acts of the Apostles, and some of St. Paul’s Epistles, are read at present by about 350 children in our Bengalee Schools. Thus the seed of life is sown in many a tender heart. Parents learn the truths of the Gospel from their children, as I have witnessed in many instances; and the effect is evident; for in places where our schools are established, the mind of the hearer is better prepared to understand and think of the word we are preaching than any where else. It is an encouraging fact likewise, that several of our English scholars came and begged for English Bibles and Testaments, with an intention to read them at home in their leisure hours, and before their friends. One of these lads came the other day, and told us that his relations had turned him out of the house, ‘Because,’ said he, ‘I read the Bible, and believe that the Christian religion is true.’ Another encouraging fact is, that the word of God has found its way into the palace of the Rajah of Burdwan; and four Bengalee Bibles, I presented to the chief members of that wealthy family, were gladly accepted. Each of them promised to read the books; and I promised them, on my part, to explain what they could not understand.”

REMITTANCES RECEIVED IN DECEMBER.

	Free Con- tributions.	For Bibles & Test.		Free Con- tributions.	For Bibles & Test.
Alford .....	..	15 4 9	Compton	72 10 0	25 10 0
Ashton-under-Lyne .....	..	121 17 0	Cumberland and Carlisle	46 10 6	
Bedford	50 0 0	80 0 0	Penrith Branch	47 2 6	
Leighton Buzzard Ladies' As- sociation	10 0 0	10 0 0	Deddington	25 0 0	
Henlow Association	0 3 0		Derby	140 0 0	71 18 7
Potton Association .....	..	5 7 0	Devon and Exeter .....	..	125 0 0
Berbice	20 0 0		Doncaster .....	..	0 17 0
Birmingham	100 0 0	100 0 0	Dorking and Reigate	80 0 0	4 19 10
Blackheath .....	..	100 0 0	Dronfield Ladies' Association ..	5 0 0	
Blandford Ladies' Association ..	10 0 0		Ecclesfield .....	..	17 0 0
Bolton le Moors .....	..	45 0 0	Edinburgh	100 0 0	31 5 9
Bradford, Yorkshire .....	..	2 18 2	Farnham	15 0 0	9 9 4
Bristol	350 0 0	22 0 0	Flintshire .....	..	14 12 0
Burslem .....	..	50 0 0	Forest of Dean	65 0 0	
Bury, Lancashire .....	..	51 18 10	Frome	12 0 0	12 0 0
Chelmsford and West-Essex:			German's in the Savoy .....	..	2 0 0
Rawreth Association	3 9 7		Grimsby	10 2 5	4 17 7
Clapham	79 0 0	31 9 10	Hadley, Barnet, Mims, &c. ....	..	3 8 6
Cleveland .....	..	10 0 0	Hallifax .....	..	24 8 6
Rose Dale Branch	4 0 0		Hammersmith .....	..	49 19 6
Castleton Branch	5 0 0		Hampshire .....	..	19 11 6
			Stockbridge Branch	10 0 0	

	Free Con- tributions	For Bibles & Tests.		Free Con- tributions.	For Bibles & Tests.
Hereford .....	..	57 12 10	Staffordshire	50 0 0	56 13 6
Ledbury Branch ..	20 0 0		Burton-on-Trent Branch ..	16 15 7	
Madeley ditto ..	5 0 0		Tamworth ditto ..	..	10 0 0
Houghton-le-Spring Associat. ..	5 0 0		Newcastle ditto ..	..	24 2 5
Hunnington ..	146 3 4	73 16 8	Sussex, East ..	200 0 0	
Isle of Sheppey ..	..	40 0 0	Sussex, Central ..	..	22 12 0
Kendal ..	..	61 18 2	Horsham Ladies' Assoc ..	11 2 0	
Kent:			Sudbury ..	75 2 2	
Rochester & Chatham Branch,	40 0 0	11 0 1	Tavistock ..	40 0 0	12 0 0
Rochester and Strood Ladies,	6 0 0		Thame ..	..	5 0 0
Chatham Ladies ..	6 6 0		Whitechurch ..	20 0 0	
Launceston ..	..	50 0 0	Wolverhampton ..	2 10 0	3 14 0
Leek and Mootlands ..	..	15 19 2	Worcester ..	..	109 4 9
Leicester ..			Wulstrop ..	..	10 0 0
Ilkeley Branch ..	18 0 0		Carlton Ladies' Association,	5 0 0	
Loughborough ditto ..	16 0 0				
Market Harborough ditto ..	42 0 0				
Lutterworth ditto ..	6 0 0				
Narborough Association ..	2 0 0				
Liverpool ..	..	150 0 0			
Llandegai and Llanlechid ..	78 16 8	51 3 4			
Llanelli ..	..	8 0 0			
London, North-West ..	..	80 0 0			
Mac cheseld ..	30 0 0				
Monmouthshire ..	..	5 9 8			
Barnmouth Branch ..	26 0 0				
Dyffryn and Gwynfryn ..	24 0 0	35 0 0			
Trawsfynydd ..	12 0 0	11 10 0			
Mencip ..	75 0 0				
Munachi Ladies' Association,	55 13 9				
Newark ..	..	56 9 11			
Balderton Association ..	15 0 0				
Claypole ditto ..	10 0 0				
Farndon ditto ..	4 0 0				
Scard ditto ..	2 5 7				
Newtown, Montgomeryshire,	..	11 5 0			
Northampton ..	..	51 3 3			
Ladies' Association ..	5 0 0				
Spratton ditto ..	5 0 0				
Scaldwell ditto ..	5 0 0				
Oldham Ladies' Association ..	10 0 0				
Plymouth ..	..	180 0 0			
Pontefract Ladies' Association,	40 0 0				
Reading ..	60 0 0				
Richmond, Surrey ..	..	3 11 8			
Ruabon ..	16 0 0	59 0 0			
Scarborough ..	45 0 0	57 11 8			
Ladies' Association ..	5 0 0				
Stedford ..	..	23 4 0			
Ladies' Association ..	10 0 0				

DONATIONS OF TEN POUNDS & UPWARD.

Miss Allix, St. Johns' Hill, Shrewsbury, for China ..	10 0 0
Samuel Stocks, Esq ..	52 10 0
Mrs. Mary Stocks ..	10 10 0
Mr. Samuel Stocks, jun.	10 10 0
Miss Mary Stocks ..	10 10 0
Miss Sarah Dobson Stocks ..	10 10 0
Mr. Thomas Parker Stocks ..	10 10 0
Miss Elizabeth Davey, per Messrs. Williams, Deacon and Co.	10 0 0
John Willis, Esq., Reading ..	10 10 0
J. Hindman, Esq., Bevois Court, (additional) ..	25 0 0
Right Hon. Lord Teymouth, Portman Sq.	10 10 0
O. P.	20 0 0
Robert Smith, Esq., Tower Street ..	10 10 0
J. L. Briscoe, Esq., Edward Street ..	10 10 0
R. Colls, Esq., Tavistock Square ..	10 10 0
John Godfrey Phipps, Esq., Comaught Terrace, Edgeware Road ..	10 10 0

LEGACIES OF TEN POUNDS & UPWARD.

Miss Anne Coffin, late of Thetford, near Murchingham .. (duty free)	100 0 0
William Baker, Esq., late of Hampstead Road .. (duty free)	100 0 0
Miss Eliz Smith, late of Holloway, (duty free)	50 0 0
Miss Welch, late of Leek .. (duty free)	50 0 0

An Anonymous Friend has sent a Bank Note for 100l., No 3054, as a Donation. This sum will be further acknowledged in the List of Remittances received in January.

DONATIONS for the NEGRO FUND.

Received between Dec. 11, 1834, and Jan. 10, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED.....£.9994. 1s. 0d.

Aberdeenshire, Coll. at the Congregational Church at Millseat, by Rev. J. Morrison,	1 3 0	Candler, J. Esq., Chelmsford, & few Friends,	16 13 0
A Friend ..	1 1 0	Cantley, Collected at ..	1 18 9
Anonymous, per Rev. J. Hambleton ..	0 10 0	Cammeringham Association ..	0 18 6
Ashbourne, Collection at ..	18 17 0	Castleton Branch ..	1 17 1
Ayton Ladies' Association ..	9 1 3	Cheadle Association ..	6 14 4
Balderton Association ..	6 6 9	Clapham Auxiliary, (additional) ..	2 7 0
Bassingham Association ..	3 4 0	Claypole Association ..	2 10 0
Battersea Ladies' Association ..	10 11 0	"C M" ..	25 0 0
Bollingbroke Association ..	5 0 0	Colyton, Devon, Friends at, per Mr. Dudley,	6 10 2
Bourton-on the Water, and Villages adjacent,	9 0 0	Conington Auxiliary ..	1 0 0
Brigg Auxiliary ..	3 12 0	Darlington Ladies' Association ..	43 1 6
Bristol Auxiliary ..	350 0 0	Deddington Branch ..	2 15 6
Burton-on-Trent Branch .. (additional) ..	0 5 0	Collection by Master Faulkner ..	0 7 6

Derby.....	290 0 0	Saffron Waldon :	
Doncaster, Coll. at Public Meeting	13 10 1	Clavering	4 6 5
Doncaster Ladies' Association	16 11 0	Newport	1 11 10
Dronfield Ladies' Association	8 0 0	A Family Tribute for a Sign'd	
Easingwold	16 0 0	Dedication	1 0 0
Edinburgh Auxiliary	71 19 0	Littlebury	2 18 6
Elliot, Rev. Mr., Newark	1 0 0	Sampford	1 12 6
Ellis, Thos. Esq., and Friends at Sandhurst,	5 0 0	Thaxted	7 19 1
Farnham Association	1 12 1	Saffren Waldon London Road	
Farnham Auxiliary	15 8 6	Meeting, by Rev. J. Player	2 10 0
Gabell, Charles, Esq., Crickhowel	1 0 0	Ditto Abbey Lane ditto, by Rev.	
Greatborough, near Rotherham, Coll. at the		L. Forster	8 2 8
Church, after Sermon by Rev. F. Hall ..	1 15 0	Ditto Upper Meeting, by Rev. J.	
Gribble, T. Esq. jun., Stockwell	5 5 0	Wilkinson	5 1 6
Harrow Church, Collection after a Sermon		Ditto Church, by Rev. N. Bull	3 8 1
by the Rev. J. W. Cunningham	11 0 0	A Friend to Scriptural Knowledge,	
Hatton, W. Esq., per F. Wood, Esq.	1 15 0	by ditto	2 0 0
Hayton Association	6 7 0	Society of Friends	12 10 0
Hereford Auxiliary	7 0 6	Anonymous	6 5 0
Hill, Miss S., Wellesborough	2 12 6	Sir John St. Aubyn	2 0 0
Horton Association	5 0 0		60 5 8
Hougham Association	3 0 0	Sedburgh, Collection at	2 5 2
Houghton-le Spring Association	2 15 3	Staford Auxiliary (additional)	1 0 0
Hunthoum, Coll. by the Rev. W. Deering, ..	0 11 5	Stanes Auxiliary	8 7 6
Isle of Sheppey :		Streatham, Coll. after Sermon by the Rev.	
Collection at Meeting	1 15 8	W. Acworth	8 11 1
Collection by Miss Whitehead	0 12 6	Stomptoll, Coll. by two Young Ladies ..	8 0 0
	2 6 2	Stomptoll Wesleyan Sunday-School Teachers	
Isle of Thanet Auxiliary		and Scholars	1 10 0
Midgate	21 17 8	S. J. A.	1 0 0
Ramsgate	5 0 8	Sulbury Branch	22 5 0
Broadstairs	5 19 0	Sundries per the "Record" Newspaper.	
	72 16 4	Coll. at Sapote, Leicestershire	6 0 0
Kendal Auxiliary	104 19 9	Su W. B. Cave	2 0 0
Kettering Branch	25 17 6	Rev. E. Cave	0 10 0
Kilsyth, North Britain, Coll. by the Rev. J.		Mrs. Edward Cave	0 10 0
Anderson	7 0 0	Rev. J. C. Brown	1 0 0
Kuton in Landsay, Ladies' Assoc.	5 0 0		10 0 0
Lancaster Auxiliary	10 0 0	Sundries received by the Collector	2 5 0
Levens, Collection at	5 10 0	Sundry Colls. at Plymouth, Stoke, &c ..	12 5 10
Lincoln, Coll. at Annual Meeting	11 4 0	Sundry Collections at Devonport, Ston-	
London Welsh Auxiliary	15 0 0	house, and Stoke	9 5 11
Marr, Coll. at the Church, after a Sermon		Sutton Association	2 0 0
by the Rev. W. Gleadall	3 15 0	Swaby, James, Esq., the Thorne, Herts ..	5 0 0
Middlewich Ladies' Association	10 7 0	Tamworth Branch (additional)	1 0 0
Modbury Ladies' Association	6 0 0	Thorowgood, Mr. Samuel, London	1 0 0
Moule, Rev. H. and friends at Fordington, ..	5 4 0	Tenbury, Collection at	11 15 7
Navenby Association	7 0 0	Tickhill Association	3 16 2
Newman, Miss, Witham	1 0 0	Urk Association	5 0 0
Northampton Ladies' Association, including		Vale, Rev. E., Feltham, per E. Suter, Esq. ..	3 0 0
2s. 6d. from Scaldwell	5 6 0	Waddingham and Hamerton Association ..	7 13 6
North-East Hants Auxiliary	11 4 1	Walker, Rev. R. F., Purling Rectory	1 1 0
Oldham Ladies' Association	5 5 0	Westminster Auxiliary (additional) :	
O. W., Produce of two pieces of Silver lace, ..	0 10 11	Collection at St. Michael's, Bur-	
Oxford Ladies' Association	6 0 0	leigh Street, Strand, after Ser-	
Percy, Rev. S. and Friends, Guildford	4 10 6	mon, by Rev. S. Ramsey	15 5 7
Pontefract Auxiliary	49 1 2	Collection by James Campbell,	
Purleigh Church, Collection after a Sermon		Esq., Camberwell Green	2 13 6
by the Rev. W. Acworth	3 15 6	Collection by Mr. Marks	1 2 6
Ramsgate Branch (additional)	2 0 0	Collection by Miss M. Taylor	0 10 0
Rawson, Rev. J., Pontefract, (additional) ..	1 0 0	Collection by the Ladies of Little	
Rochester and Chatham Branch, including		Chapel Street Chapel, Soho, by	
10s. by the Earl of Darley, and 5s. by		Rev. J. Robinson	10 4 5
the Rev. F. J. Dawes	8 18 5	A few friends	2 4 0
Rosedale Branch	1 0 0	Westminster Ladies' Auxiliary	2 2 0
Rowell Association	4 3 6		72 2 0
Salisbury Auxiliary (additional)	1 4 6	Westmoreland, Miss, Sydenham	1 1 0
Sandoz, Mr., per Rev. J. Hambleton	1 0 0	Weymouth, Sundry Collections by Rev. H.	
		J. Crum	2 2 3

Subscriptions and Donations are received by Messrs. Williams, Deacon & Co. Birchin Lane; Hankeys, Fenchurch Street; Hoares, Fleet Street; Hammersleys, Pall Mall; Mr. Martin Keene, Dublin; by Mr. Anthony Wagner, Collector; and at the Society's House, 10 Earl Street, Blackfriars, London.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ANNUAL GENERAL MEETING of this SOCIETY will be held at *Exeter Hall*, in the Strand, London, on WEDNESDAY the 6th of MAY, at *Eleven o'clock* precisely.

Tickets for the Central Seats, to admit either a Lady or Gentleman, will be granted to Ministers, who are Subscribers to the Parent Institution, or to Auxiliary or Branch Societies; also to the Presidents, Vice Presidents, Treasurers, and Secretaries of Auxiliary or Branch Societies, and to the Presidents of Bible Associations. Also, for the room generally, Tickets will be granted, for the use of either Ladies or Gentlemen, to such persons as are Subscribers to this Society, whether direct or otherwise.

Attendance will be given at the Society's House, Earl-street, Blackfriars, from Wednesday, April 29, to Tuesday, May 5, for the purpose of issuing such Tickets, upon application, between the hours of ten and three.

A. BRANDRAM, }
G. BROWNE, } *Secretaries.*

NEW SOCIETIES:

Continued from page 235, of No. 23.

ISLINGTON Auxiliary.	CONNECTED WITH
CHERKENWELL Auxiliary.	
ELINTON Association	} <i>Hedon Branch.</i>
DELFINGHAM ditto.	
PATERINGTON ditto.	
LELLEY . . . ditto.	
SWINE . . . ditto.	
KENT-STREET Association.	<i>Southwark Auxiliary.</i>
STOURPAIN, DE RWESTON, &c Association	} <i>Shaftesbury Auxiliary.</i>
IVERNE, SHROUGTON, &c . . . ditto. . .	
PONTMELD, SUTTON, &c ditto. . .	
DONFAD, COMBE, &c ditto. . .	
STURMINSTER, NEWTON, &c . . ditto. . .	
HAGWORTHINGHAM Association	<i>Spilsbury Association.</i>

From Mr. Charles Stokes Dudley.

Peckham, March 6, 1835.

A GENERAL but very erroneous opinion prevails, that the system of Bible Associations is not so applicable to the metropolis, and other large cities, as to our smaller towns and villages. That the difficulties are of a peculiar nature, is freely admitted; but the facilities and advantages are peculiar also: nor is it among the least important of these facilities, that the selection of Collectors and Officers may be made from a much larger circle of pious, active, and judicious persons. The leading principle of these Associations—that of the division of labour—is equally that of our “District-Visiting” and “Christian-Instruction” Societies, and many other benevolent institutions; and the objection in question would be just as valid, if brought against them. •

It is unquestionably true, that the loss of novelty on the one hand,

and the variety of more recent claims on Christian exertion on the other, have tended to produce that state of inefficiency which now characterizes many of the once-flourishing Metropolitan Associations; but it is truly encouraging to find, that neither these, nor any other combination of causes, have produced the same effects in *some* of the London districts, although the more novel claims on Christian benevolence have been there recognised with at least equal promptitude and liberality. During the last month, I have had repeated opportunities of witnessing the undiminished interest and efficiency of some of our very earliest Bible Associations, which have now continued their steady course for nearly a quarter of a century: and were evidences required of the perfect adaptation of the system to an extensive district and numerous population, those evidences would be found in the proceedings and success of the Southwark Associations.

On the 5th ult. I had the pleasure of attending their "Quarterly Conference," at which our friend Mr. Poynder presided; and from the deeply interesting Reports presented, as well as the numerous attendance of Officers and Collectors, I derived the cheering conclusion, that at no former period were these Associations in a more vigorous and healthy state; or the beneficial results of their labours, under the Divine blessing, more numerous and striking. The following facts will sufficiently attest the importance of these Associations, and the value of the measures now in progress for reviving or re-establishing similar institutions throughout the other districts of the metropolis —

1. The total amount paid to the Parent Society by the Southwark Auxiliary exceeds 33,000*l.*; and of this sum, not less than 24,800*l.* has been contributed by the Eleven Gentlemen's and Nine Ladies' Associations connected with the Auxiliary.

2. The total number of Bibles and Testaments distributed exceeds 61,000; and of these, more than 55,000 have been put into circulation by the Associations, and in a manner peculiarly calculated to enhance their value in the eyes of the Receivers.

3. So far from seeing any prospect of the termination of their labours, as regards the domestic supply, the claims, and consequently the issues of the Scriptures, are annually increasing. This must always be the case with the fluctuating population of the metropolis; but it is consoling to witness a demand in any degree proportioned to the extension of education. It is not sufficiently borne in mind, that while the population of Great Britain has increased more than five millions and a half since the census of 1801, the various editions of the Scriptures, in English, issued by the Society, do not exceed that number; although the ability to read has probably increased, within the same period, in the ratio of ten to one.

4. Under a determination that their exertions shall keep pace with their extending population, our Southwark friends have just established a Twelfth Bible Association, to include the densely-inhabited district of the Kent Road and its vicinity. The crowded and interesting Meeting at which it was instituted, on Monday evening, afforded ground for anticipating the same success which has been so abundantly vouchsafed to her elder sisters.

I cannot take leave of Southwark, without adverting to one other circumstance, as strikingly illustrative of the remarks just submitted.

The first regular Bible Association ever formed was that of Surrey Chapel, established principally for the purpose of enabling the Southwark Sunday-School children to supply themselves, and others, with the Holy Scriptures. This Association has already distributed 17,276 Bibles and Testaments, and collected 3543*l.*; of which, more than 700*l.* have been contributed in aid of the Parent Society; or—to adopt the language of the children, when asked why they became Free Contributors, after having supplied themselves—“to send the Book of God to the little Negro Children, and the poor Heathen.” It is a Regulation of these schools, and one which others would do well to follow, that what is termed “a Scripture subject” is given to the children every Sabbath; and those who are capable of writing are expected to bring, on the following Sabbath, Scripture proofs and illustrations of the subject. I have now before me the superintendants’ return of the “Scripture proofs” delivered in to the teacher of a class of ten boys, to whom Nehemiah ix. 5, 6. had been given as a subject. The total number of “proofs” is 3592.

Well may the friends of the Bible Society be encouraged, when such use is made of the copies sent forth! and well may they apply the language of Paul to his beloved Timothy—“From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.”

On the 13th ult. I had the pleasure of meeting the Ladies of the Blackheath Branch Society and its Four connected Associations; and was highly gratified at witnessing the unabated interest, and admirable order, of their proceedings. Within the comparatively short space of six years, they have distributed 2255 Bibles and Testaments, besides supplying nearly 300 families with loan copies. The amount received is 2057*l.*; of which no less than 1205*l.* have been contributed in aid of the Parent Society. The total number of subscribers obtained has been 4443; of whom 1510 have been Free Contributors. If the same regularity and steady perseverance which characterize these exemplary Associations were more general, how different would be the moral aspect of many populous districts!

The Stepney-Green Ladies’ Association, whose crowded Anniversary Meeting I attended on the 16th ult., affords another evidence of what may be expected from the means now in operation, for reviving the dormant interest of many of the metropolitan districts. No fewer than fifty Ladies have cheerfully undertaken the duty of Collectors; and during the two years of their existence as a Society, they have distributed 446 Bibles and Testaments, and collected 322*l.*; of which 128*l.* have been voted to the Parent Society. The Report bore witness, not only to the benefit derived by the poor, and their gratitude to the kind visitors who manifested sympathy with them, but testifies to the delight experienced by the latter in their Christian engagement. “The term *labour*,” they state, “is not applicable to the work in which we are engaged; for it is indeed a *pleasure* to be so employed.”

Shaftesbury, March 14, 1835.

I HAVE the pleasure to report the establishment of the following Five Associations, in connexion with the Shaftesbury Auxiliary; viz. 1. Stourpain, Durweston, &c. 2. Iwerne, Shrooughton, Okeford, Farlington, &c. 3. Fontmell, Sutton, Melbury, Compton, &c. 4. Donhead, Combe, Charlton, Ludwell, &c. 5. Sturminster, Newton, &c. These

Associations include more than twenty populous villages; and, from the interest manifested, I felt justified in anticipating the best effects.

Although the weather during the week has been very inclement, and most of the Meetings have been held in barns, the only difficulty we have experienced has been that of accommodating our friends. In one instance alone was it possible to admit all who wished to hear. Encouraged by this success, and anxious to meet the wishes of many friends, the Shaftesbury Committee contemplate the speedy establishment of several other Associations in their neighbourhood.

From the Tenth Report of the Nantwich Auxiliary.

YOUR Committee feel that there is much, both of local and of general interest, in the facts which the records of your Auxiliary serve to establish. The first Report submitted to its friends, after its regular formation, breathes the language of grateful *surprise* at a measure of success which not even the most sanguine of its promoters had so much as ventured to anticipate. And what was that success?—the distribution of 502 copies of the Scriptures, and a free contribution of 20*l.* to the Parent Society! Here was the fruit of the labours of one year;—of itself a powerful and practical answer to all those objections which stigmatized the introduction of an Auxiliary into this town as unnecessary and unwise.

So much for its commencement;—and now for its progress. The experience registered in the succession of your Annual Reports is a valuable experience: it shows, that the issues of the Scriptures, although their amount has varied in the several years, have *always* been considerable; and that, with the exception of only two, they have always been *greater* than the issues of the first. No fact can more clearly prove the destitution of the word of life which must previously have prevailed in the neighbourhood; or more fairly justify the presumption, that through any other channel than that of a Bible Society that destitution never would have been met.

The same observation which applies to the Auxiliary itself, as to its unknown wants, and consequently its unexpected field, is true of all its Associations. The very year in which one Branch and Fifteen Ladies' Associations were organized, no less than 190 families were found unpossessed of even so much as one copy of the Sacred Volume! and, as might be expected from the painful discovery of such wants, and the new opportunity now afforded for their supply, the demand on the depository for that single year was increased to the number of 633 copies: upon which, in the succeeding year, there was a still further increase of 271. And thus, through the blessing of God on the exertions of his servants, brought to bear in their united strength by the simple and well-contrived machinery of Bible Institutions, a rural population, among whom it was ignominiously asserted that no want of gospel-seed existed, have been made, even to the extent of 8296 copies, the glad and grateful recipients of a liberal seed-time; whilst 813 Bibles and Testaments, issued during the year which is now closing, proves also that yet there is room.

Your Committee would also direct your particular attention to another pleasing and pratable point; and that is, the free contributions of your Society, which have for their noble and disinterested object the relief of the

spiritual necessities of all mankind. Those free contributions, in all the Reports which have been hitherto printed, show a progressive increase upon each former year. In the first, they amounted to the sum of 20*l.*: in the last, through a gradual scale of augmentation, they amounted to the sum of 115*l.*; being larger than the donation of the year before, by 5*l.* In addition to which, there was also forwarded the grant of 20*l.*, at the suggestion of the Nantwich Ladies' Committee, as an expression of their sympathy with the Parent Society in the temporary decrease of its funds. Here, then, is furnished a solid ground both of praise and hope; - of praise, that the possession of the sacred treasure has begotten, as its legitimate fruit, a new and increasing interest in the spiritual poverty of others; and of hope, that a stream of benevolence, not suddenly bursting forth from the unnatural source of temporary excitement, but thus taking its pure and gentle rise at the fountain-head of Christian principle, will continue to flow onward, in a steady communication of its healing waters, until itself, with all the tributary streams like itself, shall have been lost in that universal expanse of the knowledge of the glory of the Lord which shall one day cover the earth as the waters cover the sea.

From the Secretary of the Hedon Branch Society.

Hedon, near Hull, March 17, 1835

DONORS, you will be gladdened to perceive, in our Report of last year, with how much vigour we are now proceeding; - and I do not conceive that the language of our Report is at all exaggerated. Indeed, since last May, when the Report was made up, we have been proceeding with increased animation; for besides the Eleven Districts mentioned in page 6, we have, since May last, added other five districts or villages; *viz.* Elton, Ottringham, Patrington, Lelley, and Swine. Public Meetings have been held in all these villages, though some of them are eight or ten miles from Hedon; and these Meetings are intended to be held annually. The present re-organized and prosperous state of our Branch owes much to the kind visits of the Rev. H. A. Browne of Market Rasen, and the Rev. Mr. Golding. Mr. Browne was especially the means of reviving our Institution when in its low estate. he found out, to our shame, that we had only met in Committee *once* in twelve months, and that once was to arrange for the Annual Meeting; whereas, to show the comparison, last night for instance, the Committee met and received, from our sixteen different districts, 21*l.* 7*s.* 11½*d.* for one month only; about 2*l.* of which were free Contributions, the rest for Bibles and Testaments. The Committee find it necessary to meet monthly, owing to the scattered and extensive territory over which its attention has been directed. Holderness, generally speaking, resembles a Missionary station: there has been found great destitution of the Scriptures, and consequently great ignorance and indifference concerning the plan of Salvation. We have had four Public Meetings since the year 1835 came in.

I have attended, and assisted at, no less than Thirteen Public Meetings in 1834; in many of which places there had not been any Meeting in behalf of the Bible Society before.

We generally find the people ready to hear, and willing to co-operate, and whenever we break into a new village or district, we have always held a Public Meeting in the first instance.

From an Unknown Friend.

March 27, 1835.

I SEND enclosed £200. You will perhaps allow me to explain—that I send this, not in the expectation, which I once entertained, that your Society will be one of the instruments employed by God for converting all nations to Christianity, and thus introducing the Millennium; but in the hope that it may be instrumental in saving many perishing souls; and as the best medium, with which I am acquainted, for communicating a knowledge of the “Gospel of the Kingdom” which is to be preached in all the world, for a “witness” unto all nations, before “the coming of the Son of Man,” to take vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ. (Matt. xxiv. 14. and 2 Thess. i. 18.)

I wish to give this sum under the despised name of “a Millenarian,” partly from a desire to show, through your Reports, to many whom I love and esteem—who are, in my opinion, losing much from want of clearer and more extended views of Scripture—that the doctrines they despise, do not (as has been charged on them) produce apathy towards the rest of mankind, “the world lying in wickedness.” And another object with me is, to stimulate those who hold sentiments similar to my own, to imitate my example, in this particular instance;—bearing in mind, that their hoardings may not, in all probability, long be of use to them, but may be as a millstone hanging round their neck, when the great “day of the Lord” shall arrive.

I have, for a length of time, been a subscriber to your Society of a guinea a-year; and am now shocked to think how I could be satisfied with such a miserable titling of “anise and cummin!” (Matt. xxiii. 23.) What is the idolatry which now overspreads this land? Is it not covetousness? which is a canker in the religious world.

Hoping to be able to place a further sum at your disposal ere long,
I remain, very sincerely, yours, “A MILLENARIAN.”

REMITTANCES RECEIVED IN MARCH.

	Free Con- tributions.	For Bibles & Testa		Free Con- tributions.	For Bibles & Testa
Aberdeen.....	100	0 0	Bloomsbury & South Pancras.....	36	18 9 .. 58 1 3
Abergavenny Ladies	17	5 0 .. 20 2 0	Boroughbridge	60	0 0
Alford .....	..	.. 17 6 1	Boston	8	3 8 .. 76 19 8
Andover Ladies	5	0 0 .. 13 0 0	Ladies' Association	10	0 0
Anglesey	300	0 0 .. 1 0 0 0	Spalding Ladies' Assoc.....	25	0 0
Antigua	50	0 0	Bourne .....	..	.. 20 0 0
Ashton under Lyne	100	0 0 .. 72 13 7	Bradford (Yorkshire)	75	0 0 .. 83 0 0
Mosley Ladies' Association ..	10	0 0	Bridlington .....	..	.. 22 12 0
Ashton ditto ditto	5	0 0	Quay Ladies' Association ..	5	0 0
Lees ditto ditto	5	0 0	Kilham ditto ditto	0	10 0
Duckinfield ditto ditto	6	0 0	Bigg .....	..	.. 8 4 6
Fanfield ditto ditto	5	0 0	Bristol	321	6 6 .. 29 11 5
Banbury	3	0 0 .. 10 7 4	Buckingham	135	3 7 .. 51 16 0
Ladies' Association	15	0 0	Cambridge	8	0 0 .. 17 19 9
Bangor	45	0 0 .. 45 0 0	Ladies' Association	77	9 10
Bath	200	0 0 .. 208 19 8	Peckham ditto	36	10 5
Bedford & Amptill .....	..	.. 3 0 0	Cardiff	19	9 8 .. 20 0 0
Woburn .....	..	.. 10 0 0	Ladies' Association	14	17 0
Berwick on Tweed	16	19 0 .. 18 1 0	Bridgend Branch	8	7 10
Birmingham	50	0 0 .. 158 2 2	Caerphilly ditto	7	1 4
Bishopwearmouth & Sunderland ..	..	.. 27 2 1	Chelmsford & West Essex	50	0 0 .. 200 0 0
Sunderland Ladies' Assoc	50	0 0	Romford & Brentwood Br ..	..	.. 31 11 6
Blackheath .....	..	.. 113 19 1	Cheltenham	60	0 0 .. 15 0 7
Ladies' Branch	58	0 0	Cheshire and Chester	170	0 0 .. 151 9 0
Deptford Ladies' Assoc	7	0 0	Chesterfield .....	..	.. 15 15 7
Woolwich ditto ditto	5	0 0	Chiswick Ladies	10	0 0

	Free Con- tributions.	For Ables & Tests.		Free Con- tributions	For Ables & Tests.
Cinque Ports		97 10 0	Hallifax Yorkshire		155 8 0
Clapham	50 0 0		Ladies' Branch	37 0 4	12 19 8
Windsor Lads' Assoc.	30 0 0		Hants, south East	8 0 0	8 0 0
Clerkenwell	30 0 0	56 16 6	Hastings		58 0 0
Colne		8 17 10	Hereford		27 6 11
Congleton	10 0 0	20 0 0	Heywood		55 13 10
Cornwall	50 0 0	375 15 8	Holbeach		12 10 10
Tiuro Ladies' Association ..	15 0 0		Howden	20 0 0	58 18 0
Ponsnooth ditto	3 0 0		Ladies' Association	10 0 0	
St. Austell Branch	15 0 0		Huddersfield	100 0 0	
Badminton ditto	40 0 0		Hull	300 0 0	561 12 2
Camboone ditto	15 0 0		Isle of Man		26 0 0
Edinburgh ditto	21 0 0		Isle of Thanet	50 0 0	2 2 0
Helston ditto	13 15 5		Ramsgate Ladies' Assoc. ..	50 0 0	
St. Ives ditto	12 0 0		Margate ditto ditto	50 0 0	
Liskeard ditto	10 0 0		Islington	50 0 0	50 0 0
Ditto Association	6 0 0		Jersey	10 0 0	30 0 0
St. Ives ditto	1 15 0		Keighley		63 10 6
Lamkinhome ditto	1 6 6		Kendal	83 6 0	
Dunwall ditto	0 8 6		Minthorpe Ladies' Assoc. ..	15 0 0	
Lostwithel Branch	50 0 0		Appleby Branch	5 0 0	
Pemryn ditto	25 0 0		Kirkby Lonsdale ditto	16 11 0	
Ditto Ladies' Association ..	15 0 0		Kensington	35 12 10	58 2 5
Penzance Branch	15 3 3		Fulham and Putney Assoc. ..	18 11 11	
Ditto Ladies' Association ..	25 6 0		Kent		37 0 8
Hayle ditto	22 15 8		Rochester & Strand Ladies' As	8 0 0	
St. Just ditto	2 0 0		Thampton & Gillingham Fe-		
Marazion ditto	5 0 0		male ditto	8 11 4	
Redruth Branch	20 0 0		Chatham Ladies' ditto	3 0 0	
Roseland ditto	20 0 0		Sevenoaks & Westerham Br	70 7 9	
Coventry	40 0 0	11 3 0	Kidderminster		20 0 0
Ladies' Branch	28 0 0		Kingston on Thames	50 0 0	
Croydon	30 0 0	10 0 0	King'sbridge	14 0 0	19 17 6
Cumberland and Carlisle ..	18 4 1	43 2 6	Knaresborough		12 8 0
Cockermouth Branch	20 0 0		Lancaster	60 0 0	79 1 0
Barnimpton Association	2 6 8		Leeds	11 0 1	90 9 7
Carlisle Ladies' ditto	4 13 4		Leek and Moorlands		20 18 9
Hayton Association	9 0 0		Leicester		50 0 0
Houghton ditto	3 17 4		Ladies' Branch	5 0 0	
Keswick ditto	25 0 0		Llanarmon	4 0 0	6 0 0
Mayport Ladies' ditto	5 0 0		Llanelli		18 0 0
Barnington	50 0 0	141 10 10	Llanerhydmedd	20 0 0	40 0 0
Ladies' Association	24 0 0		Llanfyllin	41 11 6	43 0 6
Barnard Castle Branch	50 10 6		Llangollen	20 0 0	42 5 6
Thurs ditto	12 10 0		Llanrwst	37 0 0	60 0 0
Northallerton ditto	6 16 5		Llansilin	10 0 0	13 3 6
St. Helen's Auckland Assoc ..	11 9 8		Llwyndafydd Branch	22 0 0	18 0 0
Yarm	1 14 0		Liverpool		150 0 0
Donnington	15 0 0	18 0 0	London, City of		106 15 4
Donnington		126 1 10	Ladies' Branch	25 9 0	
Devonshire		105 1 0	Coleman St. Ward Assoc	15 2 6	
Doncaster		60 7 9	Langbourn Ward ditto	50 0 0	
Mar Association	11 0 0		Merchant Seamen's		100 0 0
Combsborough ditto	1 0 0		Lynne and Charnmouth	50 0 0	42 0 0
Hatfield ditto	4 0 0		Lynton	10 0 0	10 0 0
Donnington	25 0 0		Macclesfield		50 0 0
Dorchester		21 0 5	Machynlleth	35 0 0	35 0 0
Dudley	25 3 0	10 0 0	Malmesbury		2 11 7
Durham	28 3 7	12 5 10	Market Rasen		50 0 0
Durham Association		22 1 10	Market Weighton	10 0 0	17 9 10
Ecclesfield		100 0 0	Merionethshire	17 0 0	47 10 0
Essex, South West	50 0 0		Festiniog, Merionethshire ..	10 0 0	30 0 0
Wanstead Association		4 19 4	Dolgelly ditto	18 15 6	37 0 0
Evesham	40 0 0	17 16 1	Llandudno ditto	5 0 0	6 16 5
Evesham Female Assoc	7 0 0		Endermon & Gwynedd ditto ..	15 0 0	25 0 0
Fareham & Bishop's Waltham ..	20 0 0	50 0 0	Middlesex, South West		9 10 0
Forest of Dean	45 0 0		Ealing Ladies' Association ..	4 9 0	
Gainsborough	75 0 0	57 10 0	Hertford ditto ditto	11 11 7	
Gateshead		37 8 2	Mochdre		4 0 0
Germans in the Savoy	3 4 0	2 18 0	Mold	18 0 0	24 0 0
Glasgow	55 0 0		Monmouth		31 1 6
Gloucester	100 0 0	56 11 11	Nantwich	90 0 0	
Frampton Association	10 0 0		Nantyglo	45 0 0	
Goole	9 8 0	54 1 4	Neath	20 17 6	5 10 0
Rawcliffe Association	1 5 0		Neath Association	3 10 0	
Grantham	20 0 0	18 0 0	Newark		10 10 5
Ladies' Association	20 0 0		Collingham & Langford Ass.	21 9 0	
Corby and Barton Branch	5 0 0		Balderton ditto	7 0 0	
Goswell St. and City-road As	15 2 11				

	Free Con- tributions.	For Bibles & Tracts.		Free Con- tributions.	For Bibles & Tracts.
Newbury	60	0	0	South Shields and Westoe	30 11 4 .. 45 12 8
Hungerford Branch	41	11	11	Southwark .....	.. .. 108 5 1
Newbury Ladies' Assoc	30	0	0	Spilshy	15 0 0 .. 63 9 0
Ditto Juvenile ditto	11	12	0	Ladies' Association	10 0 0
Hungerford Ladies' Assoc.	14	0	0	Staffordshire	90 0 0 .. 51 5 5
Ditto Juvenile ditto	4	8	1	Tamworth Branch	30 0 0 .. 50 0 0
Newcastle on Tyne	57	0	0	Burton on Trent Branch	15 0 0
Ladies' Branch	25	0	0	Staines	20 0 0 .. 10 0 0
New Lanark Association	11	0	0	Stepney Ladies' Association	20 0 0
Newport & West Monmouth:				Stutingshire	44 0 0
Caeleion .....	..	8	4 8	Stockport .....	.. .. 315 0 0
Newtown, Montgomeryshire, 15	0	0	0	Stockton	51 0 6 .. 11 19 6
Northampton .....	..	20	0 0	Stoke Newington	36 11 4 .. 13 6 0
Towcester Ladies' Assoc.	10	0	0	Stratford on Avon	14 0 0 .. 15 15 2
Creton Branch	5	0	0	Ladies' Association	10 0 0
Spratton Association	3	0	0	Streatham & Tooting Ladies ..	50 0 0
Ravenshoe ditto	2	0	0	Stroud	30 0 0 .. 20 0 0
Scaldwell Association	2	0	0	Ladies' Association	20 0 0
Northampton Ladies, W. Div. 3	0	0	0	Suffolk, West Division	11 8 11
Kettering Branch	74	0	8 .. 115 19 4	Sussex, West	50 0 0
Oundle Branch	20	0	0 .. 13 13 7	Chester Ladies' Assoc.	20 0 0
North West London	50	0	0	Sutton Coldfield	27 0 0
Ladies' Branch	35	0	0	Swanwich	10 0 0
Companagh Ter. Ladies' Assoc. 5	0	0	0	Tindale Ward	8 0 0 .. 26 0 0
North East London .....	..	60	0 0	Olverstone and Furness .....	.. .. 20 0 0
North Shields & Tynewmouth ..	45	0	0	Ladies' Association	15 0 0
Ladies' Association	12	0	0	Uxbridge .....	.. .. 29 6 1
Northampton .....	..	20	15 10	Wallingford	67 17 8 .. 62 2 1
Northwich and Norfolk	400	0	0 .. 100 0 0	Wareham .....	.. .. 5 6 4
Nottingham .....	..	72	1 7	Weald of Kent	15 0 0 .. 51 11 0
Oldham	20	0	0	Craibbrook Ladies' Assoc.	12 0 0
Pembroke	10	0	0	Whitby .....	.. .. 50 0 0
Petersfield .....	..	26	1 1	Wicklow	10 0 0
Plymouth .....	..	75	0 9	Wimborne .....	.. .. 37 10 11
Portsmouth Dock-Yard	4	12	0 .. 1 13 0	Winchester Association .....	.. .. 11 19 0
Poole	10	0	0	Windsorham and Bagshot	32 15 3
Preston .....	..	70	0 0	Wiltshire .....	.. .. 96 18 0
Reading	65	19	11 .. 112 17 1	Worcester	123 8 9
Rotherham .....	..	80	4 9	Workington	29 2 0
Romney .....	..	17	0 0	Work-up .....	.. .. 12 0 0
Saffron Walden .....	..	80	0 0	Carlton Association	5 0 0
Scarborough .....	..	70	6 2	Yerol	20 0 0 .. 50 10 0
Shropshire	135	10	0 .. 150 0 0		
Madeley Branch .....	..	..	12 6 0		
Wellington ditto	55	0	0		
Bridgenorth ditto	51	15	0		
Oswestry ditto	20	0	0		
Ellesmere ditto	15	0	0		
Wem Association	25	15	0		
Newport Branch	15	0	0		
Shrewsbury Ladies' Assoc.	6	0	0		
Sittingbourne	10	0	0		
Skipton	29	5	5 19 6		
Burnsall Association	3	10	7		
Sleaford	15	0	0		
Ladies' Association	10	0	0		
Somersetshire	510	0	0		
Taunton Department	65	0	0		
Taunton Ladies' Assoc.	45	0	0		
Southampton	70	0	0		
South Molton	11	0	0		
South Petherton	10	0	0		

DONATIONS OF TEN POUNDS & UPWARD

John Smith, Esq., Evesham ..	100	0	0
T. R. Guest, Esq., Cardiff ..	50	0	0
A Friend, Bank Note No. 2156 ..	10	0	0
A Mittenman ..	20	0	0
Edward Van der Neale, Esq., Green Street, Grosvenor Square ..	10	10	0
Miss Hannah Travers ..	10	10	0

LEGACIES OF TEN POUNDS AND UPWARD

Mrs. Ann Collier, Longton, (less duty) ..	100	0	0
Robert Graham, Esq., Longtown, Cumbet- land, (less duty) ..	20	0	0
Mrs. Ann Howard, Spencer Street, Hull, (less duty) ..	100	0	0

Subscriptions and Donations are received by Messrs. Williams, Deacon & Co. Birchin Lane; Hankeys, Fenchurch Street; Hoagres, Fleet Street; Hammersleys, Pall Mall; Mr. Markin Keene, Dublin; by Mr. Anthony Wagner, Collector; and at the Society's House, 10 Earl Street, Blackfriars, London.

3

SUPPLEMENT TO THE MONTHLY EXTRACTS

OF THE

British and Foreign Bible Society

FOR APRIL, 1835.

From the Rev. James Thomson; dated Kingston, Jamaica, Jan. 21, 1835.

ALL our vessels are arrived, but and except the "Westbrook;" and for her we are looking every hour with all our eyes, and with all our hearts too. She will come safe, I doubt not, buoyed up as she is with the Word of God. I have already apprised you of our protracted day for delivering your Gift Books, as I term it. After writing my last Letter to you, we obtained some accessions of friends, in aid of the circulation of our Volume, from among the Clergy; and but the other day, the whole of the remainder came in to us at once. I wrote to the Bishop a few days ago; and on the 17th current, I received the following answer:—

"The Bishop of Jamaica presents his compliments to Mr. Thomson, and begs to acknowledge the receipt of his Letter of the 13th instant. The Bishop is in expectation of receiving from his Clergy throughout the Island, Lists of such Apprentices as are enabled to read, with a view to the distribution of copies of the Book of Common Prayer among them. The Bishop will avail himself of the same opportunity of presenting such copies of the Testament and Psalter as have been sent out here by the Bible Society, if Mr. Thomson will have the goodness to transmit them to the Rev. G. D. Hill, the Bishop's Secretary, and Registrar of the Diocese, who has received the Bishop's directions to forward to Mr. Thomson an account of the books, and of the manner of their distribution."

The Bishop's Note, conveying the above pleasing intelligence, is dated from his residence, "Union Hill," a name every way appropriate to the case:—and on Union Hill let us all stand in the Kingdom of God!

From the Rev. W. Knibb; dated Falmouth, Jamaica, Jan. 25, 1835.

On behalf of my Church and Congregation, and on my own behalf, I beg to return you unfeigned thanks for the very valuable present of Testaments with the Psalms, which we have received. The impetus given by the promise of this grant to lettered instruction is astonishing; so much so, that did I not perceive it, I could scarcely give credence to it. The numbers who have already learned to read is delightful; and while hearing them, and giving to them your valuable present, I have longed that you could personally participate in the joy. When I inform you, that, in this and the adjoining Parish of St. James, full 10,000 Primers have been disposed of since the first of August; and that such is the continued demand, that I have sent for 10,000 more, and am anxiously awaiting their arrival; you will perceive what you have been instrumental in doing. Numbers of the Members of my Church, on different Estates, teach the Children and their fellow Adults to read, three evenings in the week; and many of the Children walk eight or ten, and some twelve miles to the Sabbath School: in it we have here about 400, who sit under a tent, for we have no School-room or Chapel; and the anxiety many of them manifest is very cheering to my heart.

As all, or nearly so, of the Books belonging to my people were destroyed in the Insurrection of 1831, and as my poor people dare not begin to learn till after the glorious first of August, may I petition that you extend the time for them till August 1835.* I hope that I shall succeed in this request; for if I fail, numbers of old and young will be deprived of the Word of Life, who have tried hard to obtain it; while the announcement of so kind an intention will stimulate those who are fearful that, after all, they shall lose the prize; and will, I am confident, induce many others to commence.

I make it a rule, that all who receive the Testaments shall read to me, or to one of my friends: though this engrosses much time, I am well repaid. If any one had told me, before I left England, that so many of the Adults in my Church would be able to read the blessed Word of God on my return, I should, with my knowledge of their former inability, have thought it impossible.

I hope, when our Chapels are again erected, we shall have a Bible Society for this country. Then we shall be able to do something; and we shall, I am sure, be willing.

Perhaps it is necessary for me to say, that my Church consists of 900 Members; and that my Congregation is nearly, if not quite, 2000. My Brother Burchell's Church, and our Out-stations, are all in my circumstances; and in pleading for myself, I wish to be understood as also pleading for them.

* The Committee have resolved, that the term shall be extended to the 1st of August 1835, for all the Colonies.

From the Rev. Messrs. Fidler and Biggs; dated Kingstown, St. Vincent, Feb. 25, 1835.

ON the day appointed, immediately after Divine Service, the people for whom your bounty was intended were collected and placed before the pulpit of the Kingstown Chapel, where they were addressed, on the truly invaluable treasure now to be put into their hands; the care they should take of it; and the way in which it might be made the most conducive to their spiritual interests;—that they ought gratefully to view it as a remembrancer of the event and the day of their emancipation, effected, under God, by the humanity and generosity of the King and People of England;—and finally, that while they then became more responsible to God by the possession of His word, they should strive more earnestly than ever to learn its precious contents, which are able to make them wise unto salvation, by faith in Christ Jesus; and to conduct themselves in an exemplary manner. The addresses, examinations, and distributions occupied four hours; and on the next day, seven; when it was found that we needed a further supply of 213 copies; which we earnestly request may be forwarded for Kingstown and the Leeward alone, and, no doubt, more yet will be needed.

Much interest had been excited by the promise of these books; but when they actually did arrive, and the Negroes beheld them in their own possession, their wonder at a gratuitous distribution of books seemed to subside into a feeling of satisfaction, and of most evident gratitude to their unknown friends and benefactors.

The circumstances detailed in reference to Kingstown are a specimen of those which occurred in other parts of this island: and if the liberal contributors in England could have witnessed but a part of what we saw on the 25th and 26th of last December, they would have rejoiced in the happiness of doing so much good to a people so truly appreciating the favours done to them.

It is most pleasing to behold scores of adult Negroes coming to our Sunday Schools, with the books they received at Christmas, carefully covered, that they may receive further instruction: we give them all the encouragement we can, and hope that the means of moral culture will soon be much more widely extended.

The numerous, and, especially since December 31st, pressing affairs of our Mission have prevented an earlier reply: for our apparent negligence we thus apologise, and have the honour to subscribe ourselves, &c.

From the Rev. J. Wray; dated Barbice, 10th Feb. 1835.

WE were in hopes to have received 3000 copies, agreeably to the original grant to Barbice, and have been very much disappointed in not doing so; but I suppose it was in consequence of my Letter of 4th September, which I am sorry you received before you had shipped the books; and I trust you will send us the remainder without delay, as we must send away hundreds of applicants till we receive them. I really thought at that time that we should not find more than 1000 who would be able to read the Scriptures; but we have now fully ascertained that we could distribute more than 3000. The Rev. Mr. Howe has had upwards of a thousand applications, at Hanover Chapel. Out of a population of 3000 people, 1000 can read. Thus, one-third of the population of that district, extending from Abary Creek, the boundary between Demerara and Barbice, to plantation Guelderland, a few miles above his chapel, on the west bank of the river, can read; and you will see, by the inclosed, that he has not received half the number: so we shall find a deficiency in every other district. I think I shall want 1000 more, including town, plantations Providence and Overwinning, up the river, and all the plantations on both sides of the Canje, and on the Corentyne coast. We entreat you to send us the remaining 2000 without delay. Myself, Mr. Mirams, Mr. Haywood, and Mr. McLeod, have not got more than 500 copies to distribute among thirteen or fourteen thousand people; very many of whom, I doubt not, will be found to read by the time the books arrive. It is astonishing how they have been stimulated to learn to read since they have heard of your noble Resolution. Lately, eight men, from a plantation just over the river, went in a punt to carry produce to a ship in the river, or to receive articles from her; and while they were on board, the captain asked them whether they would have a glass of rum each or a book: they all chose a book, and said they did not drink rum. He had a number of Tracts on board; some of which he gave them, and heard them read. Mr. McLeod happened to be on board at the time, who informed me of it, as also did the captain of the ship. Mr. M. was also very much struck when he heard Mr. Howe's report, that one-third of the population among whom he lives can read the Scriptures. Mr. McLeod was our Slave Protector, and is now a Special Magistrate. Toby, and a few others, who used to come across the river, a few years ago, to read to Mrs. Wray on a Sunday morning, have exerted themselves very much to teach their fellow-slaves. There was also a pious soldier of the 65th, stationed at Fort Wellington, about nine or ten miles down the west coast, taught several slaves to read, who suffered

considerable persecution for it; and they have taught others. The Rev. J. Howe, who last year married one of my daughters, is now indefatigable among them. His chapel has lately been enlarged, and will now seat 850, but is still too small. Last Sabbath, I went to preach, for the first time, on the Corentyne coast, in the dwelling-house of Stephen Gibraltar. Though a large house, half of the people could not get in. I think I had 400 or 500 people. It was to me a remarkable day. It was just twenty-seven years since I preached my first sermon in British Guiana. Before service, I heard several read in the New Testament, and wrote down their names for books. There is a young man on this coast, named Michael, who has been the chief instrument of teaching the people to read. At every opportunity, he comes about twelve miles to chapel; and Mrs. Wray used to take great pains in teaching him to read, an hour or two, on the Sunday morning, and sometimes on a Saturday evening, for he comes on a Saturday: and he now reads well, and teaches all he can, and sends two youths, whom he has taught, weekly to neighbouring estates. You will be pleased to hear that he was the first to whom I gave one of your books. We frequently have from twelve to fifteen come from that neighbourhood on a Saturday, and spend a part of Saturday afternoon to learn to read and say their Catechisms. This is generally Mrs. Wray's afternoon's work. They attend service at seven o'clock on Sabbath morning; but, on account of the distance they have to walk, leave town before noon service. I am sure you will pray for our success in endeavouring to establish a Mission among these people.

DONATIONS for the NEGRO FUND, received between March 10, & April 10, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED . . . £ 12,757. 5s. 6d.

Abbetden, and its Neighbourhood, Coll at	121	0	0	Brodie, Rev Robert	1	1	0
Abogavenny Ladies' Auxiliary	8	1	6	Children of Elderslie Sub. School	1	0	0
A Friend, at Newport, Isle of Wight	5	0	0	Carlile, James	1	1	0
An Anti Slavery Friend	10	10	0	Carlisle, T., by J. Carlisle, Esq.	0	10	6
Anglican Auxiliary	2	0	0	Chalk, Miss, by Ditto	0	2	6
Barfield Association	2	12	6	Cathcart, Miss, by Mr. Wigham	1	0	0
Barstaple Ladies' Association	2	5	8	Collected at Public Meeting, deducting Expenses	3	5	4
Bideford Ladies' Association	7	1	0	Campbell, J. and W., by Mr. J. Kirkwood	1	1	0
Birmingham Ladies' Association	150	9	9	Collier, J. W.	0	5	0
Boston Auxiliary	(add.)	1	12	Crum, John	1	0	0
Bristol Auxiliary	(add.)	11	19	Cuthbertson, A.	0	10	6
Burslem Auxiliary	25	4	3	Dick, W. and P. and Co	0	10	6
Cardiff Auxiliary	6	0	6	Dinn, J., by J. Carlile, Esq.	0	10	6
Chelmsford, a further Contribution from a few Friends at	6	0	0	Douglas, Mr.	0	10	0
Chester, Coll. at St. Paul's Church, after a Sermon by the Bishop	15	3	13	Dick, W. and P. and Co	0	10	6
Chester Ladies' Association (add)	8	11	2	Dinwiddie, Miss	0	10	6
Runcorn Association	(add)	2	5	Downie, John	0	10	0
	21	1	10	Downie, Alexander	0	10	6
Clare, W., Esq. St. John Square	1	1	0	Ewing, Rev G., by Mr. Wigham	1	0	0
Comsbrong Association	4	10	0	Ewing, Rev G.	0	10	6
Cookstown, County of Tyrone, Ireland, Presbyterian Seeding Congregation	5	0	0	Female Friend of Negroes, by Rev Mr Marshall, Kirkcubright	5	0	0
Coventry Auxiliary	9	6	6	Friend, by Mr. John Kirkwood	0	3	0
Croydon Auxiliary	1	0	0	Ditto, by Ditto	0	10	6
Denbighshire Auxiliary	7	6	0	Ditto, by Ditto	0	10	6
Deptford Ladies' Association	2	10	6	Ditto, by Ditto	0	5	0
Derby Auxiliary	(add)	39	13	Ditto, by Ditto	0	1	0
Devon and Exeter Auxiliary	53	1	7	Finlay, John, by Ditto	1	1	0
Dorchester Auxiliary	11	10	9	Farr, Robert	0	10	6
Driffield Branch	13	0	0	Graham, J., by Mr. J. Kirkwood	0	10	6
Fareham Branch	2	1	6	Graham, Alex., by Ditto	1	1	0
Forest of Dean Auxiliary	(add)	0	15	Graham, William	1	1	0
Glasgow Auxiliary:				Gray, Charles	1	1	0
A. F.	0	2	6	Gray, Robert	1	0	0
Anderson, D., by Mr. A. Wigham	1	1	0	Gilmour, W., by Mr. J. Kirkwood	1	1	0
Almond, Rev. George	1	1	0	Gardner, Mrs., by J. Carlile, Esq.	0	10	6
Buchanan, James	1	0	0	Gardner, A., by Ditto	0	5	0
Buchanan, Mrs., by J. Carlile, Esq.	0	10	6	Gardner, A., by Ditto	0	5	0
Brown, Joseph	1	0	0	Haldane, John, by Ditto	0	10	6
Brown, H. jun., by Mr. Wigham	1	1	0	Henderson, by T. Mitchell, Esq.	5	3	0
Brown, H. sen., by Ditto	1	1	0	Henderson, Miss C., by Ditto	1	1	0
Blackie, John, jun.	0	5	0	Hailey, D. J.	0	5	0
Bryce, Mr.	0	10	0	Hauvey, Rev. Alexander	0	10	6
Beth Relief Association for Religious Purposes	5	0	0	Irvin, W. and S.	1	1	0
Barelay, Mrs., by J. Carlile, Esq.	1	1	0	Juvenile Society belonging to Dr. Hough's Congregation	5	0	0
Burns, Rev. Dr., by Ditto	0	10	6	Jameson, John	1	0	0
Biesland, Miss, by Ditto	0	5	0	J. S.	0	5	0
Biesland, J., by Ditto	0	5	0	Jameson, R.	0	10	0
Barr, Win., by Ditto	0	10	6	Jameson, James	1	1	0
Black, James, and Co.	0	10	6	King, John	0	10	6
Brand, Robert	0	10	0	Kirkwood, John	2	2	0
Brodie, W., by Mr. J. Kirkwood	1	1	0	Kirkwood, A., by Mr. J. Kirkwood	0	5	0

Knox, R., by Mr. J. Kirkwood ..	1 1 0	Hoxton Association	3 14 0
King, Mrs., by J. Carille, Esq.	0 10 6	Huddersfield Ladies' Association ..	3 10 0
Kelr, Mr., by Ditto ..	0 10 6	Hull Auxiliary ..	7 0 6
Kidston, Rev. Dr.	1 1 0	Hungerford Branch ..	32 17 8
Ladies' Auxiliary Miss Soc. Large, 7 0 0		Jersey Auxiliary ..	(add) 0 19 4
Lockhart, James ..	0 10 6	Kettering Branch ..	(add) 1 0 0
Lockhart, Robert ..	0 10 6	Kingsbridge Auxiliary ..	6 5 0
Leadbetter, John ..	0 10 6	Knarborough Auxiliary ..	0 14 0
Liddell, Andrew ..	1 1 0	Leake Association ..	1 11 0
Liang, M., by J. Carille, Esq.	0 10 6	Llangollen Auxiliary ..	1 13 6
Lang, Gavlin, by Ditto ..	0 5 0	Macclesfield, Friends at ..	3 16 6
Lawrie, James, by Mr. Wigham ..	1 1 0	Market 'Weighton Ladies' Association ..	2 10 2
Langlands, H., by Ditto ..	1 1 0	Maypot Ladies' Association ..	4 14 0
Lethem, Patrick ..	50 0 0	Meionethshire ..	
Mudde, George, by J. Carille, Esq.	0 10 6	Miss Charles, Bala ..	1 12 0
Mudde, H., by Mr. J. Kirkwood ..	0 10 6	Miss Jones, Vronhenlog ..	2 0 0
Moodie, Andrew ..	0 5 0	Miss Sanderson, Bala ..	1 11 6
Mitchell, Andrew ..	1 1 0	Miss Wynne, Llandrillo ..	1 11 3
Mitchell, W. G., by Mr. Kirkwood ..	1 1 0	Mr. John Jones, Bala ..	1 1 0
Mitchell, Patrick, by Ditto ..	1 1 0	Mr. James Lloyd, Ditto ..	0 5 6
Mitchell, Rev. Dr.	1 1 0		8 1 3
Mitchell, Thomas, Esq.	1 1 0	Methuen, Rev. T. A., All Camlings, Wills ..	2 2 0
Mortis, Alexander ..	0 10 0	Mexburgh Association ..	6 8 4
Murdoch, W., by Mr. J. Kirkwood ..	0 5 0	Newbury Auxiliary ..	(add) 1 1 0
Mitchell, James ..	2 2 0	Newcastle, Staffordshire, Collection in the	
M'Calland, James ..	0 10 6	Methelst New Connexion Chapel ..	3 0 0
M'Farlane, H., by J. Carille, Esq.	1 1 0	Newcastle on Tyne Female Branch, 21 1 6	
M'Kean, A., by Mr. L. Kirkwood ..	0 10 6	United Associate Congregation	
M'Laen, William, by Ditto ..	1 1 0	at Swallow ..	2 2 1
M'Lean, William, by Ditto ..	0 5 0	Cong. of the Society of Friends 1 12 7	
M'Michael, D., by Ditto ..	1 1 0		6 16 7
Paton, W. C.	2 0 0	North Clerkenwell Ladies' Association ..	2 2 0
Robertson, by T. Mitchell, Esq.	1 1 0	North-East London Auxiliary ..	11 1 0
Robertson, Mrs., by Ditto ..	0 10 0	North Shields and Tynemouth Auxiliary ..	4 11 0
Risk, John, by Mr. J. Kirkwood ..	1 1 0	Norwich and Norfolk Auxiliary, in-	
Risk, Charles, by Ditto ..	1 1 0	cluding Coll. by Mr. Wycman, 15 11 5	
Rankin, A., 45, Prince's Street, Relief Church, John Street, Col-	5 0 0	Joseph John Gurney, Esq.	10 0 0
lected 1st August ..	7 10 0	Collected by T. Clowes, Esq.	12 0 8
Reid, J. P.	0 5 0	Ditto at Harleston ..	1 12 0
Sabbath Evening School ..	0 10 6	Ditto at Brooke ..	10 12 3
Sabbath-School Children of John's		Ditto at Castleacre School ..	0 16 6
Loan, by J. Carille, Esq.	0 18 7	Ditto at Dereham ..	6 5 3
Sabbath-School Children, by Miss		Ditto at Aylsham ..	5 7 8
Carille ..	1 1 0	Ditto at the Tabernacle ..	13 5 2
Sundry Small Sums, by J. Car-		Ditto at Wells ..	6 0 0
ille, Esq.	0 7 6	Ditto at Fakenham ..	10 5 0
Society for Religious Purposes, in		Ditto at Foulsham ..	4 5 0
Rev. Mr. Brown's Congrega-		Ditto at Cromer ..	37 10 0
tion, Cumbeck ..	2 6 0	Ditto at Wells ..	3 15 0
Steven's, Rev. Mr., Sabbath Class		W. W. Fysh ..	10 10 0
for Young Women, Launce ..	3 4 0	Collection at North Walsham	
Sommerville, James ..	1 1 0	Meeting House ..	2 10 0
Stirling, Mrs., Castlemilk ..	1 1 0	Collected at North Walsham ..	2 15 0
Struthers, Rev. G., by T.			185 9 0
Mitchell, Esq.	1 0 0	Odham Ladies' Association ..	9 5 4
Swanston, John ..	1 1 0	Otley Auxiliary ..	3 5 0
Smith, John ..	0 10 6	Peck, Rev. Mr., Devizes ..	1 0 8
Smith, Hugh ..	1 1 0	Pembroke, Collected at ..	4 0 0
Smith, George, and Sons ..	2 2 0	Perelval, Miss, and Friends ..	2 5 0
Stevenson, Nathaniel ..	0 10 0	Plymouth Auxiliary ..	(add) 1 19 3
Small, John ..	1 1 0	Queen-Square Association ..	(add) 7 3 6
Servant belonging to the Dove-		Havenhorpe, Collected at the Church by	
hill Congregation ..	5 0 0	the Rev. J. Jones ..	6 0 0
Thomson, Rev. Dr., by James		Rotherham Ladies' Association ..	19 15 3
Carille, Esq.	0 10 6	Skipton Auxiliary ..	(add) 0 14 3
T. A.	0 8 6	Sleaford Auxiliary ..	6 1 1
Tarbolton Missionary Society, by		Southampton Auxiliary ..	(add) 22 6 1
Rev. John Campbell ..	3 6 0	Southampton Ladies' Association ..	(add) 38 15 16
Wilson, William ..	0 10 6	South Molton, Collected by Miss Pye ..	4 0 0
Wilson, R., by Mr. Kirkwood ..	1 1 0	South-Shields and Westoe Auxiliary ..	7 16 0
Wright, J., by Ditto ..	1 1 0	Stirlingshire Auxiliary ..	30 0 0
Wright, John ..	0 10 6	Stockport Auxiliary ..	50 0 0
Wallace, D., by J. Carille, Esq.	1 1 0	Sussex, West, Auxiliary ..	34 4 6
Walker, Robert, and Sons ..	1 1 0	Tamworth Branch ..	(add) 2 0 0
Watson, Archibald ..	0 10 6	Tindale-Ward Auxiliary ..	8 0 0
Wigham, by T. Mitchell, Esq.	1 1 0	Torrington Association ..	3 1 2
Wigham, Mrs., by Ditto ..	0 10 0	Ulverstone Auxiliary ..	5 7 6
White, William ..	1 1 0	Uxbridge Auxiliary ..	(add) 6 15 0
Young, J. H., by Mr. Kirkwood ..	1 1 0	Watson, Mrs., Rochester ..	1 0 0
	216 17 5	Whitgift Ladies' Association ..	3 3 0
Gringley-on-the-Hill Association ..	7 1 1	Whitmore, Mrs., Apley Park, by the Lord	
Halifax Ladies' Association ..	31 0 0	Bishop of Lichfield and Coventry ..	5 0 0
Hartelbury, Miss, Cheltenham ..	1 5 0	York and its Vicinity ..	37 12 6
Hawkins, Mrs., Taunton ..	1 0 0		

[No. 25.—MAY 30, 1835.]

THE THIRTY-FIRST ANNIVERSARY
OF THE
British & Foreign Bible Society.

ON WEDNESDAY, MAY the 6th, the above Meeting was held at
EXETER HALL,*

THE RIGHT HON. LORD BEXLEY IN THE CHAIR.

LORD BEXLEY, the President, on taking the Chair, addressed the Meeting as follows:—

My Lords, Ladies and Gentlemen!—It is with feelings of extraordinary satisfaction and gratitude, that I attempt to perform the duty of opening the proceedings of this Anniversary of the British and Foreign Bible Society. It is not my part to detail the proceedings of the Society during the past year; but I trust I shall not be thought to anticipate the duties of its other Officers, if I announce, in general terms, that both the receipts of the Society, and the extent of its distributions, have exceeded those of any former year. It is true, that this result may, in both respects, be in part ascribed to the extraordinary exertions called forth by the animating event of the Emancipation of the Slaves throughout the British Colonies: but surely it is an additional cause of thankfulness and praise, to know, that while our Society, at the suggestion of one of its Members in this Hall, took the lead in celebrating the great day of general freedom by a most appropriate and splendid act of liberality—and, by so doing, contributed, perhaps in no small degree, to give it the character of a day of holy gratitude and thanksgiving, and not of licentious festivity or tumult—this effort has not crippled the exertions of the Society in any other branch, whether domestic or foreign, of its widely-extended operations. Surely I may call on every Christian Friend around me, to join in devout gratitude to that Providence, which still so visibly watches over our proceedings, and makes us the instruments (weak and imperfect instruments in ourselves, no doubt, but still effectual instruments in His hands) of diffusing such extensive good, as will be exhibited in the details of the Report, which I beg leave to recommend to your closest attention. I may however be allowed, before it is read, to touch upon another subject, not less important in itself, nor of a less pleasing nature to every friend of the Society, but peculiarly gratifying to myself, in the situation in which you have done me the honour to place me—I mean, the harmony and kind co-operation which have marked our proceedings in the past year. There have

* The Committee do not hold themselves responsible for sentiments expressed by Speakers at Public Meetings

been times, when the Society had to struggle with powerful opposition from without;—there have been others, when it was still more painfully tried by distraction from within. All the influence of my venerated predecessor—all his admirable judgment and temper—have, at some periods of the Society's history, been required, under the Divine Blessing to prevent its disruption. We have lately had no such difficulties to contend with—no such struggles to lament: for it is indeed a lamentable instance of human frailty, that neither the simplicity and purity of our object, nor its visible conformity to the last command of our Saviour upon earth, have been sufficient to prevent its being subject to misconstruction, and becoming the occasion of jealousy, suspicion, and conflicting passions: but, thanks be to the Author of Peace and Lover of Concord! no such commotions have disgraced our last year's proceedings: and I humbly trust that the same gracious influence will continue to be diffused over us, and direct us in a Work which has for its object the manifestation of the Divine Glory, as displayed in the redemption of man, and the salvation of our fellow-creatures for its end.

An Abstract of the Report was then read by the Rev. A. BRANDRAM. It stated, that, during the last year, at Home and Abroad, 261,143 Bibles, and 392,467 Testaments, had been issued by the Society; being an increase of 259,701 copies beyond the amount of the preceding year: of which number, 56,195 were for the use of the Emancipated Negroes.

The Amount received by the Society, during the year, had been £1073.26. 14. 3d; being more than that of the preceding year, by the sum of £21,026. 19s. 3d; of which excess, £7951. 13s. 5d. consisted of an increase of Legacies received, and £11,067. 16s. 7d. of Contributions for the purpose of supplying the Emancipated Negroes in the West Indies with New Testaments and the Book of Psalms.

The Payments of the Society, during the year, were £84,219. 13s. 4d.; and its present engagements amount to £69,310. 3s. 4d.

HOLD THE RING.—My Lord Bexley, I rise to move the adoption of the Report, an abstract of which you have just heard; and to offer to this august Meeting—for such I must call it—my sincere congratulations on the very successful termination of the labours of your Committee during the past year. The proceedings of the Society have been so comprehensive, and embrace such an immense variety of detail, that it is really almost impossible to detach oneself from them, so as to take such a condensed view as can alone enable us to appreciate their importance, together with the good which this Society has done. My Reverend Friend, the Secretary, in the able Report which he has just read, has adopted an excellent plan: he has gone back three centuries, and compared the circulation of the Scriptures at the present moment with what it was at that period; and I did join fully in the impression which pervaded every member of this assembly, when that contrast was made. I will not go back so far: but I trust that I may be allowed to go back a few years—for thirty-one years—to the formation of this Institution, and advert to the peculiar circumstances in which this country was placed when that auspicious event occurred. There is, perhaps, not an individual present who is not aware, as I am, that the Empire had at that time nearly attained the highest pitch of political ascendancy which, perhaps, had ever been reached by any country, since the world began; and her

influence extended to every quarter of the globe. It had, in its progress towards that ascendancy, by a great variety of circumstances, accumulated an enormous national debt—a debt far greater, and which involved far more tremendous responsibility, than that debt with which your Lordship, during so many years, as Finance Minister of the country, was conversant—a debt due, not to the British creditor, but to every quarter of the globe—to the poor of our own country, who were immersed in ignorance—to the colonies we had planted—to the empires we had formed—to the nations we had governed or misgoverned:—and if, at that period, some individuals had attempted to devise the means by which that debt might be discharged, they could not have invented a more effectual scheme than the founders of this Society did, by the distribution of the Scriptures in every quarter of the globe. And in what manner has that debt been discharged? I appeal, my Lord, in answer, to the Thirty-one Reports which have been made from your platform; I appeal to the Report which you have just heard. I will not trace the steps of the Reverend Secretary in his progress through the world: I will advert only to one or two portions in particular.

And, first, let me advert to the manner in which you have paid your debt to the continent of Europe. At the time, and just after the formation of the Bible Society, this Empire had been associated with various States on the continent in a grand struggle for liberty and independence; and the Bible Society employed the influence which this country had thus acquired—such an influence and ascendancy as no nation had ever before acquired—to distribute, throughout the continental nations, copies of the Sacred Scriptures; and Kings, Princes, and Prelates, became its patrons and nursing-fathers. As soon as that struggle had subsided, and the barrier no longer existed between France and England, what did we see? We saw England embracing the opportunity of holding out the right-hand of friendship to its former rival, and uniting with her in carrying the Holy Scriptures into the heart of the Mohammedan territories, animated with as much zeal, and far more of justice and Christianity, than they were during that league which once associated the monarchs of England and France under the same banner, in a chivalrous endeavour to rescue the Holy Sepulchre from the infidels.—And if we go on to India, what do we there behold? It is but a few years since England regarded India only as a country from which a certain revenue was to be obtained; and, lest that should fail, the people were to be kept in ignorance of their own strength:—but how completely is the scene now changed! It is now just as difficult to find a person opposed to the circulation of the Scriptures in India, as it was, forty or fifty years ago, to find one who would lift up his voice in its favour.—If we look at China, which was once only visited by our merchants for gain, or regarded by politicians with alarm, what do we behold? The Scriptures carried into the heart of that empire, and into countries the names of which were hardly known to us before; and a spirit of inquiry is generally excited.—If we go further to the south-westward, and look at New South Wales, we behold an enormous nation starting into existence: originally composed, indeed, of convicts carried thither from this country; yet, since the Bible Society has taken up their cause, a spirit of religious feeling has been excited, and they are now pouring back, to the Parent Society in this country, the funds which have been expended for their benefit; that those Scriptures, which they received from us, may be distributed to the four quarters of the world.—In America, a great number of copies, we have heard, have been distributed: but

respecting that country, there were certain circumstances adverted to, which will probably be given more in detail when the Report is laid before you.—With regard to the circulation of the Scriptures in South America, some difficulties have arisen: but I think the past history of the Society will teach us not to consider them as discouragements. There was a time, when we were excluded from Russia, and from the regions of Popery, and the Greek Church: but we are told, in the Report, that these barriers are diminishing, and new ways are opening for the distribution of the Scriptures. It is not long since the Society's exertions were excluded from many of the Protestant countries of Europe; and many of its friends began to despond, and to think whether its career was not impeded, and it was likely to go backward: but we have seen what Dr. Chalmers calls “the expansive force of a new principle,” producing new openings everywhere. And can we doubt that the same Providence, which has watched over us in carrying out that principle on which we are acting, will still watch over us, and, at no distant period, carry the Scriptures along the majestic rivers of South America, and impart the blessings of civilization and Christianity to the inhabitants of those countries?

My Lord, do I advert to these things in a spirit of exultation, and as glorying in what the Society has done? I assure you, I mean no such thing: And if I did, the sentiments I am uttering would be confuted and extinguished by the concluding sentiments of the Report, and by those sentiments which will be uttered by succeeding speakers this day:—nay, they would be belied by the whole history of this Society, in its rise and progress. Did the mighty and the learned of this country combine together for the establishment of this Society? No, my Lord: they were a few individuals—men of rational piety and sober enthusiasm—who deemed it not right that, amidst the various Religious Institutions which were rising up in this country, there should not be one for the exclusive distribution of the Scriptures; and they formed the British and Foreign Bible Society. But did they form that Society which we now see? No: I will venture to say that the most sanguine amongst them could not anticipate the important results which have followed: and could they have seen, through the vista of futurity, that mighty giant which you now behold, they would not have acknowledged their own offspring. And do we not see, in the progress of this Institution, a variety of changing circumstances, which prove that there is little for man to glory in? Do we not see boasting excluded, by the extraordinary and wonderful success which has attended its exertions, but which has been occasionally chequered? Did we not hear, at one time, from your platform, that amidst the snows and the winds of Iceland its praises were sung, and its triumphs were celebrated? and did we not think that the time was come, when we might distribute the Scriptures all over Europe, to the farthest limits of Siberia? Did we not, after a few years, find the door shut against us, in the whole of Russia, in the regions of Popery, and in many of the regions of Lutheranism and Protestantism? And did we not see the Society struggling at home, galled with discord—that harmony, in which you have delighted, disturbed.—and that ample surface, which at one time reflected the clear bright blue of heaven, darkened by storms, and casting up mire and dirt? Has not this Society been partaker of all those vicissitudes to which all human things are liable, thus proving that the work of God was mixed up with that which was defiled?—But have we not seen all these circumstances working together for its good?

and that the British and Foreign Bible Society is a signal monument of Providential wisdom and goodness? and that it is carrying its exertions to every quarter of the globe?

But, while thus disposed, My Lord, in common with every member of this Institution, to give the glory to Him to whom alone it is due, I cannot sit down without joining with your Secretary, in acknowledging that debt of gratitude which we owe to those human instruments, who have been engaged in the cause of this Institution—to those men who have gone to distant regions, not actuated by motives of curiosity—not to explore the wonders of nature—not to visit courts and capitals—not to collect knowledge and enlarge the bounds of science—but simply and severely to pursue a task apparently monotonous. But can any thing be more glorious than conveying the Scriptures, for sale or gratuitous distribution, to such as have them not?—Nor can we forget those humble and unostentatious Labourers who, in this country, and in the various Auxiliary Societies throughout the world, have guided and regulated their proceedings. No one, I am sure, can refuse a tribute of acknowledgment to that mild spirit and calm prudence, whether of the dead or of the living, which has pervaded the counsels of the Society, and animated its exertions. My Lord, you are surrounded this day by many veterans in the good cause of this Institution: and I cannot see you seated in that chair without recollecting, with grateful remembrance, many similar occasions, on which (I know well, and your Lordship must also know it) your presence here and elsewhere has contributed to relieve the mind and raise the hopes of your beloved and venerable Predecessor, when, on some occasions, the circumstances of this Society (however great his trust in Providence) might have appalled his heart. Nor can I forget how the last days of that departed individual were supported by the consciousness that it had pleased God to raise up, as his successor, one of a like spirit and like experience with himself.—My Lord, I said that you are surrounded by many a well-seasoned veteran in the cause of this Institution; but you are yourself one of those who have borne the brunt of the conflicts in which this Society has been engaged: and I am sure that every individual in this Meeting will cordially join in the wish and prayer which I would now, in conclusion, express—that your Lordship may long continue to occupy this chair; and that, at the close of your days, you may enjoy the prospect of uninterrupted peace and harmony resting on this Institution.

THE BISHOP OF LICHFIELD AND COVENTRY.—My Lord, Ladies, and Gentlemen, I should be happy on any occasion to second a motion presented by my noble friend; but I do so the more readily at this time, as it will prevent your being detained at any length from those who may have to address you.—I am aware that I have not the claims to your notice which the noble Lord possesses, both on hereditary and personal grounds; and I trust that, in the few observations I shall make, I shall not detract from the impression which he has made.—I come again to bear my feeble testimony to the worth and the usefulness of this excellent Institution. It has been praised for the simplicity of its plan; but it deserves equally to be praised on account of the multiplicity and diversity of its beneficial influences.—It has acted pre-eminently as a magnet, possessing the powers of attraction and cohesion, among all who were sincerely attached to the distribution of the word of God; for whatever difficulties and trials and discouragements arise in this changing and turbulent world, and however there may have been times when they

have had their effects upon most of us, yet I have ever found that this was an atmosphere, into which when we were brought, the various vapours and mists of prejudice, which had arisen around other objects, and in other regions, have been dispersed; an atmosphere in which we enjoy a halcyon calm, where a spirit of peace seems to prevail, interrupted only by the breeze of Christian love. This was one of the chief causes which induced me to enter into this Society: and, however it may have been occasionally interrupted by external obstacles and internal divisions, yet I am happy to see it has now revived: these have passed over; and it is restored to its primitive unity.—Another ground of my attachment to this Society is, that it forms a link of union between the most distant countries of the world, and leads us to look on the different inhabitants of the earth no longer as barbarians deluded by the grossest superstition and ignorance, or under the deadening influence of idolatry; but to regard them as partakers of the same flesh and blood with ourselves; as brethren of the same common family, for whom our Saviour died; and all to be led to Him, who is as willing to save them as he is to save us. And surely we may consider it as a reviver of the feelings of religion in all: for he who assists in distributing the Bible to others, and attends to its progress in the world, cannot but, in some measure, feel his conscience led to inquire, “What acquaintance have I myself with the truths taught by this book, which I am sending to others? What interest have I in the salvation which it proposes? What personal conviction have I of the transgressions and defects which that book exposes to me? What experimental knowledge have I of that only Remedy for guilt and sin, which that book sets before me; and of the strength by which alone sin can be conquered, and the grace by which it can be pardoned?” It is by exertions of this kind that such questions are likely to be raised in each heart, and genuine and individual religion to be consequently promoted. It is indeed on this ground that I have ever supported this blessed Society; and I trust I shall continue to do so, unless it should alter its principles of action, to the end of my life.—But, in referring to the past year, I cannot but notice one point, in which I see a third ground for supporting this Society. I allude to the promise which has been made and fulfilled, of giving to each Negro in our Colonies, capable of reading, a copy of the New Testament. Surely this is, above all things, calculated to enhance to them the boon of liberty which they have received, and to check the vice which the abuse of that liberty might occasion! Surely this is, above all things, calculated, on the one hand, to give to the Liberated Slave the instruction which he requires; and on the other, to bring before the Masters their own case, and to lead them to love and dwell upon the word of God, and to apply to their own bosoms that which is the best gift that can be bestowed upon them or their dependants! Nothing, surely, can more tend to cement the union which we hope soon to see between each *late* Master and each *late* Slave, than a careful perusal of the Scriptures! These are the strong grounds of my attachment to this Society.—And I will now conclude, to make way for those who have much stronger claims on the attention of the Meeting; praying earnestly that the great Head of the Church may continue to bless the object of the Society, to increase the sphere of its operations, to pour His blessing on the principles and the doctrines which the sacred volume inculcates; and thus make known to all, that atonement, that grace, and that righteousness, which alone can be their salvation.

THE BISHOP OF OHO.—We are taught, My Lord, in all our

ways to acknowledge God, that He may direct our steps: and I account it a special favour, that, in the Resolution which has been put into my hand, I am directed, as indeed by the spirit of your Society I am permitted and encouraged, to begin the remarks which I may be allowed to make, with humble and thankful acknowledgments to God, as the great Author of all the blessings which this Society, up to the present time, has enjoyed, and the great Hope of success in all the measures which it may hereafter undertake.—Perhaps, there may have been something intended, in putting a Motion, which acknowledges the blessing and the harmony which this Society is now enjoying, into the hands of one not specially connected with it, except by engagedness in the same good work. Perhaps, there might be a special propriety in placing it in the hands of one coming from a foreign country, and looking from a distance on the scene; and calling upon him to join with you as an unquestionable witness of the harmony which the principle of the Society is calculated to ensure, not only among yourselves, but through Protestant Christendom.

That difficulties and obstacles to harmony have arisen among you, there is no doubt:—difficulties, which have excited the fears of Christians, in different parts of the world, for the stability of this Institution. But these have passed away; and I, as the representative of a Sister-Society, the American Bible Society, and a member of the great Christian community to which, by birth, I am more particularly attached, can assure the Meeting that this harmony is a subject of sincere joy to their Christian Brethren on the other side of the Atlantic. We desire, My Lord, and Brethren, and friends, with all our hearts to unite with you this day in rendering thanks to God for the existence of it: and it is the more gratifying to behold such harmony, because we have so much reason to believe that it is not the harmony of sleep, but the harmony of union in one great and common object—that of circulating the Scriptures: and we rejoice, that though, in many respects, Christians differ one from another, they yet agree in the great essential doctrines of Christianity, and unite in the great object of sending the Gospel to every creature; and that this great object is taking more and more decidedly a prominence in the hearts of the people at large. I congratulate you, therefore, in the name, and by the command of those Christians, who, though separated from you by the intervening Atlantic, are so much under the shadow of the example of the Churches in this land, and delight to look to their Brether Christians in this country for influence and example and encouragement in this great work—who unite with you in your great warfare against principalities and powers and the rulers of the darkness of this world—in the name of the Bible Society of America, whose principles have been derived from you, do I congratulate this Meeting on the harmony now existing in this the great Parent Bible Society of the world. And I am sure I only speak the sentiments of my now Trans-Atlantic Christian Brethren, when I say, that I hope and pray that this harmony may never be permitted to cease. This is the more necessary, on account of the differences which too much deface the Church of God: but I rejoice that here we can come, and find that we are brethren. And shall we not have *one* Society, where we can meet, and find that we are promoting one great object? And say, since the Bible is the Book of God, why may we not, as one body, distribute that? Though we may fall out and differ in some things, yet the Bible shall never fall from our hands; but

we will go on in our work, till the world is supplied with the Scriptures. I trust, that, in putting forth these expressions of desire for the continuance and increase of that brotherly love which reigns among you, it will not be thought that I desire to merge into nothingness every distinction; and that I and others are prepared to renounce what we consider to be right. But that shall not hinder me (standing in the most responsible situation, as I do, with reference to Episcopacy) from saying, that we should look to the great Church of Christ; and I trust that we shall go on and promote it, in the spirit of harmony and love, till its bounds shall be as wide as the canopy of heaven, and all Christians be united under the great Shepherd and Bishop of souls, and till the great Hallelujah of earth and heaven shall be lifted up to Him. The excellency of this Institution is of God, and not of man: and why should we not join in promoting that which, coming from God, is good, and will be permanent? My Lord, the work of sending the Scriptures to the ends of the earth is too large, and the journey is too great, to allow us time to fall out by the way; and the millions who have to receive the bread of life from our hands are too numerous, and their necessities are too pressing, for us to be quarrelling as to the colour of the baskets in which we are to convey it to them. Let us go at the bidding of our Master: and if we are not permitted to decide, as to how we are to break the bread of life, let us go forth and deliver it; and we shall find, that, if we have only the spirit of obedience and Christian love, He will take care that there shall be bread enough, and to spare. That will be a dark day for Christendom—(permit me to say it, though not as anticipating that it is coming, but) that will be a dark day for Christendom, when the spirit of discord shall enter the bond of brotherhood which now graces this Institution, and, instead of being one in effort, and one in counsel, and one in spirit, it shall be denominated Legion! Oh, let it never be! but let us ever pray, that as God the Father, the Son, and the Holy Ghost, are Three in One, so we, in a like blessed unity, may be one, to the glory of God to the ends of the earth.

There is another topic, on which I am desired to speak; and that is, our debt of thanks to Almighty God for extending the operations of this Society, and for increasing the amount of its pecuniary resources, beyond those of any preceding year.—That the operations of this Society have been greatly extended, in comparison with those of former years, no one can doubt, who has listened to the exceedingly interesting Report which we have heard this day. I can liken it only to the change which has taken place in the apartment in which we now meet, as compared with that in which we met, when I was in England five years ago. That apartment was only like a Committee-room, compared with this spacious building:—and the increased efforts of this Institution are well represented by this overflowing Meeting. The Society has enlarged the place of her tent; every country is open to her influence, and every country is anxious to share in her blessings.—I see, perhaps more plainly and impressively than many others, that God is blessing the efforts of His people here, to dispense His Gospel to the world. It is painful to me to hear it sometimes said, that there is reason for the Church to despond, with regard to the measure of success which God has given to its labours; as if there were reason to complain, that, though Christians have acted in the spirit of obedience, and have been using the means put into their power, yet God has not fulfilled his promise, or poured out his blessing, so greatly as might have been expected. But I stand here to vindicate the

ways of God to his Church. Not only has His blessing been great, but it has exceeded the efforts of his people, and been infinitely beyond any thing that they had reason to expect (though, indeed, all our efforts deserve no blessing from Him). If you could not refer to countries once sitting in darkness, and were obliged to confine your retrospect to your own land, you would find manifest evidences of the blessing of God in all that has been done : for the effects at home are an infinite reward, beyond all the service of His Church. As having called forth the exercise of faith and prayer and effort, and an increase of love to God, the blessing is immense ; and in it I see the signal held out from heaven, inviting you more and more to come up to the help of the Lord against the mighty. But it is not merely at home that we find this to be the case. What is the intelligence, from every quarter where heathenism has prevailed, but that, in proportion as the word of God has been circulated, in however small a degree, the eyes of the people are opened, and we see the hearts of the people stirred up, so that precisely what we want is taking place ? The cry is—"Come over into Macedonia," and give us the word of life ! That cry is what we want ; and if the zeal of the Church were equal to the cry of the perishing Heathen ; if we were as willing to go as they are to receive us ; we should not be far from that shaking of the nations, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Never yet has it been seen, in the history of the Church, that the pillar of the cloud by day, or of the fire by night, has taken its station in the rear. It has always been in front of the advancing hosts of the Lord : and were we to break up our sluggish encampments, and to follow that cloud, neither the Red Sea, nor the Desert, nor the swellings of Jordan, should keep us from the Promised Land. Already, while we are wandering about in the Desert, and waiting the return of the spies, we have a little report of the land—that it is open—that it is good ; and yet we hesitate, because we have not more support that is visible and temporal, when we have all that is unseen and eternal. I see the "Captain of the Lord's host" standing on the shore of Jordan, and beckoning the Church to go forward. I see hanging over the walls of the city the private signal, indicating, that within these walls there are already those who are beginning to call on the Lord ; and I hear the voice of Heaven, telling us, that if the Church be but ready for the work, going out with the trumpets, and making the round of the city, the walls of heathenism are ready to fall. Already the walls of the empire of China, that great Jericho of Paganism, are tottering. Already are they crumbling, almost before we have gone up, while the Church is lingering in the feebleness of her faith and the coldness of her love. When only a solitary witness to the truth has blown the trumpet, the breach is begun ; China is open ; and the word is gone forth—"China shall be free !" And why should we not say so ? Let us go in the strength of the Lord ; and we shall find that He is ready to work—ready to fulfil all that he ever gave his Church the privilege to believe that he would do.

But, methinks, I hear a voice saying, 'Though there be so much yet to be obtained, is there no credit due to the Church for what has been done, and is doing ?' No :—though I love to speak of what is doing, as an encouragement to do more ;—but the Church is not doing what she ought to do, nor has she made any approximation to it. We are apt to speak of the Church in England, and in America, as though these two composed the whole of the Church ; but it is not so : her limits are as wide as the range of baptism,

and extend as far as there are any to be found who are willing to receive and to trust in the word of God. And when I see the dead, the leaden, sleep that is yet almost universally resting upon the professing Church of God throughout the world; when I see, that, while the Master is standing and beckoning to us to come to Him on the water, it is but one out of a dozen that will trust his promise, and go and carry the blessing to the world; while I see one only, here and there, actively engaged—scarcely any evidence of life—the arm of the Church almost palsied—and she unwilling to try to stretch it forth; I cannot but feel ashamed and humbled that so little is done for the propagation of the Gospel. Oh, let us all therefore pray, and strive, that more may be done!

But some may reply: 'Suppose we should redouble our diligence; and double, triple, and quadruple (yea, manifold more) our contributions; and increase the circulation of the Scriptures, in order that it might be commensurate with the necessities of the world; there are barriers in the way of our distributing so many copies at once.' To this objection I would say, O ye of little faith, trust God for that! It is His work to get the hearts of the people ready for the work; and when their hearts are in the work, He can will that their labours shall not be in vain in the Lord. I say therefore to the various tribes of his people—I say to Ministers of the Gospel—Hang up in your Churches the map of the destitution of the world! Parents, display the same map in your parlours! Colour every country black, which has not the light of the Gospel—make a cross on those countries only, where you may believe that the Church is erected in the hearts of the great majority of the people—and then let your children see how small a part of that earth, that has been redeemed by the blood of Him who commanded us to preach the Gospel to every creature, is yet enlightened by the knowledge of the Lord! And tell them to look, and see how, in the rest of the world, there are hundreds of millions, before whom no highway is cast up—how many hundreds of millions there are, who have not yet received the light of the Gospel! And let that map be our text, not merely to preach from, but to pray over. Let us call upon our hearts to pray over those dark, dark places of the globe: and when the spirit of prayer prevailing in the Church shall bear a proportion to the wants of the world—when the professing Church of Christ shall be as full of faith, and as full of love, and as full of prayer for the conversion of the world, as a portion of that world is now willing to receive the Gospel of Christ, and clamorous for its reception; then, I believe, will be the time when God will "take to himself His Great Name," and His kingdom will indeed come, and His will be done, on earth, as universally as it is in heaven.

ARCHDEACON CORRIE.—My Lord, I am requested to second the motion; which has been so eloquently, so piously, and so effectually advocated by my Right Reverend predecessor, that it would be superfluous for me, if I were able, to add any thing, on the subject of union, and of dependence on the Divine Blessing for future success, to what has already been addressed to you. I shall confine myself, therefore, to the subject of our Encouragements—and the necessity, I will add, of increasing our operations, and carrying on the work of the Society, in its future labours, with greater effect.

At the period of the formation of this Society, when I went to that sphere of labour to which Divine Providence, about that time, called me; namely, to the Chief Presidency of India; the Scriptures, even in the English

language, were extremely scarce there, and only to be had at a very enormous price. Pocket-Bibles, of the most common kind, and in the plainest and meanest binding, were not to be bought in the bazaars of Calcutta under a pound sterling each. You will conclude, therefore, that Bibles were not plentiful among the military, to whom my labours were, at first, in a great measure confined. But no sooner did we hear of the formation of this Society in England, than a small band set about endeavouring to procure assistance from it—and we did procure the Scriptures in the English language. With what thankfulness and joy did we receive the first supply sent out from this country! There was still, however, a great want of the Scriptures in South India; and a lamentable deficiency began to appear amongst those who professed the Christian name. This formed a sufficient plea—a plea which the most jealous in that country could not withstand—for the formation of an Auxiliary Society in Calcutta; and the call was responded to, far beyond the expectations of the most sanguine. Ladies contributed their ornaments and the superfluous portion of their dress; and, in a few days, not less than £1000 sterling was sent to the Treasurer.—An opportunity was now afforded for encouraging the translation of the Scriptures into the languages of the East; and the work was set about accordingly.

But at that time there was no disposition, generally speaking, in the minds of the natives of the East to receive the Scriptures. I well remember, that the first offer I made of the Scriptures to a Native, was heard with surprise; suspicion began to take possession of his mind; he retreated gradually from my presence, and at length turned about, and flew away, as from a plague. But, by the persevering labour of faithful men, and by selecting the principal narrative-portions of the Scriptures, to be read in the Schools which were commenced in that country, light began to diffuse itself; by degrees, the Scriptures were introduced into the languages of various provinces; and now I am happy to state, that they not only are not refused, but are generally sought after, by the Heathen and Mohammedan population of Northern India. And not only are they sought after, but we have assurance that they are read. It is a remarkable fact, that, within the last two years, a few have begun to oppose Christianity, as infidels have done in England, by arguments drawn from the Bible itself—which is a sure proof that the Scriptures are read. The Domestic Chaplain (as I may call him) of the King of Oude drew up a pamphlet, extracted from the Prophecies and Gospels, in favour of Mohammedism, which he called "Glad Tidings;" and though, as it may be conceived, his arguments were very weak and very futile, yet it is another fact to prove that the circulation of the Scriptures in their own language has not been in vain. Moreover, we have instances of the good effect which these Scriptures, by the blessing of God, produce. We offer the Scriptures on the faith of that promise, that His word shall not return to him void. We give it as the word of the Living God, and leave the consequences to Him. In our Schools, I recollect a youth, in appearance about sixteen, who was reading a chapter in St. Matthew's Gospel, when, all at once, he rose up, and said to the Missionary, "Sir, I wish to be baptized." The Missionary said, "Why?" He said, laying his hand upon his heart, "I am sure this is the word of God." Many similar instances might be mentioned of the good effect produced by a simple reading of the Scripture.—It is also a gratifying circumstance, that our most efficient teachers were

formerly Heathen schoolmasters, who now instruct the children out of the word of God, having themselves received the Truth in the love of it.

Many instances might be adduced of the good effects which the reading of the Scriptures has produced, where it did not lead to baptism; and it is my firm belief, that many individuals now in that country are silently passing to heaven without making any profession before men. I will just mention two facts. A young Brahmin, when about 19, fell into a consumption: he rapidly declined; and, when at the point of death, was carried by his relations to the bank of the Ganges. While lying there, he was heard to call on the name of Jesus. His friends rebuked him; and with anger desired that he would call on the name of Hurrah, the chief of the Furies, as his countrymen under the same circumstances usually do. He answered, "You may call on whom you please; but Jesus is the name that brings peace to my soul!"—The other instance is that of a schoolmaster, who had been for some years engaged in teaching children. He fell sick; and as death approached, he said to his friends around him, "What is to be done at this important period?" They replied, "We cannot tell: you are a learned man; you ought to know." He then said, "O thou Son of God! thou knowest that I have believed thy Gospel, and taught it faithfully to the children." Soon after, he expired.

But though much has been done, and is still doing, in this way, yet I must remind you how much remains to be done.—With reference to the supply of the Scriptures in the English language, I may state, that a remarkable disposition has recently manifested itself amongst the natives of Northern India to acquire the English language. Many circumstances have contributed to this: and the chief may be, that the proceedings in the courts of law, and in the various public offices, are now conducted in English; so that the road to emolument will be a knowledge of the English language, as the knowledge of the Persian has hitherto been. Added to this, there is a thirst, though to a comparatively small extent, for European science. These, and other circumstances, have contributed to render the acquisition of the English language a main object with the greater portion of the youths who attend our schools. You will therefore have to supply them with New Testaments, as school-books. Many of our educated youths ask for Testaments, to take home with them; and being asked the reason, they answer, "We can read the word of God in English at home, without incurring the displeasure of our friends."—Still, little has been done: a small portion only of India has received any knowledge of God: labourers are still wanted in the harvest. A few villages on the banks of the Ganges have been visited; but the great mass of the people, out of the line of the roads and rivers, are all in their original state of darkness, ignorance, and death. And I speak what I know to be the feeling of a large proportion of your countrymen in India, when I say, that you are earnestly urged to supply, to the utmost of your power, the perishing millions there, who are willing to receive the Scriptures, if we had them to give.

Above all, you are urged to pray for the blessing of God upon our labours. The climate is unfavourable to Europeans; and you have heard, in Meetings for Missionary purposes, of the failure of health, and loss of life, to those who have gone forth, not counting their lives dear unto themselves, that they might preach the Gospel to others. But what is to be done? Are the Heathen to be left in darkness? No: we must endeavour to raise up a class of teachers from among themselves. This is our great object: but we need

your prayers, that the word of God may be followed by the power of God ; that when read in the school, a divine illumination may accompany what is read ; and that, when preached to the people, they may be disposed to " receive with meekness the engrafted word."—Our need of teachers is great ! May God raise up men who will devote themselves to the work !

DR. SPRING.—My Lord, if any thing would relieve the oppressive embarrassment, with which I attempt, as the humble organ of the American Bible Society, to address you, it would be the courtesy with which this audience has welcomed me, as I rose upon your platform.—The spot on which I stand is interesting in the highest degree to the Church of God ; and it is interesting to me, the humble individual who addresses you, as being myself a descendant of England. It is associated with all that was delightful in the early history of my childhood, and with all that has been so progressively interesting in the history of the Church of God, during the past thirty years.—I sympathize with the delightful remark made by the venerable Prelate who has just left the room, that we are indeed breathing an atmosphere of Christian love : and if a cold and selfish heart would come at my bidding, I would fain call it to expand itself under such an atmosphere, and rise to the hallowed feeling which, I presume, pervades the bosoms of this audience. My imagination, in former years, has often attempted to depict an earthly paradise : but, my Lord, there is nothing which can more resemble it than this Meeting : there is nothing under heaven more delightful, than where men of every name, and of every land, meet to celebrate the triumphs of the Bible.—We shall not soon forget, my Lord, on the other side of the water, the impression made by the venerable and beloved individuals *, who were last year commissioned by you to bear the intelligence of what this Society was doing : men, who with such diligence travelled the length and breadth of our country ; and the savour of whose character will be felt there for a great while to come. Had a Christian stranger visited the shores of Great Britain, a few centuries ago, he would have witnessed a spectacle far different from that which it is my privilege to witness this day. And had a Christian stranger, not more than two centuries ago, visited the United States, he would have witnessed a spectacle very different from that which the Brethren, to whom I have alluded, beheld among us. And, my Lord, Britain owes her elevation, and all that is great and good amongst us we owe, to the influence of the Bible. There is no one truth more clear in the history of Great Britain than this—that just as she has manifested her delight in the Bible, the God of the Bible has manifested his delight in her. The Bible is the glory of Britain ; it is not her arts simply, nor her arms, nor her intelligence—it is the Bible that has given glory to her intelligence, her arts, and her arms.

From a thorough conviction, I have been a believer in the Bible more than thirty years ; but now that I am permitted to visit this sacred ground, it appears to me that I have an evidence of its verity, which I never had before ;—just as, in passing over different parts of the earth, I see the verity of those physical principles, which I was taught in my own limited sphere at home. I here see the effect of the great truths of the Bible ; and I see them to be the same as I have seen them to be in other lands. We see that it is the prerogative of that sacred word to produce love to the infinite Being who formed us—to the Saviour who died for us—to the Spirit who sanctifieth us—love also to our fellow-men. These are the sentiments

* The Rev. Andrew Reid, and the Rev. — Matheson.

which inspire the hearts of those who hear me: and it is the Bible which is exerting such a transforming influence on their minds.

We have, in the American Churches, some feeble sense of our responsibility, when we recollect the sacred deposit which God has committed to us: but if *we* feel this, oh, how tremendous is the responsibility which rests on the Churches in Britain! how tremendous the responsibility of the British and Foreign Bible Society! God has raised you to an elevation unknown in the earth: but you have not forgotten that "to whom much is given, of him will much be required." God has done much for England: and how much ought England to do for the Church of God, and for the world!—It is the peculiarity of the great enterprises of benevolence which are now going on in the world, that they have a tendency which they never had before; and they are looking to a termination which cannot be realized, till the whole earth shall be covered with the glory of the Lord, as the waters cover the sea. This is the great spirit which influences every Tract Society—every Missionary Society—every Bible Society—in all lands. This is the great spirit which, I perceive, extends itself through the hearts of all the friends of the Bible in Great Britain.—It has been proposed in America to give the Bible to the whole world, within a limited period: but if this great work is to be done, we feel that Britain must take the lead in the mighty achievement: and the piety, the prayers, and the influence of the Bible Society may well give the Bible to the world in twenty years. For, in the great controversy which is going forward in the world, no Society has borne a more distinguished part, and, we trust, none is destined to bear a more distinguished part, than the British and Foreign Bible Society.

I cannot take my seat without alluding once more, though the interesting subject languishes on my tongue, to my own responsibility, and to the responsibility of the audience before me. We have heard the counsels of God, and profess to circulate his word. It is a question of deep moment to us.—'What interest have we, as individuals, in the great truths of the Bible?' It is related of Xerxes, that, when reviewing, from an eminence, the large army which he had led into the field, he burst into tears: and on being asked the reason, he replied, 'One hundred years hence, and not a single individual of this army will remain alive.' And (solemn thought!) in less than 50 years, probably, there is not an individual who now hears me, but will have had his destiny in another world unquestionably decided. May I be permitted, then, to commend to you the religion of the Bible;—not the religion of America, but the religion of the Bible;—not the religion of Britain, but the religion of the Bible;—not the religion of the Presbytery, or of Episcopacy, or of Methodism, but the religion of the Bible;—that you and I may be fitted for that world where we shall celebrate, not the triumphs of a party, but the triumphs of the Bible, and unite in a song that shall give glory, not to men—not to nations—not to societies (which have been but the humble instruments in this great work of converting the world to God, and of preparing a great multitude, which no man can number, to bow before the throne)—but to Him who hath redeemed us to God by his blood!

Rev. Mr. LEIFCHILD.—My Lord, It is a very great happiness to be permitted to attend the Anniversary Meetings of this Institution, and to listen to the report of its proceedings: for here we see that instrument at work, and that healing-process going on, for the relief of the world, which

best consoles us amidst the ills around us, and in the prospect immediately before us. If we confine our view to our own country, we see vice and immorality and intemperance stalking along on every side. We see vast numbers of the community living without God, and therefore without hope, in the world. We see the political world full of changes and agitation; and we hear of efforts, powerful but insidious, made by the advocates of error, superstition, and false worship, sparing no means to attain their ends. But when we come to this place, and contemplate the increasing circulation, by means of this Society, of the Sacred Volume, which contains a remedy for all disorders of this kind, and which, just so far as it prevails, must bring about a better state of things, we see that which will compensate us for all our evils when they are past, and prevent their return. When the Apostle, after the dangers he had past through, on his voyage to Rome, met a company of Christians at Appii Forum, we are told that he thanked God, and took courage: the prospect of the spread of the Gospel by their means took possession of his mind. And when we come under the splendid roof, and amidst the splendid columns, of this Hall, and see so many Christians congregated together for the spread of the Gospel, no difficulties of the past—no prospects of danger for the future—shall scare us: but we also will thank God, and take courage.

It has been my lot lately to review the history of this Society; to trace it from its beginning, up to its present magnitude: but it is difficult, when a Society has been crowned with success, to place oneself in the situation of those by whom it was commenced. It was not possible that it should enter into the minds of those who began this Institution, to conceive the extent to which God Almighty would carry it. It was the suggestion of a few individuals, of comparatively obscure name, and moving in their own quiet walk of usefulness, which originated the plan; and when, after three long years of patient preparation, they brought it before the public, it was with many alarms—as though they were committing another infant Moses to the water. It might perish by neglect—it might be devoured by some monster of the deep—it might be carried away by divers winds, and tossed about till it exhibited only the melancholy spectacle of the fragments of a little wreck floating on the waters. But the Providence which raised up royal patronage for the Hebrew patriot, the liberator of the Jews, was not more conspicuous there, than in the noble and pious patronage which it raised up in favour of this Society; till it has advanced, step by step, to its present magnitude, and bids fair to be the liberator of the nations. No one, I am sure, can peruse the history of this Society, without being deeply penetrated with the conviction of the signal interposition of Providence in its favour. At every stage of its advancing progress, I have had to renew this remembrance; and to write upon its pillars, "This is the finger of God!" while on its ample front I saw inscribed everywhere, "What hath God wrought!" If it was pleasant to watch the young seedling, watered by the dews of heaven, attracting to itself new substance, and putting forth its buds and branches, how much more so was it to survey the progress of this tree, which, from such small beginnings, has struck its roots into all the earth, and extended its branches over all nations; cheering them with its shade, and refreshing them with its fruits; and above all (for never let me forget, for one moment, the signal blessing of Almighty God, to which we owe the whole), it hath been pleasant to me to hear a voice from above, saying, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

It may have astonished some to hear of the still increasing efforts of this Society, extending itself, year after year, beyond any former year. But it seems to me, My Lord, that this is owing, under God, to the magnitude of its object, which, though not fully perceived at first, was, to fill the world with the Scriptures; otherwise it might have contented itself with the eight millions and a half of copies of the Scriptures which it has circulated, and the hundred and fifty dialects through which it has made them speak to man. It might have thought that it had reached the limits assigned to any human institution, and have begun to indulge in repose. But, having fixed its eye, and kept it fixed, on the world, as the theatre of its operations, its past success, prodigious as that has been, has but enlarged its expectations; and it must go on with unabated ardour, till it shall achieve its end by filling the world with Bibles. And that end *shall* be achieved: for, My Lord, there will come a time, I verily believe, when the British and Foreign Bible Society shall be no more—because every man on earth shall have a copy of the Scriptures, in which to read, in his own language, the wonderful works of God. My Lord, this is the case with some Societies at the present day. We shall very soon cease to hear of a Society, which, for its past labours and past success, can never be remembered but with gratitude, and upon the head of whose labours this Society has set the crown—I mean, the Anti-Slavery Society. Let but America come forward—let her rouse her energies—and that Society shall cease: let but America be true to herself—let her but join us, in applying her mighty energies to undo the heavy burden, and let the oppressed go free—and there will be no more Anti-Slavery Societies known on earth. The enemy being conquered, and the victim delivered, the Victor will retire, and apply his energies to some other foe. And then will come those scenes on earth, which have been so often depicted, and in such glowing terms, by the Book of Inspiration; when the God of the Bible shall have accomplished its wonderful circulation, and diffused its influence, through the whole mass of mankind. And what a happy state of society shall we then see! There will be no drunkards then, but all will have learned to be sober: there will be no swearers, but will have learned to fear an oath: there will be no idle, who will not have learned to be diligent; no disorderly, that will not have learned peace. Then subjects will be everywhere loyal, and kings everywhere just, and ruling in the fear of God. Then the poor shall no longer envy the rich, nor the rich be inattentive to the poor: and then Christians of every name, if their heads are not large enough to receive each other's notions, will have hearts large enough to receive each other in love. Then shall come the reign of universal peace, harmony, and love: the furious face of things shall disappear; and the angels of God look down upon us, no longer with pity, but with gladness and triumph. But it behoves us to redouble our efforts:—for will any one say there is not ignorance enough left amongst us to be wrought upon? and superstition enough to be found? and advocates of error and false-worship enough, to render possible a temporary advance of that false system? And this is to be prevented, not by an outcry, nor by a feeling of prejudice and a show of resistance; but by Scriptural knowledge. We must diffuse the Scriptures everywhere: we must put a copy of the Scriptures into every man's house and every man's hand. These Scriptures will tell him to put his trust in God alone; they will open the road to the Divine Majesty for his confession, and point him to one Saviour and one Mediator for his absolution: and when the Scripture shall be thus diffused, and Scriptural knowledge extended, error will be eradicated; the axe will

be laid to its root, the trunk shall fall, and the cry will be heard, "Great is the Truth, and it has prevailed!"

This, then, is the duty of Protestants in the present day—it is the duty of us all, to fill the land with Bibles. We must lay aside our hostilities, and forget the differences which separate us, and unite hand and heart in filling the world with the Scriptures; and not remember our differences so as to allow them to separate us, till that work be done. Oh, that we could all unite in this great work! Let not the disputes of the Greeks be matter of joy to Priam, the common foe. Let Christians recognize in each other the spirit of co-adjutors, till this work is done; and we shall then be prepared for conflict, and may meet it without fear.—The Church is compared, in the Scriptures, to "an army with banners"; but there must be no banners but those of truth, and no spirit but that of gentleness, and meekness, and persuasive argument, and unbounded love. That is the spirit in which your Society has conquered: and if, referring to what it has gone through, I were called upon to devise a motto for your Society, it should be in the words which were once spoken of an ancient Father: "To all estranged from it, attractive as a magnet: to all who strike against it, impregnable as a rock." Let us not remit our efforts to circulate the Scriptures in every direction, throughout our own country and in distant lands. They are, in truth, our richest possession. Go, write upon all your Universities, "Let not the wise man glory in his wisdom." Go, write upon your Banks, "Let not the rich man glory in his riches." Go, write upon your Palaces, and upon the mansion of every nobleman, and on every cottage of the poor, "Let him that glorieth, glory in this—that he understandeth, and knoweth Me, saith the Lord."

REV. MR. YATE, from New Zealand.—I think, My Lord, if I had a congregation of New-Zealanders to address, as numerous as that which now appears before me, I should not have any very great difficulty in describing the Assembly of this day. I should tell them, that I had seen a forest of heads before me, as large as one of the valleys of their country; and that the persons to whom those heads belonged were all devoting by what means they could send the Bible to every part of the world. I fear, however, I shall not succeed so well in attempting to describe to the Assembly present the progress of the Gospel in New Zealand; yet I will endeavour to lay before you, in few words, the way in which it has been effected.—The Missionaries have been diligently employed in translating the Scriptures into the language of that country; and the whole of the New Testament has been completed. It was commenced about six years ago, under great difficulties. There was no Grammar of the language; and every word, and peculiarity of expression, we had to search out for ourselves. Thirty-eight Chapters of the Book of Genesis have also been translated; and so correctly, that, as far as we have gone, I believe it will not require any very material alteration, when another edition is called for. We have formed a Committee, called the Translating Committee; and they are assisted by those Natives on whose opinion we can most depend.

When the Scriptures were first translated into the language of New Zealand, they were received very eagerly by the whole of the people: all were desirous, by some means or other, to obtain a copy. In consequence of our having formed Elementary Schools, about 800 could read: and almost immediately after the Scriptures were brought into use, the whole of those persons were supplied with them. They purchased them by their own industry. I have not given away a single copy: they were so de-

sirous to obtain them, that they were willing to work six weeks each, for the few copies we could put into their hands: and they value them more, and take more care of them, than if we had given them; as they look upon them more as their own property, when they have to work for them. When they receive copies, they invariably take them home to their families, and read them, morning, noon, and night. I have gone into native villages, where a few years ago I should scarcely have been admitted, and I have seen half-a-dozen parties assembled, reading the Scripture, deliberating upon it, and asking pertinent questions. Oh, what a different scene is this, from what I witnessed during the first three years of my residence among them! Formerly they delighted in dancing, in singing the war-song, and relating their idle tales. But now they read the word of God, which speaks of peace and harmony; and they say that they derive more pleasure from reading the Scriptures, than from singing all their war-songs, and dancing all their dances.

The Natives of New Zealand entertain a very high respect for the Bible, as the word of God. They do not ask, "What does Mr. Yate say? what does Mr. Clarke, or Mr. Hamblin, say?" but, "What does God say?" They take, generally, the language of Scripture in its most literal meaning: and when they cannot understand it, they come to us, to have it explained. I will give you one instance, to illustrate the literal way in which they understand the Scriptures. It may appear ludicrous, but there was not, I believe, any intention to do wrong, on the part of the person alluded to; who certainly did not think of having it related. A lad, who was in my employment, came into the room one day, with his head covered with oil. He had poured a bottle of train-oil on his head, and it was running down his back. I told him, that it was contrary to my wish that he should do so, and was exceedingly unpleasant to me. He thereupon called to a number of friends, who were sitting under a verandah: "Hear what this angry man says!" Then, turning to me, "Do you not tell us that we are to do all that the Bible says?" "Certainly," I replied: "but what has that to do with your making yourself so frightful a figure?" "Why," he returned, "Jesus Christ says, in his Gospel, that when we fast we are not to disfigure our faces, but to anoint our heads; and this morning the pig got into the stable and ran away with my breakfast, and I have had nothing to eat to day: thus I was obliged to fast; and I thought it right to go and anoint my head with oil." This gave me a subject to speak from on the next Sunday morning; and I explained to them the difference between a voluntary and an involuntary Fast; and I trust that Service was attended with good effect.

Many of you have heard of a Chief of great importance, named Depay. He was present when the National Flag arrived from the British Government, by which the independence of New Zealand was established; a favour which the Natives will, no doubt, acknowledge at some future day. The various Chiefs were requested to be present, to choose one flag out of three. They assembled, and made speeches; some of which were very much to the purpose, and some very far from it. At last Depay got up, and said: "New-Zealanders, listen to me: I have something new to say to you. I have the Book which will set all right, if we get it into our hearts. There will be no more quarrelling among New-Zealanders: there will be no dispute as to what we shall get by hoisting that flag; for Jesus Christ says in his Book, 'If ye love me, keep my commandments—and this is my commandment, that ye love one another.' Now, who could have told you

this but God? Could any of the Natives? No: they never heard of such a thing. Could any of the Europeans? No: for they only think of gain. Could any of the Missionaries? No: not unless they learned it out of this Book. No: Jesus Christ himself has taught it to us: He has told us to love one another."—This shows the value which that man attached to the Bible. He then exhorted them all to learn to read, each man in his own language, the word of God.

The edition of the Scriptures which we now have, was printed in New South Wales. It contains the Gospels of St. Matthew and St. John, and some other parts of the New Testament. But since then, the Missionaries have translated the whole New Testament; and you have heard that it is the intention of the Society to render us some assistance in promoting the circulation of the Word of God. I do hope, that before I have spent as many more years in New Zealand as I have already spent there, I shall see the whole Bible in the hands of that people, and that they will be able to read it.—When the box containing the Scriptures arrived, the New Zealanders said, "A box is now come, full of knowledge, which will go from the North Cape down to the South Cape." They added: "We have often had something come which we thought good—casks of rum, and barrels of powder, and muskets; but now something is come which will teach us not to drink rum, not to fire powder and use muskets, but to do good."—This showed that they were in some degree aware of the effect which the Bible would have upon them.

I hold in my hand three Letters, written by Natives of New Zealand; which are very short, and which, with your permission, I will now read. The first is addressed to Mr. Clarke:—

' Mr. Clarke—

' Do you ask Mr. Yate for some medicine for my child, and for Paparanga's shoullder. All a native man's thoughts are about the body; which to-morrow, perhaps, or perhaps next year, will be nothing. How great are our hearts towards the things of this world, and how are our desires tied on to possessions here! Does not the Bible say, "Lay not up for yourselves treasures upon earth"? and, behold, I have more love for my child than for God—more thoughts about my child than about God. Say you, is this right? Perhaps it is—perhaps it is not. I have very great desires for another Book: my wife always wants to read mine when I am reading it myself; and she reads it in the morning, in the middle of the day, and all day. I have said to her, I must tie mine in my garment and take it to all places where I go: and, when I am tired, I sit down on the fern and read it. Do you say if you will let me have another Bible for my wife; and one for Paparanga, who can now read. Paparanga has a large pig for a payment; and I will work to pay for my wife's book.—Ashamed am I of this writing on a slate, to you my teacher.

' This is all from

' WILLIAM.'

' Mr. Yate—

' Here am I, sitting in the house of my elder brother Poti, and writing to you. My heart is not good to the axe and the money which I have received as a payment for my land. My heart is sick for something else. Do not let me be angered by you; but I am desirous of having a Bible, which is the word of the Great God. Do not you and Mr. Clarke say—"He! let Rae sit in ignorance; he is deaf to our word; he would not come to school; he is an obstinate man." Do not let your words

'be like this—do not, do not. Oh, I am ashamed. Sir, I am ashamed. I am ashamed to beg a Bible—will you take one, two, perhaps three, axes for a book, and one dollar? If you say Aye, it will be very good. If you say No—No—No! That is all. Finished is my writing to you. Mine—Rae, sitting in Poti's house with Amopo and George. Poti says, 'Do not write, and he will speak; but I say, It is good to write.'

The next is one out of about forty letters of a similar kind, which were received by us when at Port Jackson:—

'Our Father, Mr. Yate—

'Many thoughts have we about you and Edward Parry Hongi, as you two are sitting in Port Jackson. In my house, we pray for you, that God would make you able to print the Bible for ignorant native men. Will not God's word make our hearts light and glad? Will it not teach us all about Jesus Christ, the Saviour of sinners? Will it not shew New-Zealanders the way to heaven? Mr. Clarke says it will, and Mr. Davis says it will; and Mr. Hamlin says it will be a lamp to our feet, and a lantern to our path;—but I say, God must first light it up. We are not able to understand it, our hearts are fooled by sin—God must teach us by his Spirit. We envy Edward Parry Hongi, because he is with you, and reads every day the Bible which you are printing. He will be an understanding man, and we shall be foolish. Hurry back again, you two, from Port Jackson; we all anxiously wait for you; and I save my wages, as a payment for a Bible when the ship comes. Koihuru sends her "How do you do," and Negou, and Turi, and Tapahipahi. This is all my writing to you, from me—from your son, HENAN PIRIPI UNAHANGA.'

I beg to second the motion of thanks, &c., on the principles of that Bible, which instructs us to give "fear, to whom fear—and honour, to whom honour" is due.

Rev. Mr. HANNÄH.—My Lord, I cannot present myself before this Meeting without some feelings of diffidence; yet I will not waste time in apology. If I cannot support this noble cause—for noble it is—yet I hope this cause will for a moment support me. I am persuaded that every one present must feel the most encouraging hopes with respect to the Scriptural success of this Scriptural Society. My own mind has dwelt with much satisfaction on one feature which has always marked this Institution: I mean its inexhausted fecundity. It has been observed of the great agencies of nature, that, however simple they are in their beginnings, yet they are manifold and endless in their results: and so it is with this great Society. Its plans and operations are most simple; it prosecutes an object which may easily be defined; and yet it is pouring forth its copious streams in all directions, and is blessing the whole world of mankind. Every person must be deeply impressed with the amazing increase of Scriptural knowledge which has been effected by it, in the course of thirty-one years. Every lover of God's inspired word must rejoice, that it has been circulated in its own native purity: it is the instrument which God has appointed to enlighten and renovate and save a fallen world.

If the Society had only been the means of diffusing so many copies of the word of God as we have heard, much would have been done by its means to benefit the world: but every one must be struck with the great and beneficial aid which this Society has been the means of affording to other Institutions of the present day, which, like the graces of the Christian character, all spring from the same source, and harmonize in promoting one

common object. I believe, nevertheless, we are all disposed to give the pre-eminence, and the first place, to the British and Foreign Bible Society. When we advert to the different Missionary Societies, and consider the facilities which this Society has afforded for the distribution of the Scriptures by the aid of Christian Missionaries—those Societies (and I am rather more in the habit of speaking for them, than for this), which distribute the Scriptures through the world by means of living agents, would have been exceedingly impeded and embarrassed, had it not been for the aid of these silent preachers of the Gospel of Jesus, which are put in circulation by this Society.

I have sometimes thought, that the British and Foreign Bible Society may be considered as a large Biblical Institution, for the purpose of furnishing Theological students with Biblical knowledge. Different Versions of the Scriptures published by the Society, and so many readings of difficult passages, which have been by this means brought before the mind's eye, have, I doubt not, greatly contributed to a more clear and full explanation of the word of God, by the means which they afford the student to collate the various renderings. I was greatly pleased to hear, lately, of a Gentleman in Cornwall, who has composed a Biblical Library, formed of the different versions of the word of God which have been circulated by this Society; it will be an object of great interest and importance to all who have the means of studying it.—There is another advantage also derived from this Institution: it is, as we have witnessed this day, promoting that spirit of Christian piety which now prevails to such an extent, and which, we trust, shall more and more bless the world. While the Holy Scriptures are more valued by ourselves, and while their spirit is more experienced and enjoyed, I am persuaded we shall feel, that, while we give we receive, and while we are blessing we are blessed; while we are opening the fountain of life to others, we are permitted more largely to drink of it ourselves. Thus waiting and praying and hoping for the coming of the Lord Jesus Christ, we shall feel ourselves to be his honoured subjects, and be the means of conveying the same blessing and influences to others, till we all become emphatically one in Christ Jesus.

REV. MR. WILLIAMS.—It has been announced, My Lord, to the friends present, that I am a Missionary from the South-Sea Islands; where I have had the happiness of labouring, in connexion with the London Missionary Society, for eighteen years: but in the very name which the British and Foreign Bible Society has assumed, we foreign men (for such I may, in some respects, call myself) recognize a friend and a brother. Viewing it in relation to other religious societies, and especially to Missionary Institutions, we recognize an identity of interest and a oneness of object. The head, in this instance, cannot say to the hands, "We have no need of you;" nor can the hands say to the head, "We have no need of you." Missionaries are sent forth to different nations, to learn their languages, and to translate the word of God into those languages; and then we appeal to this Society to make those labours a permanent, a lasting blessing. And we have cause to thank God, that, go where we may, we find the British and Foreign Bible Society with us. If we go to any part of the continent of Europe we find the Bible Society is there. If we go to India and many-millions China, the Bible Society is there. If to the extensive regions of Africa, the Bible Society is there. If to the interesting Islands which bestud the bosom of the Pacific Ocean, we find the Bible Society there also—standing by us, enabling us to overcome difficulties, and prepared to give the stamp of per-

ance and stability to our labours, by printing that which we introduce to them.—This has been the case with reference to the labours in which I and my brethren have been engaged in Rarotonga: for no sooner had the Version of the Scriptures, which we had been the instruments of accomplishing, been presented to this Society, than the Committee most generously and unificently agreed, at once, to print five thousand copies for us. That work is now in hand: and I feel great pleasure in presenting your Lordship with the first sheets of the Scripture ever printed in England in a language of the South-Sea Islands. This is a copy of the Gospel of St. Matthew; being the only portion finished; but which, I trust, is an earnest of what will be presented to your Lordship at some future period.

The work of translation has been attended with very many difficulties. When we first went, the people had no written language—no letters—no communicating medium—no hieroglyphic signs among them: and the art of communicating with persons at a distance, by means of writing, was to them a mystery. King Pomare was the first person who learned to write: and when it was spread abroad that he could talk with the Missionaries at a distance, by means of a few marks made upon a piece of paper, the people came from all parts, to be eye-witnesses of the wonderful deed. Our own translation has been effected with all the precaution that could be exercised, in order to have as correct a version as possible. The work is divided amongst the different Missionaries, according to their knowledge of the language: each took his portion to translate, which, when accomplished, was sent round to all the others, with a request that they would criticise upon it, and make every remark they could. They were then returned to the translator; when he corrected his work, taking advantage of all those remarks. The translation was then circulated among the people; and the chiefs and more intelligent natives were encouraged to make their remarks upon it. Some of these remarks were of much value to us.

We have not contented ourselves with giving them the word of God, and teaching them to read it; but we have used every means to lead them to understand it: and I will relate one circumstance, to show how far we have proceeded. We were visited, a few years ago, by one of Her Majesty's vessels, commanded by a gentleman who is connected with a noble family. The vessel happened to arrive at the time of our Annual Missionary Meeting, in the month of May; and it was a novel circumstance, that the officers and others of the crew attended our Mission Service. After the Sermon in the morning, the Public Meeting took place. A native President took the chair; several native speakers addressed the Meeting with peculiar effect; every thing proceeded with the greatest order; and the speeches were interpreted to those gentlemen who favoured us with their presence. Some of them, however, who were not quite so favourable to us as could be wished, said that the natives were mere parrots, and only repeated what the Missionaries had taught them. Others said that this was possible. At length, the Captain's chaplain and some of the officers came me, and said, "We have had a warm dispute, and you must give the casting-vote: for some of us say that the natives are mere parrots, and can give no reason for what they say or do." I said, "Gentlemen, you will excuse my giving any opinion upon the subject: but if you will visit me this afternoon, I will collect ten or twelve natives, and you shall ask them any questions, upon any subject you choose, and I will simply act as an interpreter." The natives met, I think, to the number of fifteen; and I did

not give them to understand the purpose for which they were assembled; I only said, "These gentlemen have some questions to ask you." The questions were then asked: "Do you believe the Bible to be the word of God?" They were startled: they had never entertained a single doubt on the subject; but, after a moment's pause, one answered, "Most certainly we do: undoubtedly we do." It was asked, "Why do you believe it? Can you give any reason for believing the Bible to be the word of God?"—He replied, "Why, look at the power with which it has been attended, in the utter overthrow of all that we have been addicted to from time immemorial. What else could have demolished that system of idolatry which had so long prevailed amongst us? No human arguments could have induced us to abandon that false system." The same question being put to another, he replied, "I believe the Bible to be the word of God, on account of the pure system of religion which it contains. We had a system of religion before; but look how dark and black a system that was, compared with the bright system of salvation revealed in the word of God! Here we learn that we are sinners; and that God gave Jesus Christ to die for us; and by that goodness salvation is given to us. Now, what but the wisdom of God could have produced such a system as this presented to us in the word of God? And this doctrine leads to purity." There was a third reply to this question, and it was rather a singular one; but it was a native idea: "When I look at myself, I find I have got hinges all over my body. I have hinges to my legs—hinges to my jaws—hinges to my feet. If I want to take hold of any thing, there are hinges to my hands to do it with. If my heart thinks, and I want to speak, I have got hinges to my jaws. If I want to walk, I have hinges to my feet. Now here," continued he, "is wisdom, in adapting my body to the various functions it has to discharge. And I find that the wisdom which made the Bible, exactly fits with this wisdom which has made my body; consequently, I believe the Bible to be the word of God." Another replied, "I believe it to be the word of God, on account of the prophecies which it contains, and the fulfilment of them." [The Rev. Gentleman here related several proofs, which were produced by the Islanders, from the Gospel history, of the fulfilment of the Old Testament Prophecies.] After this, they came to the doctrines of the Gospel; among others, to the doctrine of the resurrection; and the question was asked: "Do you believe in it?" They replied, "Yes, most certainly." "In what body shall we rise?" They answered: "In a chapter in the Corinthians, it is said, 'It is sown a natural body, it is raised a spiritual body.' The Captain would not be satisfied: he required to know the identical nature of the body which shall be raised. The natives hesitated some time; and, at last, one said, "I have it! 'We shall see him as he is; and shall be like him.'" The Captain said again, "I want to know the precise body with which we shall be raised." This occasioned a considerable consultation among them. At length one said, "It cannot be like the body of Christ, when it hung on the cross: it will be like His glorious body, when He was transfigured on the Mount."—I give these as specimens of the answers they gave: and I can assure you, that I did nothing more than simply act as an interpreter between the parties.

The Gospel has been conveyed, by means of native teachers, to many places, which may be called Out-stations. We have from fifty to sixty persons thus employed, under the direction of the Missionaries; and these native teachers are equally delighted with ourselves, in imparting the knowledge which they possess. They read and converse respecting the Scriptures; and when they come to passages which the teachers themselves cannot

explain, they say, "You must leave that till the Missionary arrives." The passage is then marked down. In the course of the reading, another difficulty occurs, and then another; consequently, when the Missionary arrives, each person has, perhaps, many verses which the teachers cannot explain; and, as the Missionaries can seldom spend more than two or three days at each Station, we often can scarcely get a single wink of sleep. Frequently have I been awakened, before I had slept an hour, by some one shaking my elbow, and saying, "Come; have not you had sleep enough?" Such is the nature of our employment in these very interesting Islands.

In reference to the success with which God has blessed our labours, I may give you the following statement. There is a very beautiful island, named R—, which has been visited with several very severe judgments. The natives themselves enumerate four of them. The first was, a dreadful sickness, which carried off nearly a thousand of the inhabitants. Another was, that the mountains were set on fire in a thunder-storm; and the poor people thought that their island was to be destroyed. A third was, an innumerable swarm of caterpillars, which destroyed all their yams:—and the last, a hurricane, which blew down a thousand houses, with the chapel and school-house. The poor people were in the greatest distress for two years and a half. However, one good man, at a meeting convened after the hurricane had ceased, addressed the people in a most powerful and impressive speech: after alluding to the judgments with which they had been visited, he commented on that passage—"Whose fan is in his hand, &c." He said, "God's judgments have been poured out upon us, because we are a wicked and a stiff-necked people. If we had been humbled under the first judgment, we might have escaped the second: and if we had been humbled under the second, we might have escaped the third. This is a sore affliction, with which God has visited us; but in judgment he has remembered mercy. It is true, our goods are gone; but our lives are spared—not a single individual has been lost. Had it come in the night, many lives would have been lost. It is true, our houses are blown down; but our wives and children are spared. It is true, our beautiful chapel, on which we had laboured, and in which we rejoiced, is destroyed; but we have still a God whom we can worship. It is true, our school-house is blown down, and washed away by the waves [which had risen fifteen feet]; but we have still the precious volume of the Scripture, which we can read." This will give you some idea of the value which these people set upon the Scriptures which have been placed in their hands.

We have frequently been eye-witnesses of the most interesting effects produced on them by the Bible, at the hour of death.—I was called to visit a female Chief, in dying circumstances. This good woman had learned to read after she was sixty years of age: and that portion of Scripture which we had then translated, was her constant companion. Every morning, at six o'clock, she was to be seen in the school-house, instructing her own sex: she then came, and asked the Missionaries questions on verses of Scripture which she had selected: when she had got the information she desired, she would go home, and place the Scripture by her side, while making her native cloth or her mats. She became a member of the church, and adorned the doctrine of God her Saviour, in all things. When in the prospect of death, she sent for me: I found her lying on a beautiful mat, with the New Testament by her side; and she addressed me thus: "Come, and tell me what I must do—I am about to die." I said, "What troubles you?" She replied: "My sins—I am about to die." I said: "What sins do you allude to? I have known you a long time, and

I know of no special sin, to produce this painful anxiety in your mind." She still said, "Oh! my sins! my sins! I am about to die: I shall meet all those children whom I have destroyed, at the judgment-seat of Christ." I inquired how many children she had destroyed. She said, "Sixteen; [for infanticide had prevailed in that island to an awful extent;] oh! what must I do?" I began to reason with her, and said, It was done in ignorance: and I dwelt upon that passage, "The times of this ignorance God winked at:" but she still kept exclaiming, "My children! my children!" and the agony of her mind seemed to increase. I took up the New Testament, and read, that Jesus Christ came into the world to save sinners; not excepting even the chief: and while she continued exclaiming, "Oh, my children! my children!" I was employed in pointing her to the blood of Christ, which spoke better things than the blood of her murdered children. She at length became more tranquil; and in a few days she died, full of hope that her sins, though many, were forgiven.

In conclusion, I would express my earnest prayer, that the British and Foreign Bible Society may never cease from its work of mercy, and labour of love, till the Bible be put into the language of every people, nation, and tongue, under the canopy of heaven—till the Shaster be exchanged for the word of God—till the Crescent of Mohammed be supplanted by the Cross of Christ, and the Korân renounced for the Bible; and till the various forms of idolatry, superstition, and ignorance, shall retire before the growing brightness of the truth, and all the ends of the earth be filled with the knowledge of God's glory.

REV. HUGH STOWELL.—My Lord, Ladies, and Gentlemen, I stand before you an humble, but most deeply-indebted, individual: not for any little notice into which the Bible Society may have called my obscure name; but from the simple fact, which I have read with thrilling delight, that my name has a place in the heart, and in the prayers, of the Liberated Africans. I am sure I shall owe a debt of gratitude for ever, for those precious prayers; and I trust they will return in blessings on my dear flock at home, and on my own head. I do rejoice that the British and Foreign Bible Society has inscribed her name on an imperishable monument; and that Britain has the glory of doubly liberating the West-India Slaves. I would not point an inquiring stranger, who should ask of me which is the fairest lineament in the face of Britain, and which the brightest gem in her diadem, to the triumphs of Trafalgar, or the triumphs of Waterloo; but to the flag of Freedom, waving over the West-India Islands. I would say, that it cost us twenty millions of money to make that flag; and upon it is written, "Justice with mercy, and mercy with justice." If I might dictate the emblazonry on that banner, it should be this: on one side, I would have the African, not represented with clasped hands and bended knee and fettered limbs, and crying, "Am I not a man and a brother?" but I would have him springing erect, with his face heavenward, and his fetters falling in fragments, and exclaiming, "I am a man! I am a brother!" Yes, my Lord, and I would have, on the reverse side of the flag, a picture of the Bible: and, emblazoned over it, the Crown of Glory to which it points; upon it, the Cross which leads to the crown; and beneath it, this inscription, "The Truth shall make you free." This is the flag which I would have unfurled, for the world to see; and then say, "There is Britain's glory—and to God be all the praise!"

My Lord, the proposition I took the liberty of making last year was so kindly received by the British Public, and so cheerfully responded to, that I shall be so bold and exorbitant as to make another; which is this (and let it

be heard by the Right Reverend Bishop from America, and by the Rev. Doctor his co-adjutor)—That when America shall liberate her slaves, Britain will raise 15,000*l.* more, to give to each of *them* also a copy of the Scriptures.—My Lord Bishop and Rev. Doctor, we give you the challenge: and if you will accept the challenge, we will accept the pledge. The Bible Society is the true Anti-Slavery Society: it is an Anti-Slavery Society for time and eternity. The Bible and Slavery cannot co-exist. The Bible, known and loved, and lived, must set the slave free: and I trust the time is not far distant, when America will wipe that black blot from her brow. We have heard this day, that America looks to England as her example; and I pray that she may follow her example of atonement, as she has that of her sin! And as the mother taught the daughter to do the dark deed, may she also teach her to make the glorious reparation! She does not send her her commands (for that she has no right to do): but we would send our entreaties, our good wishes, our persuasions, and our prayers—to America, indeed, in the first instance—but there we would not stop. We will then go to France, and to Spain, and to every land cursed with slavery, till every individual shall be liberated, and no slave defile the earth with his manacled foot planted on its surface. And then, My Lord, the British and Foreign Bible Society will have another pledge—That every liberated slave throughout the world shall have that word, which alone can make him free from the slavery of Hell, and from the bondage of Satan.

My Lord, Britain possesses the Bible so abundantly, that she is not half alive to the obligation under which she lies.—Will you allow me to illustrate this by narrating a fact. In the Isle of Man (my dear little native isle), as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old, grey, ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best Governors the Island ever possessed. He had been accused of treachery to the King, during the time of the Civil Wars, and had received sentence of death. Intercession was made on his behalf, and a pardon was sent him; but that pardon fell into the hands of his bitter enemy, who kept it locked up in his *escrutoire*, and the Governor was hanged by the neck till he was dead! His name is still honoured by the Manx; and you may often hear a pathetic ballad sung to his memory, to the music of the spinning-wheel. We must all feel horror-struck at the fearful turpitude of that man, who, having the pardon for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation, till we ask ourselves, whether God might not point his finger to most of us, and say, “Thou art the man! Thou hast a pardon in thy hand—to save thy fellow-creatures, not from temporal, but eternal, death:—thou hast a pardon suited to all—sent to all—designed for all:—thou hast enjoyed it thyself: but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth?” Oh, let me bring home their responsibility to every man, woman, and child: and let each one say, “If we have done nothing, we will do something now; and if we have done something, we will do ten times more.” The world is calling on us all around: east, west, north and south, we hear that Superstition is breaking, like the ice, that the streams of Truth may flow: and though it be true that Superstition is often succeeded by scepticism, yet such scepticism is the harbinger of Truth; it is not infidelity in spite of light; but the infidelity of a mind breaking loose from the fetters of error; the recoil of the mind from the grasp of superstition, and vibrating, that it may find the right line of truth. It is the inquiry of the poor dark mariner, who says,

"How shall I steer my path-way to the port of Life and Truth?" I would conclude in the beautiful language of the sainted Bard — now, perhaps, stooping down to view this scene on earth, which rejoiceth the spirits of the just—

"Waft, waft, ye winds, his story;
And you, ye waters, roll;
Till, like a sea of glory,
It spread from pole to pole!"

T. R. GUEST, Esq. OF CARDIFF.—My Lord, I have great pleasure in seconding this motion. It contains one expression relative to increased efforts to enlarge the funds of this Institution; and the question has occurred to my mind, "How can this be done?"—and I have thought of the obligation laid on the Jews to contribute a tenth of their income to the service of God. Now, as we profess to be Christians, and to value our own souls, I would appeal to my own heart, and to those who hear me, and say, "Have we come up to the rule laid down of old?" and if we have not, I would say, "Go thou, and do likewise!"

THE MARQUIS CHOLMONDELEY.—I conceive myself very fortunate in having this Resolution [of Thanks to Lord Bexley, the Chairman] committed to my charge; as it leaves me nothing to do, but to read it. All present must be feelingly alive to the great advantage of our having had his Lordship to preside this day: at all times, indeed, I think we have cause gratefully to acknowledge the benefit which the Society derives from his exertions. I am very glad to have the opportunity of testifying my continued and my increasing respect for this great Society, which has always appeared to me to be admirably calculated to give the widest circulation to the word of God; and which, I trust, will go on, year after year, with increasing success, in distributing the Sacred Volume of Divine Truth among all the nations of the earth.

THE REV. ANDREW BRANDRAM apologized for coming forward to second the motion; but he was anxious to state another extraordinary circumstance connected with this Anniversary. They had heard, from the Report, of the increase in the Society's funds;—they had heard of an increase in the issues of the Society;—and he had now to add, that this Anniversary had also exceeded all that had gone before it, in the eagerness displayed to witness its celebration. So numerous had been the attendance on the present occasion, that a second Meeting had been held down stairs, at which 600 persons were present.

LORD BEXLEY.—Ladies and Gentlemen, I am sure you will be sensible how grateful I must feel to the noble Marquis and to the Rev. Gentleman, for the manner in which they have proposed, and to you for the manner in which you have received, this motion, acknowledging my humble services at the close of this most important Meeting. I am happy to say, that I have lately seen many symptoms of improvement in the manner of conducting these Meetings; and not the least, is the omission of those complimentary addresses, which were so common twenty years ago, and which were always painful to those to whom they were addressed, without being calculated in any way to raise the character, or to carry forward the business of the Society. But I am happy to say, that our proceedings this day have been carried on in a manly, direct, and business-like manner; and nothing has been said, but what is calculated to extend the Society, and to increase the sphere of its operation. That we may go on from year to year keeping up the interest of these Meetings, must be the wish of all present. More numerously attended they cannot be, till a building of greater extent shall be

provided: and then much of what is said must be lost to the audience; as I fear has been the case with some part of what has been said to day. But what has been heard by us will, I trust, induce us to carry on this cause with greater energy.

In conclusion, I may be allowed to say how much I felt the kind allusion made to me in the early part of the proceedings, by the son and representative of our late venerable and beloved 'President. I trust he will ever take the same interest in the cause of this Society which his father did, for so many years, and with so much effect, and that we shall always have his support at the Annual Meetings of this Society.

NEW SOCIETIES:

Continued from page 243, of No. 24.

CONNECTED WITH

CLARE Branch	<i>West Suffolk Auxiliary.</i>
CLARE Ladies' Association	<i>Clare Branch.</i>
STANSFIELD Association	<i>Ditto.</i>
BRANDON Ladies' Association	<i>Thetford Branch.</i>
LYMINGTON Auxiliary.	

REMITTANCES RECEIVED IN APRIL.

	Free Con- tributions.	For Bibles & Texts.		Free Con- tributions.	For Bibles & Texts.
Aberystwith	120 0 0	43 14 2	Petersfield	20 0 0	
Beverley .....	..	26 19 10	Preston	20 0 0	40 0 0
Blashop Sturtford .....	..	27 1 8	Retford .....	..	19 3 6
Blackburn .....	..	102 15 8	Richmond .....	..	5 19 6
Blandford .....	..	5 0 0	Romford .....	..	20 11 8
Clapham .....	..	10 0 0	Settle .....	..	31 14
Fordingbridge .....	..	14 19 3	Sierra Leone	29 13 8	
Frome .....	..	12 0 0	St. Luke's, Middlesex .....	..	4 11 0
Hadley, Barnet, Mims, &c ..	..	7 13 6	Thame .....	..	1 4 10
Hammersmith Ladies' Assoc. ..	11 16 6		Turkstone	15 0 0	8 1 0
Acton ditto ditto	5 0 0		Towcester Ladies' Association, 7 3 3	..	22 16 7
Kent .....	..	30 0 0	Tunbridge & Tunbridge Wells ..	..	50 0 0
Leicester .....	..	100 0 0	Uxbridge .....	..	12 3 0
Ladies' Branch	19 0 0		Walthamstow .....	..	17 1 4
Market Harborough ditto ..	10 0 0		Wareham .....	..	4 8 8
Leighton Branch	5 0 0	5 0 0	Wensleydale .....	..	24 8 6
Leighton Ladies' Association, 7 10 0	..	7 10 0	Whitechurch .....	..	24 6 5
Liverpool .....	..	150 0 0			
London Welsh	72 1 0	52 10 0			
Luton Ladies' Association	40 0 0				
Maldenhead .....	..	24 1 8			
Nantwich .....	..	20 0 0			
New South Wales	200 0 0				
Northamptonshire .....	..	21 12 0			
Ladies' Br., East Division ..	3 15 2				
Spratton Association	7 0 0				
North Britons in London ..	100 0 0				

DONATIONS OF TEN POUNDS & UPWARD

Nathaniel Roberts, Esq.	(add.)	42 0 0
F Roberts, Esq., Godliman Street .....	..	10 10 0
Robert Prance, Esq., Hampstead	(add.)	42 0 0
E. Giles, Esq., Clapham Common	(add.)	43 0 0
Mrs. Giles	ditto	53 0 0
Mr. Thomas Walkden, Barton-on-Humber ..	..	10 10 0
Miss S. Bligh .....	..	25 0 0
R. J. E. .....	..	10 10 0

DONATIONS for the NEGRO FUND, received between April 10, & May 11, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED.....£15,064. 13s. 9d.

Beverley Auxiliary	(add.)	1 5 0	Nantwich Auxiliary	(add.)	15 12 8
Collected by the Rev. J. Derry, Burton ..	0 14 6		Perthshire Bible Society .....	..	8 13 6
Chipping Norton	(add.)	5 0 0	Pictou, Nova Scotia, including 61. 2s. 2d.	..	
Darley Dale, Friends at, by Rev. S.C. Saxton ..	2 5 6		collected in the Rev. Mr. Kinley's Con-	..	
Hampstead, Collected at	(add.)	2 8 0	gregation; and of from William Mathe-	..	
Harrogate, Rev. J., Acornington	1 1 0		son, Esq. (currency) .....	..	10 0 0
Islington Auxiliary	(add.)	7 5 0	Sheppey, Isle of	(add.)	0 10 6
Kenyway, Mrs., Charnmouth	5 0 0		Tadcaster, by Rev. B. Maddock .....	..	17 6 6
Liverpool	(add.)	34 17 8	Wimborne Auxiliary	(add.)	5 18 6
Luton Association	4 7 6				

ERRATA. - In the List of Remittances received in March, p. 250, for "Poole, 40s. Free Contributions," read "Poole Ladies' Association."

In the List of New Societies, p. 243, for "Kent Street Association," read "Kent Road Association."

Richard Watts, Printer, Crown Court, Temple Bar.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from page 278, of No. 25.

BOWLING Association.....	Bradford Auxiliary, Yorkshire.
ECCLESHALL ditto.....	Ditto.
WHEATLEY ditto.....	Halifax Auxiliary.
HORBURY ditto.....	Wakefield Ditto.
BOROUGHBRIDGE (Somerset) Ladies' Assoc.....	Bridgewater Branch.
CREWKERNE Branch.....	Yeovil Auxiliary.
Ditto Ladies' Association.....	Crewkerne Branch.
ROSSETT Association.....	Cheshire Auxiliary.
PORT ANTONIO (Jamaica) Branch.....	Jamaica Auxiliary.
MOORE TOWN Association.....	Port Antonio Branch.
ST. THOMAS-IN-THE-EAST (at Morant Bay, Jamaica) Auxiliary.	
ST. THOMAS-IN-THE-EAST Association.....	St. Thomas-in-the-East Auxiliary.
MANCHIONAT Association.....	Ditto.
MORANT BAY.....ditto.....	Ditto.

*From Mr. Charles Stokes Dudley.**Southampton, April 21, 1835.*

I HAD, yesterday evening, the high gratification of attending the 'Thirty-sixth Public Distribution of Bibles and Testaments by the Southampton Ladies' Association. Including the Anniversaries of the Auxiliary, more than Fifty Public Meetings of the Society have been held in the same spacious rooms; but on no former occasion have I seen them more densely crowded. This exemplary Association was established in 1816; and, during the nineteen years of its valuable labours, has distributed more than 7000 Bibles and Testaments, and collected £4189; of which the sum of £1658 has been contributed in aid of the general object of the Parent Society.

The following extracts from the Collectors' Reports will be interesting to those who love "the short and simple annals of the Poor:" nor are they less valuable as evidences of the indirect benefits of these institutions:—

From *District 9*.—One of the collateral benefits arising from the Bible Association in this town, is the discovery of grown persons who were unable to read, and the opportunity it has formed for their being instructed. It is now some years since the attempt was made; and with every one it has been in some way successful. Persons of all ages, either entirely ignorant, or reading imperfectly, have at various times been admitted into the School: the average attendance is still from 50 to 60, every Sunday Afternoon. From its commencement, 350 have attended. Within these two years, about 20 younger women have been formed into a Bible Class, under the care of one who is singularly blessed with the disposition and ability for giving them Scriptural instruction, and who is an exemplary pattern of 'doing with her might whatsoever her hand findeth to do.'

Many instances might be given of the ease with which the object has been attained, and the pleasure the Teachers have had in their work. Two only shall be mentioned.—In calling, through this District, for the Bible Subscription, a garret was visited, where two widows had lately come to reside. The question, "Have you

a Bible?" was received by one of them with a most eager interested look. "No, Ma'am. I often think what would I give, if I could read, and had a Bible to read." The opportunity for learning was offered. The old objections immediately arose: "It's too late, after fifty years: people would laugh at me: and who would have patience to teach one that does not know two letters?" These feelings were met, and soon explained away.—She came not the first Sunday, for she had not courage: but, being sought again, made her first appearance at the School on the 4th of last December. Her ardour, and her schemes for getting on, were very amusing. On the cold winter mornings, she offered the person for whom she was employed, to come to her work at four instead of six o'clock, that she might finish in time for an evening school in the week. She used to take her "Easy Introduction" everywhere, getting any help she could at the intervals of her fatiguing day's work. A blind man was of great use, in being always willing to tell her the words, when she had said the letters: "But," said he, "if Jane says one letter wrong, then I'm sadly put out; so that makes her careful." She is now able to read many easy verses in the Bible; has subscribed for the Testament and Psalms in large type; and will soon read well.

From *District 23*.—We gave to another poor but happy-looking man some of our Bible Papers: he was just setting out to gather cresses, which was his only means of earning his livelihood; and he promised to lend these Papers in the country, when he had read them himself. Two mornings after, he called at our house, and left two shillings; one, his own free subscription for twelve weeks; and the other from a friend, who wished also to subscribe to the Bible Society.

Ilminster, May 16, 1835.

This town became the seat of a Bible Society in 1813. The average annual income for more than twenty years was about £15, and about 20 copies of the Scriptures were distributed. By the introduction of the Village-Association system, the income has been raised to £104; and the issues of Bibles and Testaments, within the last year, have been 147.

Charmouth, May 19, 1835.

I HAVE the satisfaction of reporting the establishment of a Branch Bible Society for Crewkerne and its populous vicinity, in connexion with the Yeovil Auxiliary, and the subsequent formation of the Crewkerne Ladies' Association. The gentlemen of the Branch Committee are about to adopt measures for the institution of Village Associations in the neighbourhood; the needfulness of which will be painfully evident, from the following fact. Two gentlemen have just investigated the state of a village within three miles of Crewkerne: they visited 224 families, of which only 81 are in possession of Bibles; of the remaining 143, only 53 possess Testaments in whole or in part, leaving 90 families, including more than 450 individuals totally destitute of any portion of the Holy Scriptures! One of the gentlemen engaged in the inquiry, stated these facts at the public meeting held yesterday evening; and they appeared to make a deep impression on the audience. When such is the case with regard to a village situated on one of our principal high roads, and in other respects favourably circumstanced, we may readily infer that the state of our more sequestered districts is at least equally deplorable.

From the Fourteenth Report of the Merchant Seamen's Auxiliary.

*Nor is it designed for the benefit of the sailors of Great Britain only, but for the sailors of all nations entering the port of London. No limits or restrictions are put upon your Agents in this important and benevolent work; and all the languages into which the Scriptures have

been translated, by the British and Foreign Bible Society, are put into requisition. And now that so large a proportion of sailors can read (and, by the evidence of facts adduced by your Agents, it is proved to demonstration that they are willing, nay eager, to possess the Scriptures), let it not be said, that, in this age of almost unexampled wealth, much of which has been instrumentally procured by the sacrifices and perils of sailors, that means were wanting to furnish every unsupplied seaman who can read with a copy of the Holy Scriptures;—not, be it observed, as a gift, but at a reduced price.

EXTRACTS FROM THE REPORTS OF THE SOCIETY'S AGENTS.

No. 3. A Scotch sailor, on paying me a shilling for a Gaelic Testament, said, that he would not have it for less, if he could; and added, that he wished that his circumstances were such as to enable him to give something to the Institution.

No. 4. "Notwithstanding I have a Bible for my own use," said one of the crew, "I will buy one, to give to some one who may need a Bible; for I dearly love to countenance so good a work."

No. 5. "I bought a Bible of your Society, a little while ago," said the captain; "and I am sure that I would not part with it again for four times what I gave for it. I have found it a blessed book! While I was on board this ship, one of the crew was taken very ill with the cholera, and apparently in dying circumstances. The mate, who was a serious young man, whom I put on shore (on his way for medical advice), said, 'That poor sick man, before he joined our vessel, was a thoughtless character; but having to associate with the rest of the crew, some of whom are religious, he became more steady, and he is now calling upon the name of the Lord; so that it may be said of him, Behold, he prayeth!'"

No. 10. The mate, a respectable and serious young man, said, "I am very well provided with the Scriptures for my own use, but I should like to have a couple of Bibles to give away. Whether we have little or much, it is but a talent to be improved; and it is a sad thing when a man lives only for himself, without any regard or concern respecting the condition of others. Does your Society accept of trifles towards defraying its unavoidable expenses?" On replying in the affirmative, he presented me with six shillings, besides paying me for the two Bibles.

No. 11. "When I was in the Navy," said one of the crew, "the captain of our ship gave me a Bible, a book that I have reason to prize more than gold or silver, for the good it has done me; and it has not only been a blessing to me, but it has also been useful to others to whom I have lent it. Yes! I do love my Bible, and would not be without it on any account."

No. 14. "The Bible, Sir!" cried the captain; "why, the Bible accomplishes wonders on the minds and manners of men. See, what influence it has had on one of my men! By reading of the Scriptures only, he has become a transformed character: he was, in the strictest sense of the word, a bad man: he is now a consistent Christian character."

No. 15. Lying off Deptford, unmooring, bound to New South Wales with convicts: nothing could be more seasonable than was my visit to this ship. Some of the crew had been the evening before expressing their fears to each other of leaving England before they obtained a Bible each, and they were exceedingly glad in obtaining what they so much desired. Sold nine Bibles.

No. 21. A Spanish sailor, belonging to this ship, seemed much surprised on my telling him that I could accommodate him with a Bible in his own language. He went away immediately and borrowed the money from the mate, and was much pleased with his book.

No. 22. A German youth anxiously inquired for a German Testament. On my putting one into his hand, he said, "This is the book I have been looking for a very long time—no one could tell me where I could get it. I am now very glad indeed!"

No. 24. The captain of this fine ship said, "When I was serving as chief officer, I witnessed the good effect of giving your Society's books into the hands

of the crew; and, with a view of doing more good, I will, if you please, take a few of those Bibles and Testaments." He purchased four Bibles and four Testaments.

No. 38. Two of the men belonging to this barge, fearing that they might not see me, left word, at several places on the river, that they wanted Bibles; requesting the persons whom they told, that if they saw me, to beg that I would endeavour to find their vessel out, and supply them. After tracing her from one place to another, I found her at one of the wharfs close to London Bridge; and the men expressed themselves very much obliged indeed to the Society, for finding them, and sending them such cheap and beautiful books.

No. 40. The captain's wife expressed herself very much obliged to the Society for allowing her to purchase a Portuguese Bible; which she was so desirous to procure for a young man in Portugal, who was servant to a friend of hers at one of the ports to which their vessel traded. When there the last time, she presented the young man with a dollar, for which he expressed himself very thankful; but at the same time, something peculiarly embarrassing in his looks was observed. His mistress asked him what was the matter, and what he wanted. "Why, Madam," said he, "I have a New Testament; but that is not all the Scriptures; I want the grand Bible. If Mrs. — could bring me one, when she comes here again, I shall be so happy!" On discovering the secret of his anxiety, I promised, said she, to take him a Bible when I returned; and now I am enabled to fulfil my promise.

From the Rev. H. D. Leeves.

Syra, Feb. 9, 1835.

ABOUT the middle of last month, I sent my young man, Mr. Soterios Berios, to the island of Mycone, with a number of books. He was hospitably received, and lodged, during his stay of about twelve days, by one of the respectable inhabitants, who claimed acquaintance with, and professed obligations to me, in former days, at Constantinople. It appeared that he had been confined in the bagnio for two years; where he was at the period when our poor Jewish converts were lodged there; and that I had then sent him a New Testament, and some religious books, which he still possessed. The chains he wore, during his imprisonment, were hung up in his house, as a memorial—a curious proof how little punishment, under the Turkish Government, was deemed disgraceful, because it was so often unjust. Before Mr. Berios began to distribute his books, he went round to all the schools, and desired the masters to make a note of such poor orphan children as were most worthy of the Society's bounty. One of the masters, instead of bringing him the list required, came to the house where he lodged, and told him that the mothers of the children did not want the books. "Very well," he replied, "sit down a little, and we will go together, and learn why they do not like the books." He therefore took some books with him to the school; where many of the children came running to him, begging copies: the women also came, interceding for their children. He told them they had desired the master not to accept them: upon which they all, with one voice, cried out, that it was false, and that he had said nothing at all to them on the subject; so that the master was justly put to shame. After this, the only inconvenience he suffered, was from the continued importunity of the children, who, together with the women, came day and night, begging books. Many wrote notes to the mistress of the house where he lived, requesting her to intercede for them, that they might receive copies, and particularly the Pentateuch; and when he went out into the streets, he was often met and thanked by those whose

children had received them, or was saluted by exclamations of, "There goes the man that distributes the books! Pray give me some also!" Upon the whole, he was much satisfied with the disposition of the people, although some opposers were found; and especially one man, to whom, after much conversation, he had sent a Pentateuch, and who returned it, not choosing to have it in his possession. Copies of the sacred scriptures were however most thankfully received by the Prior and Monks, twenty-four in number, of a convent two hours distant from the town; the former of whom said, that if ten dollars had been given him he should not have been so much pleased as with the gift of the Pentateuch in Modern Greek; and one of the Greeks expressed his satisfaction as warmly respecting a copy of the New Testament. On the whole, 93 copies of the sacred scriptures were distributed in this island; and our Agent left behind about as many more, in the hope that, after his departure, some sales might be made; as he had by no means satisfied the desire excited and expressed for the attainment of copies.

I am again almost without Pentateuchs, but I conclude that a supply is on its way*. I shall want Modern-Greek Testaments also, long, I fear, before the new edition is ready for me†. There is a more particular call for them, for the use of schools. I have sent a tolerable good supply of them, during the year, both to Mr. King and Mr. Hill, at Athens, but not enough. Mr. Hill writes to me, on the 29th of January: "We are again short of Greek sacred scriptures, except Psalters. We have an increasing demand for them; and I am sure it will give you pleasure to do all you can to supply us. I long to read the 53d chapter of Isaiah in Modern Greek. Let your Society multiply its copies of the sacred scriptures as fast as they can: we are raising up consumers just as fast. Since the 1st of January we have put 55 copies into the hands of new readers, exclusive of those sold and given to others who could read before. Fifty-five new mouths to be fed with the bread of life in this month only!"—I have since forwarded him a supply of Ancient and Modern Greek Testaments, of Modern-Greek Testaments, and of Pentateuchs. In a previous letter, he says: "We anticipate your Isaiah with much pleasure. It will be a new epoch in our family and our school. The thirst of our dear children for this new portion of the word of God is perfectly astonishing, even to me."

Mr. King writes to me: "The one Pentateuch, which I mention as not being paid for, was taken by a Priest. I told him he must pay for it: he said he would not: and while I insisted on his paying, he took it, and marched off.—Now, I do not suppose that was a case about which you would wish me to go to law?"

"If I had time, I could mention some interesting things with regard to the manner in which some of the copies of the Pentateuch were received, and the eagerness with which they were sought after by some orphan boys belonging to my gymnasium. Some of them asked permission to be absent from the gymnasium for four or five days, to gain, by their labour, a couple of drachms, in order to purchase it. One orphan, who receives about one dollar a month, and with this purchases his bread, and pursues his studies in my gymnasium, and who is one of the best scholars in his class, was among the number who solicited a copy of the Pentateuch. As he at that time brought milk for us every

* 1000 had been sent.

† 2000 are now binding for him.

morning from the shepherds, Mrs. King gave him one drachm; and told him he must go and get another to put with it, and then he could purchase the book he desired. To this he replied, with tears in his eyes, 'Ma'am, you know very well that I have nothing.'—I could not bear to see him weeping for the word of God; and so I gave him another drachm, as a reward for his services in bringing milk; and then said to him, 'You have now two drachms; what will you purchase with them? this book, or sweet things to eat?' 'No, no! this book, this book!' replied he hastily, stretching out his hand to give me the money, as if he feared even the idea of purchasing any thing else with it.—I was much affected with the whole appearance and conversation of this boy, who lived at an expense per month which would hardly support a poor boy in England one week."

from the Rev. Mr. Schlien.

Malta, May 7, 1835.

It is but a few weeks since I returned from an excursion into the Levant, Asia Minor, Constantinople, and Greece—an increasingly interesting field; especially, also, for the pious endeavours of your Society. A more interesting sight could hardly have been afforded me, than I had in beholding the many thousands of Greek children, both in Turkey and Greece, who are reading the word of God, as the basis of their education;—and nothing could have been more delightful to my feelings, than to hear of, and to witness, the earnest desire of the people of Anatolia after the new translation of the sacred scriptures, in a language intelligible to them. And what an interesting, glorious, and awful sight will it be then, when once the force of Divine Truth has accomplished, in and through them, what it had been sent for! May this, therefore, be our motto: "Let us not become weary in well-doing; for in due time we shall reap."

From the Rev. T. Pugh.

Nassau, New Providence, March 20, 1835.

SINCE my last Letter, we have had the pleasure of receiving your kind communication of Oct. 16th; together with two cases, containing 666 Testaments bound up with the Psalms, for the use of the Emancipated Slaves. I should have answered this communication earlier; but we have been trying to ascertain the exact number of copies required in the Bahamas; and circulars have been addressed to fourteen gentlemen on the out-islands, whom we thought most likely to give the necessary information; but, in consequence of the little intercourse between some of these islands and New Providence, we have not yet received answers from all. It was thought best, by our Committee, to divide the books which we received for the different islands, according to the number of apprentices on each island; and the proportion was 7 per cent. Agreeable to this division, 151 have been distributed in New Providence; 79 at Rum Key and Watling's Island; 75 at Harbour Island and the west end of Eleuthern; 60 at the east end of Eleuthern; 25 at Abaco and Keys; 85 at Turk's Islands; and 191 now remain to be distributed among the out-islands, as soon as we shall hear from the gentlemen written to.—But what are they among so many? The liberal grant of the Committee (750 Copies for the Bahamas) will fall far short

of enabling us to give one to every person qualified, according to the generous design of the Parent Society. It did my heart good to see with what delight some of the apprentices reviewed the Society's gift:—they pressed their books to their bosom, and offered up a prayer for those who had been so kind as to give them such a treasure. We shall be glad to receive the additional copies which the Committee voted for the Bahamas, as soon as possible;—and if they would be so kind as to place at the disposal of this Auxiliary about 400 copies in addition to the 750 already voted (666 of which have been received), we think that this number would be sufficient to enable us to carry the benevolent Resolution of the Parent Society into effect.

The Annual Public Meeting of the Society was held on the 27th of January last. The Hon. James Walker, the steady friend to the Society, presided on the occasion. Much interest was exhibited, and a fresh impetus was given to the cause. A Deputation from our last Committee Meeting, held on the 28th ultimo, consisting of the Rev. Messrs. Burton, Duncome, and Pugh, was appointed to wait upon His Excellency the New Lieutenant-Governor, W. M. G. Colebrooke, with a request that he would become the Patron and President of the Society, in the room of His Excellency the late Lieutenant-Governor Balfour; to which his Excellency kindly consented, and said he should feel highly gratified in furthering the objects of the Society. We have now the pleasure of inclosing two Bills of Exchange for the British and Foreign Bible Society, for 50*l.* sterling each; which we trust you will regard as an evidence of our thankfulness for the liberal supplies of Bibles and Testaments which you have been so kind as to place at our disposal.

From the Rev. C. C. Cummins.

Barbados, April 21, 1835.

By the packet, which will sail this evening, I have the pleasure of forwarding to you the "First" of a Bill of £50. I have also to acknowledge the receipt (although at a late period) of the thirty cases of Testaments sent us by the "Calypso," which were delivered in good order. Our Committee having been of opinion that the most judicious mode of distributing them would be through the Clergy and other Ministers, resolved to place them in their hands; but as the number received was short of the quantity applied for, we determined to assign, in the first instance, to each Minister, three-fourths of the number originally applied for in behalf of his parish or congregation; requesting him, at the same time, to furnish the Committee, by the first of May, with a list of the names of each person to whom a copy of the Testament had been given, and also to report the number of applications which he had not been able to meet. By this arrangement, a surplus falls into the Depository, which we can dispose of hereafter.

As soon as the above return has been made by the Ministers, we will send you a copy, if requisite. I am very sanguine that the distribution of these Testaments will be of incalculable benefit; and that the Most High will in this, as He has done in other ways, lay honour upon the British and Foreign Bible Society. We have, indeed, already seen the good effects of it, outwardly, in the increase of numbers in our Night and Sunday Schools: and what makes me hope and believe that the

Diving blessing is going along with it, is, that some of those who have received Testaments (being able to read sufficiently well to entitle them to the boon) have since joined themselves to some one or other of the schools, as if desirous to put their present to good account.

REMITTANCES RECEIVED IN MAY.

	Free Con- tributions.	For Bibles & Tests		Free Con- tributions.	For Bibles & Tests
Arundel.....		14 4 8	Macclesfield.....		50 0 0
Bahama.....	100 0 0		Machynlleth.....	2 10 0	12 10 0
Bedford.....		13 3 9	Madeley.....		11 13 1
Ladies' Association.....	2 16 8		Mansfield.....		20 0 0
Dunstable Branch.....		17 5 5	Market Rasen.....	20 0 0	18 11 6
Blackburn.....		67 3 6	Nantwich.....		21 13 4
Brixton.....		19 1 7	Newcastle-on-Tyne.....		48 4 1
Burton-on-Trent.....	16 17 5		Newport and West Monmouth.....		50 0 0
Canterbury.....		75 0 0	New Brunswick.....	26 10 1	175 19 11
Ashford Branch.....	12 0 0		North-East London.....		55 5 7
Ham-Street Association.....	2 0 0		Northampton.....		18 10 8
Woodchurch ditto.....	1 5 11		Northampton Association.....	4 0 0	
Wingham ditto.....	3 0 0		Spratton ditto.....	7 0 0	
Littlebourn ditto.....	0 14 2		Naseby ditto.....	2 0 0	
Nonington ditto.....	5 0 0		North Devon.....		50 0 0
Adisham ditto.....	1 5 0		Nottingham.....		125 12 9
Kingstone ditto.....	8 10 0		Eastwood Association.....	20 0 0	
Cumberland and Carlisle.....		36 2 10	Oxford.....		23 2 5
Cammarthen.....		35 0 0	Pictou, Nova Scotia.....	8 5 0	
Cheltenham.....		15 6 1	Piastegne.....		45 0 0
Chobham.....		25 15 0	Rhuabon.....		21 0 0
Cornwall, Van Diemen's Land.....	80 0 0		Richmond.....		5 5 11
Deddington.....	25 0 0		Rochester and Chatham.....	50 0 0	20 17 11
Devon and Exeter.....		114 14 0	Ditto Ladies' Association.....	5 0 0	
East London.....		100 0 0	Brompton Female ditto.....	0 7 8	
Faversham.....		20 16 9	Saffron Walden.....	105 0 0	
Forest-of-Dean.....	23 0 0		Sheffield.....		12 11 6
Guernsey.....	110 1 0		Southwark.....	3 0 0	
Ladies' Branch.....	50 0 0		Stepney-Green Ladies' Assoc.....	20 0 0	
Guildford.....		13 15 4	Toronto.....		150 0 0
Ladies' Association.....	9 0 0		Uiverstone.....	20 0 0	
Hammersmith.....	24 3 10	20 0 0	Whitehaven.....	56 0 0	
Chislewick Ladies' Association.....	5 0 0		Wolverhampton.....		6 10 7
Heteford.....		46 7 11	Wolskop.....		9 0 0
Leominster Ladies.....	14 0 0		Carlton Association.....	8 0 0	
Tarrington ditto.....	12 0 0				
Madeley ditto.....	5 0 0				
Horncastle.....		20 0 0			
Islington.....		5 0 0			
Kendal.....		36 5 10			
Leek and Moorlands.....	100 0 0	3 0 0			
Leicester.....		117 18 4			
Melton Branch.....	15 0 0				
Ashby ditto.....	20 0 0				
Loughborough.....	11 0 0	11 18 0			
Rothley ditto.....	12 0 0				
Lincoln.....	35 0 0	80 0 0			
Navenby.....		2 13 6			
Liverpool.....		100 0 0			
Llanfair.....	27 11 3	94 17 3			
Lleyn and Eifonydd.....		100 0 0			

LEGACIES OF TEN POUNDS AND UPWARD

Parry Joseph, Esq, late of Shrewsbury, further payment on Account of the Residue of his Estate..... 50 0 0
Giles, Captain Robert, R.N., late of Charlotte Street, Fitzroy Square..... 26 1 2

DONATIONS OF TEN POUNDS & UPWARD.

A Christian Lady per Rev John Elias, Anglesa..... 40 0 0
Mountsainford, Right Hon Lord.....(add) 10 0 0
Bournois W. Esq. jun..... 10 10 0
Guest, T. R. Esq. Cardiff..... 100 0 0
Poyndel, G Esq., Maidstone..... 10 10 0

DONATIONS for the NEGRO FUND, received between May 11, & June 11, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED...£ 15,186. 7s. 7d.

Abingdon Auxiliary.....	13 0 2	Hereford, Friends at.....(add) 2 3 1
Budd, Mrs., Clapham.....	1 0 0	Hewlings, Rev Mr. and friends, Spalding..... 10 0 0
Calstot Association (Lincolnshire).....	1 4 0	Kidd, Mrs Jane, Cleckheaton.....(add) 5 0 0
Carlisle, Friends at, including 254 by Q. H. Head, Esq; 51 by John Dixon, Esq; 51 by J. M. Head, Esq; and 54 by William Nanson, Esq.....	57 0 0	Leaves, Rev H. D. Sym..... 1 0 0
Chipping-Norton Branch.....(add) 5 0 0		Leicester Ladies.....(add) 1 0 0
Greenock, a few Young Friends at per Mr. Hercules.....	6 0 0	Priestley, Mrs., Buckingham..... 2 2 0
		Robertson, Miss, Broad-Street Buildings..... 2 0 0
		Saffron-Walden Auxiliary..... 5 8 2
		Starcross, Devon..... 2 8 7

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

ABSTRACT OF THE REPORT.

AN Abstract of the THIRTY-FIRST ANNUAL REPORT, prepared for the purpose of relieving the Officers of Auxiliary and Branch Societies from the trouble of compiling one, may be had, in any quantity, from the Depository of the Parent Institution.

By compressing Local Reports into a few pages, and appending thereto the above Abstract, a considerable expense for Printing may also be saved, and a larger sum be disposeable for the general purposes of the Institution.

NEW SOCIETIES:

Continued from page 279, of No. 26.

CONNECTED WITH

HOPE Branch.....	Flintshire Auxiliary.
LAWRENNY Association.....	Pembroke Auxiliary.
LLANDOGO Association.....	Forest-of-Dean Auxiliary.
THORNBURY Auxiliary.	
THORNBURY Ladies' Association	Thornbury Auxiliary.

From the Rev. Josiah Brewer, addressed to Mr. Barker.

Smyrna, Dec. 31, 1834.

ON returning from my tour in Asia Minor, I gave you a summary statement of the distribution of the Scriptures which you kindly confided to me. This would, long ago, have been followed by a fuller account, had it not been for sickness and other interruptions. I will now, in compliance with your wishes, collect from my Journal such notices as relate to this subject. You will recollect, that the understanding between us was, that you would defray the expenses of one horse-load of the Scriptures; and it was my desire to have made sales of them to a sufficient amount to cover this expense: and had it not been for untoward circumstances, the expectation would have been realized. Accordingly, I started from Smyrna on the last day of April, with horses hired as far as to Philadelphia. One of these was loaded with two boxes of the New Testament and portions of the Old, inclosed in sackcloth-bags; and weighing 90 oke, or about 250 pounds. Two other boxes of a similar size were despatched by you according to agreement, to wait my arrival at Isbarta. The whole stock consisted of 311 volumes, in different languages. We first opened our boxes at Cassaba, a town about twelve hours from Smyrna, containing 2 or 3000 Turkish, 3 or 400 Greek, and 50 or 100 Armenian and Jewish families respectively. On learning that we had books to dispose of, a crowd gathered about us in the court of the khan, to whom we sold to the amount of 55½ piastres, mostly Greco-Turkish. Only one or two Armenian Testaments were purchased;

and we presented, besides specimens of the whole, a considerable number of books, in Modern Greek, to the School of Mutual Instruction. At Achmetlee, a village two hours this side of the ruins of Ancient Sardis, and which has a population of 80 Turkish and 35 Greek families, I added a few copies of the New Testament and Genesis to those I had formerly left with the priests and other readers of this poor village. I was also gratified to learn that several of the most thrifty Greeks are sending their children to attend the school at Cassaba, which is about four hours distant. At Allah Shire, or Philadelphia, where we spent several days, to purchase horses for the remainder of our journey, we found great demand for our Bibles and Tracts, particularly those in Turco-Greek. The whole amount of money received for books sold was 65½ piastres. Besides a Turkish population of thousands, there are also several hundred Greek families. The Bishop of Philadelphia was absent, at Constantinople; but we presented specimens of our books to his brother, who acts as his deputy, and who received us very courteously. We gave likewise some of those in Modern Greek, which were very little in demand after leaving Smyrna, to the school established there. We left a few copies at Koolah, six hours from Philadelphia, which has a considerable Greek population, and a school. At Ushak, where we also stopped but a few hours, we sold two copies of the Armenian Testament to the banker of the Pasha of Kutaieh. He was here on business for his employer; and so urgent was his request, that we were constrained to unload and unpack our boxes: in consequence of which delay, we were necessitated to spend the night in the open air, as we did not arrive in season to cross a rapid stream by day-light. If, however, the banker of Kutaieh but derive some spiritual good from his purchase, neither should your Society regret their expense, nor we our little inconvenience, in furnishing him with the word of life.

At Aphion Kara Hissar we sold Scriptures to the value of 21 piastres; and as our baggage-horse had given out, we left also 20 copies of the Armenian Testament for sale, at 8 piastres each, with Hadgee Mahakee, an Armenian of Smyrna, who was collector of the opium for this district. We found a single Armenian silversmith, among the thousands of Mahomedan inhabitants of Yulambosh, or Antioch of Pisidia, to whom we sent a copy of the New Testament. Before reaching this place, our baggage-horse quite failed us; so that we were obliged to engage another, to take us over the high mountains by which we climbed into the Pisidian Vale, and finally to exchange ours at a disadvantageous rate.

At Sillah, a village only two hours from Iconium, and the usual residence of the Greek Bishop, we presented specimens of our books to his deputy and several of the priests. We gave also a considerable number for the use of the school, which contains 50 or 60 pupils. Some remains of a peculiar Greek dialect are found here, and in other places in this vicinity. But the language in which books are chiefly sought, is the Greco-Turkish. Iconium has, besides its tens of thousands of Turks, from 30 to 60 Greek, and from 100 to 200 Armenian, families. We left copies of the New Testament at the Greek and Armenian churches (which are entered by a common door), and also with the Armenian schoolmaster; we sold, besides, a few books. At Caraman, where about 100 Armenian families, and a considerable number of Greek merchants and mechanics from Kaisarieh, &c. reside for a considerable

part of the time, amidst a Turkish population of several thousands, we met with a very ready sale for our remaining Greco-Turkish books, and were urgently entreated for more. An Armenian silversmith bought a New Testament; and we presented another to the church. We sent also several copies of the Armenian, and a few of the Greek, from hence to Kaisarieh. Derbe and Lystra, the one uninhabited, and the other a Turkish village, were discovered and visited by us. We found at the latter place a Greek merchant and a mechanic, to whom we gave portions of the Scriptures. Generally, in this region, where no Christian families reside in Turkish towns, Greek traders and artificers come to exercise their professions, leaving their families elsewhere. Would that they were Christians indeed! that they might improve these most favorable opportunities for letting their light shine in the midst of a crooked and perverse generation.

Isbarta, where we received our two other boxes, is a large town, containing, perhaps, 2000 Turkish, 400 Greek, and 50 Armenian families. We made here considerable sales of Greco-Turkish; and gave a number of our Books and Tracts to the Greek Bishop of Pisidia and his ten priests, and also to the Greek school. Of the Armenian, we sold a few copies; and left others with the priests for sale, to the amount of 50 piastres, giving the latter two copies for their church and their Superior. I am not sure if it was here, or in some neighbouring place, that the priest promised to read the New Version of the Testament in his church.—At Buldur, where is a flourishing Greek school, and an enlightened Greek population of 150 families, we made rapid and extensive sales of the Greco-Turkish and Greek. There are, besides, 1000 or 2000 Turkish, and 30 or 40 Armenian houses: among the latter we circulated a few copies of the Testament. In this part of our journey, our baggage-horse again failed us, so that we were obliged to hire an extra one.—Chonas, the ancient Colosse, has some scores of Greeks among its hundreds of Turkish inhabitants. Being separated from our baggage, we had not an entire copy of the Turco-Greek Testament to leave at the Greek church, though much importuned for one by the priest. We, however, promised to send him some from Smyrna.

At Denizlee, near Laodicea, we made considerable sales of the Greek Scriptures, and left a few others to be disposed of; and from Serukui, where we disposed of most of the remainder, we sent a few to a Greek hamlet near Hieropolis. We also sold or gave away both Greek and Armenian books to several companies of Pilgrims, whom we met in different parts of our journey, on their return from the annual visit to Jerusalem. This was our practice, likewise, with other individuals whom we found at a distance from their homes, which lay far out of our way. Usually, we sold at the lowest prices mentioned by you, and often even at less, to very poor persons. A few Greeks from Cyprus, Rhodes, &c., speaking the Greek language, were met with on our route homewards; but, generally, the spoken language is Turkish, which is written in the Greek characters.

The Armenians we, almost invariably, found more shy at first; but ultimately they purchased more freely. I have not an opportunity of knowing what judgment they pass upon the New Version into Armeno-Turkish. I should suppose a much less proportion are able to read than among the Greeks. As I remarked in my former note, it appears to me

that, according to the opinion I have heard you express, trust-worthy young men, natives of the country, would, after a district is once explored, be the most valuable Agents for carrying on your work. Almost invariably, I found the young Greek of Kaisariéh (my only attendant) a better merchant than myself. I thought it important to create, if possible, in the first instance, a favourable impression on the minds of the Clergy; to whom I sometimes gave books, in preference to selling them to some of their flock. The whole amount of money received by me, from the sale of the Scriptures, is about 400 piastres. Should 100 or 200 more be received, for those we left behind us, it would not even then equal the money expended for their transportation. I forbear to add to this already extended article the remarks naturally suggested by the interesting scenes visited by us, and the delightful labour in which we were engaged. Neither my sickness of many weeks, which doubtless had its origin in the journey, nor the pecuniary loss entailed on the Society, will, I trust, be a matter of regret to us, in comparison with the good which may be anticipated to follow. From my inmost soul I desire to bless God, who has put it into the heart of your Society, and of you their Agent, thus to spread the word of life throughout this wide and sacred region. Commending the seed already sown to the Great Lord of the Harvest, I would earnestly beseech both you and them to spread it with a still more abundant hand over the "fallow ground," where are the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

From the Society's Agency at Stockholm.

May 12, 1835.

We shall be glad to receive the approbation of the Committee with reference to the following measures:—

1st. We corresponded with Mr. Nordström, Secretary to the Consistory of Westerås regarding the households in that diocese who had engaged to pay full cost price for the required copies of the Holy Scriptures; and received for answer, that, of these, 550 preferred the Bible published by the British and Foreign Bible Society, though destitute of the Apocryphal Books, and requested to be supplied from our dépôt, instead of receiving the Bibles of the Swedish Bible Society, all which contain the Apocrypha. We felt no hesitation in granting the above number, at the price charged by the Swedish Bible Society; viz. 1½ R., D. Banco, instead of 2 R.D., the cost price of the copies published on account of your Society.

2dly. Our Mr. Neyber has had important communications with His Excellency Count Brahe, on the subject of supplying with the word of God a portion of the troops assembling in the neighbourhood of Stockholm in June next. The project has been very favourably received in the highest quarter; and it is proposed, as a trial, to commence with the conscripts belonging to the Stockholm district, amounting, it is supposed, this year, to about 1000 young men, nearly all members of families. To each of these a copy of the New Testament 12mo., in which the name of the recipient shall be inserted, would be given, on the last day of the meeting, by the Chaplain. An offer has been made, on behalf of your Society, to furnish these at one-half or one-third of the cost price; His Majesty the King, or His Royal Highness the Crown Prince,

paying the sum fixed. We could not, of course, consult with you, previous to our opening the necessary communications; and having proceeded so far, cannot now easily draw back; but indeed we feel assured that your Committee, with its usual benevolence, will bear us out in the matter.

3dly. As the result of a conversation with the Intendant of Police here, which Mr. Neyber had some time ago, that gentleman has sent a requisition for 100 Octavo Testaments; which he promises, with conscientious discrimination, to bestow on the wretched victims of crime brought before him, and doomed to solitary imprisonment; inserting the name of each person receiving, and the place where received, in such a manner as cannot easily be obliterated; and once every half year rendering an account to us of the number of copies given away, accompanied by a list of the persons to whom they have been given. We found no difficulty in granting the required number for this purpose, without any expected remuneration, except what may appear at the Great Day, when the secret things shall be brought to light;—and we hope, in this also, to be sustained by the approbation of the Committee.

From Mr. Reiche.

Sleswick, May 10, 1835.

PERMIT me now to solicit your friendly aid in meeting the wishes of the President of the Sleswick-Holstein Bible Society, his Serene Highness the Landgrave Charles of Hesse. In our last Annual Report he found some account given of a work, published in London, in two volumes, purporting to be the Travels of the Rev. C. Colton, to the North-American Lakes, and among the Indians of the North-Western Territories, in the year 1830; in which, among the rest, mention is made of the great blessing produced by a single Bible, among the Stockbridge Tribe, inhabiting the banks of the Fox River. The Bible in question, which is now preserved as a sacred relic in their church, is reported to have been presented to the Indian Congregation by a pious Englishman, at the time of its formation; and is further represented to be a beautiful copy. That portion of the Stockbridge Tribe more especially referred to is stated to have settled on the banks of the river before named about twenty years ago; and the congregation consists of 350 souls, all of whom speak English perfectly well; and Mr. Colton gives a very animated account of the religious state of these people. The Landgrave has felt so much interested in the narrative, that he is anxious to present 12 English Bibles, very neatly bound, to this Indian Congregation; and was pleased, yesterday, to request me to state his wishes to your respected Committee, to the following effect; namely, that you would have the kindness to supply him, at his expense, with 12 English Bibles, of the best edition, if possible 4 copies in 4to., or, should you not have any of this description, in your 8vo.; and the remaining 8 copies in a smaller edition, yet so as not to be of too small a type; consequently, these would be either in great or middle 8vo. He wishes further, that these Bibles might be bound in England, either in red morocco or calf, with gilt edges and gilt lines, that is to say, with gilt lines on the sides and backs, and with the word "BIBLIA," or the corresponding word in English, in gilt letters. He is desirous, moreover, that a blank leaf should be left before the title, with a gilt margin, on which he purposes to write himself the following:—

“Presented to the pious Society of Christians, settled on the banks
“of the Fox River, belonging to the Stockbridge Tribe, in North
“America, in the Name of our Lord Jesus Christ.”

And on the opposite page:

“By the President of the Sleswick-Holstein Bible Society, Charles,
“Landgrave of Hesse, Field Marshal General in the service of his
“Majesty the King of Denmark, Viceroy of the Duchies of Sleswick
“and Holstein, &c. &c.”

He purposes to write the above here: and should he be no longer alive when the books come to hand, I am authorised to write the Inscriptions in his name. The Bibles are to be forwarded to North America: and I presume the readiest way will be to send them from Hamburg to New York. The Landgrave hopes that the respected Committee of the British and Foreign Bible Society will accede to his wishes, as they have their origin in Christian charity; and he is desirous of presenting his distant Indian Brethren with a gift which may be conducive to their spiritual happiness, inasmuch as there appears to be a want of Bibles among them.

I feel confident that the respected Committee of your Society will readily indulge our venerable Prince—now in his ninety-second year—with the gratification of his wish; the more so, as he is acknowledged among us to be one, who, as a sincere follower of the Lord Jesus, openly and publicly avows Him before men, whenever an opportunity offers for so doing. It was only the day before yesterday that this venerable servant of God addressed our Meeting for an hour and a half in continuance; on which occasion he gave a strong testimony of his Christian experience, and of his love to the Lord. At the conclusion, he requested me to call on him; which I did yesterday; when he gave me the above directions, accompanied with an earnest injunction not to forget to assure the Committee of the British and Foreign Bible Society of his unalterable affection, and of the great delight with which he witnessed the extension of their operations, which he clearly recognised as a preparatory step to the second advent of our Lord. You will delight our good old Prince by your letting me know, as soon as possible, that his request will be complied with. In his conversation with me yesterday, he dwelt long on the great advancement which is continually making in the Kingdom of God on earth; and his declarations breathed the most unfeigned gratitude and praise towards the Lord Jesus Christ, through whose merits alone we can hope to stand before God; without whom we can do nothing, but with the aid of whose power and grace we are able to effect all things, to the glory of the Father.

From the Rev. Mr. Ewald.

Tunis, May 2, 1835.

I THANK you for your Letter, as well as for that of Mr. Jackson.—Having determined to leave this town in a few days, to take a tour along the coast, and, if possible, to go as far as Tripoli, I have settled my accounts; and, through you, beg leave to inform the Committee of the British and Foreign Bible Society, that, since my return from Malta, I have sold 613 copies of the Scriptures, in the Hebrew, Arabic, Greek, Italian, Spanish, French, and English Languages.

After deducting all expenses, I stand indebted to the Bible Society for 28*l.* 7*s.*; which I have requested Mr. Cartwright to pay to the same. I have gratuitously distributed about 250 copies of the Holy Scriptures placed at my disposal, the greater proportion of which consists of New Testaments. In addition to this, I have sold, on account of my own Society, the "Society for Promoting Christianity among the Jews," 505 copies of Bibles, or portions of the Old Testament.

Thus you perceive, that I have been permitted, by the goodness of God, within the short space of seven months, to bring into circulation above one thousand copies of the Oracles of God. Will you have the goodness to express my gratitude to the Bible Society for employing me in this blessed work. I have forwarded to Susa several cases of Bibles, to wait my arrival there. May the blessing of God accompany me on this journey; and may your prayers follow me!

From the Rev. W. Cowper, Secretary to New South Wales Auxiliary.

Sydney, Sept. 4, 1834.

A FEW days ago, I had the very great pleasure of receiving your most acceptable and interesting Letter, containing an account of the last Annual Meeting of the British and Foreign Bible Society. It is truly gratifying to see such a statement; and how delightful must have been the enjoyment of such an exhibition! I would hope and pray that God may be pleased to bless the Society with much real prosperity, and as much peace as may be expedient for the increase of its heavenly benefits to mankind. Much peace or uninterrupted tranquillity, in this world, may not be desirable; because our faith, if precious, must be tried and proved, that it may be found unto praise and honour and glory, at the appearing of Jesus Christ. And has it not sometimes been most manifestly shown, that the greater the opposition in our course, the more speedily and safely we advanced—the more the tree has been moved by the winds and shaken by the tempests, the more deeply rooted it has become, and the more abundant and delicious have been its fruits? That, and that only, is to be desired, which brings ourselves individually, or our pious institutions, under the immediate visible and sensible protection, and purifying and sanctifying operation, of God our Saviour. We are attempting to do something here; but you know I cannot boast:—we still hope to do a little more, by the help of our God. Our last Report, as soon as printed, I shall forward to you. In the mean time, I must beg your Committee will have the kindness to accept of £200 sterling from New South Wales. The present remittance will, I believe, including £60 paid for the New-Zealand Translation, make the whole amount from us £344*s.* The income of our Auxiliary has been greater, and the issues of the Holy Scriptures have been more, in the last, than in the preceding year.

I would now beg leave, in the name of our Committee, to solicit a supply of Bibles and Testaments, as we expect an increased demand upon our depository.

BIBLES.		100 Nonpareil.	
5 Pica 4to. M.R.		50 Ruby.	
10 Ditto 8vo.		50 Pearl.	
50 Small Pica 8vo. M.R.		TESTAMENTS.	
10 Small Pica.		100 Minion, Pockets.	
75 Minion 8vo. Crown.		100 Pearl.	

*From the Secretary of the American Bible Society.**New York, May 8, 1835.*

I ENCLOSE you a Bill of Exchange for £371. 19s. 10d. sterling, which you will please to pass to the credit of our Society. This sum is the produce of eighteen hundred dollars appropriated by our Society, as follows; five hundred dollars for the purchase of the Scriptures for the Persians, to be subject to the order of the Rev. James Lyman Merrick, the Missionary of the American Board of Commissioners for Foreign Missions in Persia; eight hundred dollars for the purchase of Arabic Scriptures, to be subject to the order of the Rev. Eli Smith, a Missionary of the same Board in Syria; and the remaining five hundred dollars for the purchase of the Scriptures in Welsh, Italian, &c., to be subject to our own order. I am not now prepared to send an order for the latter; but shall do so as soon as I have proper leisure. We shall advise Messrs. Merrick and Smith that they are at liberty to draw on you for those amounts in Scriptures.

REMITTANCES RECEIVED IN JUNE.

	Free Con- tributions.	For Bibles & Tests.		Free Con- tributions.	For Bibles & Tests.
Abingdon	70 0 0	50 0 0	Retford .....	..	15 0 0
Antigua	12 10 0	12 10 0	Richmond (Yorkshire)	80 0 0	..
Barbadoes	50 0 0	..	Sheffield .....	..	345 19 5
Borriew Br. (Montgomeryshire) ..	5 0 0	9 0 0	Sittingbourne	10 0 0	12 11 11
Brigg	30 0 0	80 0 0	Rainham Ladies' Association ..	10 0 0	..
Hurton-on-Trent	16 10 4	..	Skipton .....	..	50 0 0
Chelmsford	161 18 11	..	Steepleham, Tooting & Morden ..	50 0 0	30 0 0
Chobham .....	..	6 0 0	Stroud	5 14 0	..
Cumberland and Carlisle .....	..	86 0 4	Somerset .....	..	2 10 0
Devon and Exeter .....	..	151 17 6	Broadway Association	6 11 0	..
Tiverton Branch	20 0 0	..	Southwark	80 0 0	..
East Sussex .....	..	140 8 9	Whitby .....	..	39 1 0
Farnham	15 0 0	12 17 10	Worksop .....	..	18 0 0
Aldershot Association	10 19 1	..	Wotton-under-Edge	10 0 0	50 12 8
Frensham & Tilford ditto ..	5 10 0	..	DONATIONS OF TEN POUNDS & UPWARD.		
Elstead ditto	2 0 0	..	" L." .....	..	300 0 0
Frome	25 8 7	13 13 0	Goodacre, John, Esq., Lutterworth ..	100 0 0	..
Grantham .....	..	16 0 0	Young, H. E. F. Esq., St. Lucia ..	10 10 0	..
Hadley, Barnet, Mims, &c.	40 0 0	9 10 6	COLLECTIONS.		
Hitchin and Baldock .....	..	60 0 0	Southborough, after Sermon, by Rev. W.	..	..
Huddersfield .....	..	100 0 0	Acworth	20 6 10	..
Ipsington .....	..	30 0 0	Ordsall, after Sermon, by ditto	6 15 0	..
Leicester: Don. by Mr. Inman ..	20 0 0	..	LEGACIES OF TEN POUNDS & UPWARD.		
Loughborough Branch	33 10 0	..	Kerry, Mr. W., late of Evesham	10 0 0	..
Lutterworth ditto	10 0 0	..	Fry, Mrs. Elizabeth, late of Tunbridge	..	..
Castle Donnington ditto	20 0 0	..	Wells (less duty)	200 0 0	..
Systone, Collected at	6 0 0	..	Jenkins, Mr. William, late of Walsworth	..	..
Rugby Branch	30 0 0	0 10 0	(less duty)	20 0 0	..
Jliverpool .....	..	150 0 0			
Louth	64 4 1	33 1 6			
Merchant-Seamen's .....	..	80 0 0			
North-East Middlesex	68 17 8	73 15 2			
Pembroke .....	..	10 0 0			

DONATIONS for the NEGRO FUND, received between June 11, & July 6, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED...£.15,300. 13s. 7d.

Ramsden, Robert, Esq., Worksop ..	2 0 0	Langworth, Collected at	0 6 6
Anonymous, Barnet	10 0 0	Hoare, Miss C. F., Barkby	0 10 6
A Friend, by Rev. G. Quilter, Canwick,	..	Bramston, Rev. J., Great Baddow ..	0 10 0
Lincolnshire	0 10 0	Dunkeld (N.B.) Bible Society ..	5 0 0
Friends, by ditto	1 3 6	Halliday, Mr. John, Sangar, N.B.	0 6 0
A Thank offering, by ditto	2 10 0	Halliday, Miss, ditto	0 6 0
Norton, Miss R., Lincoln	0 10 0	Sale, Rev. T., Edmondthorpe	1 0 0
Broughton, Mrs., Over Broughton, Le-	..	Droxford Association	5 0 0
icestershire	1 1 0	Colpoys, Rev. J. A.	2 0 0

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from page 287, of No. 27.

BEAMINSTER Auxiliary.	
BEAMINSTER Ladies' Association ..	} CONNECTED WITH
POWERSTOCK ditto	
KEMPTVILLE Branch	} <i>Beaminster Auxiliary.</i>
SMITH'S FALLS ditto	
MERISKSVILLE ditto	} <i>Brockville Auxiliary.</i>
BEVERLEY ditto	
BELLAMY'S MILLS ditto	
FARNDALE and BRANSDALE Branch ..	
CONISTON ditto	<i>Whitby Auxiliary.</i>
STAVELEY ditto	<i>Ulverstone & Furness Auxiliary.</i>
KIRKHAM Ladies' Association	} <i>Kendal Auxiliary.</i>
LYTHAM..... ditto.....	
RED-STREET Association	} <i>Preston Auxiliary.</i>
CHESTERTON ditto	
HARRISEA-HEAD ditto	} <i>Tunstall Branch.</i>
KNUTTON-HEATH ditto ..	
BILDESTON Ladies' Association ..	<i>Bildeston Branch.</i>
EYE..... ditto.....	<i>Eye Branch.</i>
CAERWOOD Association	<i>Chepstow Branch.</i>
GREAT ECCLESTON Association	<i>Garstang Branch.</i>
WETLEY ROCKS Association.....	<i>Lcek and Moorlands Auxiliary.</i>

From Mr. W. Brackenbury.

Bolingbroke, Aug. 1, 1835.

I HAVE not any thing particular to report of the Eastern Division of Suffolk. The Meetings have been as well attended as usual: our present plan of Meetings is approved; and its good effects will, I trust, be manifested in due time. But I am in possession of a communication from a Clergyman to a Minister of the Gospel in another part of the county, which is worthy of being extracted from. The writer says: "I am sorry I cannot be with you to-morrow, nor accept your kind invitation to meet my friends ———. I always feel it to be a duty to attend Bible Meetings in this immediate neighbourhood: not because I can render much service at them, but because I like to be something more than an admirer of the Bible Society, sitting quietly at home. The Society has done much for the world; and, in my humble opinion, it is a Society which is better adapted than any other Society in the world to weaken Satan's kingdom. It has brought men together, who would otherwise have looked upon one another with a chilling coldness; and while it has done this, it has separated few. It has had many enemies: it still has some. This may do it good, and make it do its work better.

It has many friends, and I trust it will have many more. I believe they will increase a hundred fold. It has saved souls; but if one only has been saved by it, what has it not done? A poor fellow, from this parish, was transported for housebreaking: I gave him a Bible from our Association. He says, in a letter lately received from him: 'The parson is my best friend; for when he gave me a Bible, he gave me a Saviour.' He writes like a man in earnest. This is encouragement to go on."

From a Clergyman in London.

July 21, 1835.

THE Committee of the British and Foreign Bible Society were so kind, a few months ago, as to give a French Bible to a native of Guadeloupe, and once a domestic slave in that island. On being emancipated, in America, she became a servant in the household of His late Royal Highness the Duke of Kent; but has resided in Westminster during several years past. She requests me to return her thanks for the Bible; and at the same time to *repay* the full value, twelve shillings: for, having been told that the Society is occupied in supplying the Negro Population with New Testaments, she is desirous, by this re-payment, that as many copies of the New Testament as it will purchase may be added to those sent, or about to be sent, to the West Indies. It is by debarring herself of a few comforts, and by exercising economy and industry, that she is able to make this small offering, out of the income which, by God's providential goodness, she enjoys.

From Dr. Pinkerton.

Memel, June, 27, 1835.

THE next place I visited was Willenburg; where I saw Pastor Nikolski, whose congregation consists of about 5000 Mazure Poles. He showed me one of the Polish Testaments which he had received for distribution from the Königsberg Society; but such was the poverty of the people, he could not dispose of them even at 6*d.* per copy. The country we have travelled through from Strasburg is sterile beyond conception: most of it uncultivated; and where it has been sown, the crops of rye are so thin, that the poor peasant will scarcely receive a two-fold return. How difficult must it prove for him ever to raise a dollar to purchase a Bible for his family. His labour is paid in winter at 2*d.* per day, and in summer at 4*d.* He has one dollar (or 3*s.*) taxes to pay yearly to Government, and 1*s.* church rates. Moreover, last year, the potatoe-crops failed entirely, on which they principally live. I passed another miserable night, at the village of Babienten. A poor woman, having heard of the object for which I travel, watched my movements for some time, with great anxiety depicted on her countenance; and at last ventured to address me in Polish, telling me that she was fond of religious books, and that it would be a great blessing if I would give her a Polish Bible. A single copy of the Warsaw edition of the Testament was all I had with me: she received it with raptures of joy, embraced my hands and my feet, then held it up before her, and kissed it, shedding many tears. I learnt afterwards, from the Postmaster, that she was a poor pious widow with several children, one of a small society of pious poor in the village that have religious meetings for their edification:

they are in connexion with those at Neidenburg. We see then a people prepared to receive our Polish Bibles with German character, when ready; and among whom it is likely to prove a great blessing. In their schools the Testament is used.

* * * *

On the 23d, in the evening, I arrived in Gumbinnen, the seat of Government for Eastern Prussia. It is quite a modern town, with about 6000 inhabitants; and it is but 130 years since it was founded. Here I was sorry to find the Governor was absent. I made the acquaintance of the Counsellor for the Schools, Mr. Röttig, who, after much conversation on the state of the people, the schools, the Bible Society's labours, &c., most willingly offered his services to bring the Polish Testament more generally into the schools of the Mazures. From documents which we examined together, relative to the state of the schools and the extent of population, it appears that there are in the province of Gumbinnen alone upwards of 100,000 Protestant Mazure Poles, who understand no language but Polish, and read the Scriptures in the Gothic character; and he estimates that they are equally numerous in the provinces of Marienwerder and Königsberg. This gives a population of 300,000 Protestants, formerly constituting part of the Duchy of Masovia; among whom our 10,000 copies of the Polish Bible, printed since the year 1810, in Berlin, have been circulated, together with several editions of the New Testament. They inhabit a tract of country about forty English miles broad along the frontier of Poland, from Thorn to Gumbinnen; and also that part of Upper Silesia which lies betwixt the eastern bank of the Oder and the borders of Catholic Poland. The Prussian Government is doing every thing possible to supersede the Polish language, by the German, not only among them, but also among the Catholic Poles in the Grand Duchy of Posen: therefore both languages are taught in the schools. I have placed 600 Polish Testaments at the disposal of Mr. Röttig, for these schools; and he has promised to have them circulated to the best of his ability, and render an account. I have also placed at the disposal of the Gumbinnen Bible Society, 400 copies of the same Testament, with 50 German Bibles and 100 Testaments, for the families of both Germans and Poles. All these copies we hope to be able to send, free of expense, from Leipzig and Frankfort by the post.

Danzig, July 6, 1835.

On my arrival in Königsberg, I called on the Secretary of the Bible Society there, Pastor Kahle, and talked over with him the concerns of the Bible distribution in the province, imparting to him such observations as I thought might be useful, from the experience I had gained during my journey through part of it. He remarked, with much satisfaction, that their Society had, within the last two years, received increased strength; and that the co-operation of the Rev. Mr. Bergfeldt, Missionary to the Jews, had been of great benefit to them. He considered it best that Mr. Bergfeldt should still continue to superintend the dépôt of Scriptures belonging to our Society: out of which he had last year issued 1273 copies. Their own Society had circulated 1576 copies last year; and during the last nine months they had issued 1073. Their income is also considerably on the increase this year. I was extremely sorry to find Mr. Bergfeldt absent.

* * * *

The Moravian Minister of Königsberg, the Rev. Mr. Blüher, assured me that genuine Christianity is much on the increase in that city; that there are now several able and faithful pastors in the churches, such as Kahle, Wald, Weiss, Dr. Weiss, &c.; and that Mr. Bergfeldt is very active, and respected and beloved by all. I further paid a visit to His Excellency Von Wagnern, Chancellor of the kingdom of Prussia, and President of the Bible Society. He was remarkably civil, and put me in mind of my visit to him in Marienwerder many years ago; adding, that he had ever since followed my steps with great interest. Dr. Weiss, the zealous young clergyman above mentioned, is particularly active in the cause of Missions. He confirmed to me the statements of others relative to the revival of better principles in many of their churches. I felt much refreshed with my interview with our Königsberg friends; among whom I ought not to forget to mention a pious bookbinder, of the name of Wolff, who is very active, in various ways, in aiding the cause of Truth; and in whose shop I found the greatest collection of pious books in German, mostly of a pocket size, and handsomely bound, that ever I have met with in Germany. It seemed to me, for a moment, as if I had been transported into Mr. Seeley's shop in Fleet Street.

On the 1st instant I left Königsberg in the afternoon, and reached Elbing the following morning. Here I called upon a pious merchant of the name of Micrau, who has copies of our editions in charge from Mr. Bergfeldt, together with copies from the Edinburgh Society. He is a Mennonite; and has long distributed the Scriptures in the town and neighbourhood, among the poor. In Marienburg I came in contact with another Mennonite merchant, named Saudermann; who engaged to invite Mr. Epp of Heubuden, my correspondent, to meet me at his house the following day. In the interim, I drove five German miles, through the deep sands, to Marienwerder, where I arrived the same evening. As soon as Consistorial Counsellor and Superintendent Giehlow, and Pastor Meller, heard of my arrival, they came to the inn; and we spent the evening in talking over their Biblical affairs. They were rejoiced, beyond measure, at the opportuneness of my visit; as they were in great want of copies of the Scriptures, and had no funds to purchase them. They are both pious men; and I felt no hesitation in placing at their disposal 235 Bibles and 300 Testaments, part of them with Psalms. They have promised to me to make an effort, by means of this aid, to give a fresh impulse to Bible circulation in the province; but they could not take in hand to do any thing for the Roman Catholics, without bringing themselves into difficulties with the Romish Clergy.

From Marienwerder I returned to Marienburg, where I accordingly met with Mr. Epp, my correspondent, a respectable farmer and minister of the Mennonites, who has been long employed in Scripture distribution. He paid to me Rd. 16. 20 for the last 100 Polish Testaments, which he had disposed of at 5 silv. grosch. (6*u*.) per copy to the Polish peasants who come down the Vistula, from the interior of Poland, with floats of wood, and, on their return, supply themselves with Catholic Testaments at the above rate. He earnestly begged for a large supply of Testaments for Catholics in Polish and German; assuring me, that he has an extensive field for their circulation, and that he very seldom gives

away a copy gratis. I accordingly promised to him 200 copies in Polish, and 300 in German.

* * * *

The distributions of the Bible Society here (Dantzic), last year, amounted to 1031 copies; making the total of their issues, in nineteen years, 18,937 copies. But what are these in nineteen years, among a population of 51,000 inhabitants, not to speak of the population of the surrounding country! They have, therefore, many demands for the Scriptures still, and great cause for renewed activity. I have complied with their request, and promised to them 112 Bibles and 150 Testaments, with Psalms.

Magdaburg, July 21, 1835.

BEFORE leaving Stettin, I met with an American Itinerant Preacher, from New-Orleans, named Hiestand, who had been preaching to large and attentive congregations in the principal churches of that town. He told me, that during his fifty-five days stay in Berlin he had preached forty times!—I mention this merely as a collateral evidence of the great interest which is now excited in favour of the Gospel in those towns, and of which I shall give you further proofs in this letter.

* * * *

In Berlin, I spent three days among our friends. Of these, Pastor Schweder, Depositary of the Bible Society, gave me some pleasing information respecting the increase of true piety in that city. He has lately published an instructive pamphlet "On the Influence of Bible Societies on the State of Christianity in the Prussian Dominions;" in which he draws a parallel betwixt the revival of true religion, under Spener, Franck, and Canstein, the Fathers of Pietism in the northern parts of Germany, in the end of the seventeenth century, at a time when the Protestant Church was sunk in lifeless orthodoxy and scholastic disputation, and the present revival of true religion from infidelity and indifference, through means of Bible Societies. The more general diffusion of the Holy Scriptures, and their practical exposition, in their so called *Collegia Biblica*, were the principal means they employed to set aside the fruitless and perplexing theological discussions of the schools, and to produce among all ranks vital godliness, by a return to the word of God in its power and simplicity: and in our day, in which we have had to combat a much more determined enemy to vital piety—sheer infidelity, in the forms of rationalism and neology, the sword of the Spirit has again manifested its power, and, through the general dissemination of the Scriptures, and their simple exposition in public and private meetings, true piety is again reviving in the cities of Northern Germany. Pastor Schweder seems to be sincerely engaged in the work. He has the charge of all the copies of the Scriptures belonging to the Parent Society, and issues them to their Auxiliaries according to the determinations of their Committees. I also made the acquaintance of Mr. Stobwasser, another of the Secretaries, and a pious and active friend of the cause: he is Protocol Secretary. They speak very favourably of their new President, General von Thiel; whom I did not see, as he was at the Baths in Bohemia. They are unitedly exerting themselves to bring regularity into their affairs, and trying means to produce a more general interest in favour of the Central Society, whose income is only about 1000*l.* per annum, in which sum is included the annual collections in all

the churches of the Protestants throughout the kingdom.—Their issues, last year, were 7602 Bibles and 371 Testaments.

The King of Prussia has lately caused four new churches to be built in the suburbs of Berlin, and has placed our zealous friend, Otto von Gerlach, in one of them, as pastor, among a population of 10,000 poor. He has been very active, of late years, in translating and publishing "Baxter's Life," his "Saints' Rest," and his "Evangelical Pastor," all of which have had an extensive circulation; and he has now begun to publish a Commentary on the Bible, with which he has been long engaged. Pastor Ideler, another pious friend, I found engaged in writing the Report of the Bible Society. He begged me to furnish him with materials from which he could draw correct information about our Society; which I promised to send to him. From the details I received from these friends—to whom I might add a pious lady, aged 73, residing in the palace, Pastor Kunze, Dr. Strauss, and others, it is evident that true religion is steadily making progress in Berlin; though there is still much to be desired in this respect.

* * * *

It will be remembered, that, about two years ago, Pastor Kunze received a grant of 500 German Bibles from your Committee. He has succeeded in distributing about 300 of them, and has realized 136 rix-dollars of proceeds. Of this sum he has deducted 36 rix-dollars for freight, and paid to me the remaining 100. The Rev. Mr. Ayerst has also paid to me Rd. 18. 4; and begs for a fresh supply of 100 copies, for the Jews, which I promised to send to him. He was preparing to baptize three Jews. Mr. Kunze mentioned, that, among their other Christian Societies that have sprung up of late years, that for visiting the poor was particularly useful: it consists of a Ladies' and a Gentlemen's Branch. They have also about 600 children in Sunday Schools, &c. &c. It is well, you yourself say, occasionally to take a retrospective view, and to contrast past with present circumstances. Now, when I compare the state of religion in Berlin, amongst its ministers and population, in 1811, at the founding of the Prussian Bible Society, with the present state of religion in that city, what a striking contrast! At that time, an aged Pastor, Haermes, old Mr. Jernicke, and the Moravian Minister, were the only faithful servants of Christ who continued to preach the antiquated doctrines of vital Christianity: the Churches were generally deserted, and irreligion and infidelity had spread their demoralizing effects to a lamentable extent among all ranks: but now, what a mighty influence Christianity seems again to have obtained over the public mind! and multitudes are now made willing to obey the Divine Power. May we not say, then, that we have seen the pleasure of the Lord prosper in our hands, and that the benevolence of British Christians, continued for such a number of years, has not been spent in vain. The object we originally had in view is gradually being realized; for the word of God is daily gaining the ascendancy over the infidel philosophy of the age. Every year is adding to the number of faithful young Ministers, who love and serve Jesus as the Son of God and only Saviour of man; and the heaven of Divine Truth is spreading more and more.

From the Evangelical Society at Geneva.

AMONG the number of persons who have contributed to the cause of Bible Missions, is a young girl, poor as to this world, but rich in faith.

She came one day (writes the Minister of Lamott Chalencón) and offered 8 francs. I thought this a large sum, recollecting that it was but a few days since she had brought 5 francs for the Missionary Cause. I made a remark to her to this effect; when the poor girl said, "Sir, these 8 francs do not belong to me: they are really the Lord's property. Before winter, I applied to my master for 8 francs on account of my wages, (she is a domestic, and has no other fortune but her wages,) with which money I bought a sheep, and fed it through the winter; promising, if my sheep should lamb, to devote the produce to the cause of God. The Lord has granted my desire; and these 8 francs are the price of my lamb."—Oh, how delightful is it to witness the self-denial of those who are content to impoverish themselves for the kingdom of heaven's sake! What would be the happy result to the world, if all, both rich and poor, were to join in imitating the bright example of this poor servant girl.

From the Rev. John Beecham, Secretary of the Wesleyan Missionary Society.

July 9, 1835.

WE have commenced a Mission during the past year, with a very encouraging prospect of success, at Port-au-Plaat, Hayti. Our Missionary had obtained a small box of French and Spanish Scriptures from Nassau, which he speedily sold for two-thirds of the cost price; and such is the desire manifested by the people to have the word of God, that he is anxious to have a supply without delay. But I will give you an extract from Mr. Tindall's letter:—

"As soon as I announced the Scriptures, which I had received from Nassau, for sale, at two-thirds of the cost price, as invoiced, the applications for the Spanish, in particular, were so numerous, that very speedily I had not one left; and many, very many, have been the applications since: and great has been the disappointment at being unable to obtain the Sacred Volume. I have a few French Testaments still remaining, which will be more saleable in the French part of the island. I have told the anxious Spanish inquirers, that I would send to England for more. And if the Bible Society would forward me a supply, principally in Spanish, with a few French and English, they could be sold and distributed with (I trust) great benefit among this dark and benighted people."

An extensive field of Biblical and Missionary labour appears to be opening in St. Domingo; and we are so encouraged by the prospect, which recent success warrants our contemplating, that we shall probably send another Missionary without delay.

REMITTANCES RECEIVED IN JULY.

	Free Con- tributions	For Bibles & Tracts		Free Con- tributions	For Bibles & Tracts
Abeideen .....	..	3 11 0	Bouton, remitted in June ...	..	10 1 6
Aberystwith .....	..	58 9 10	Brecon .....	..	15 15 6
Ackworth, remitted in June ..	..	6 11 9	Budington .....	..	52 5 7
Alford	5 0 0	..	Bulston and Stockwell	50 0 0	..
Amphill, remitted in June ..	..	3 0 0	Burlem .....	..	100 6 0
Andover .....	..	14 0 0	Bury, remitted in June .....	..	26 12 5
Banton, remitted in June .....	..	43 0 0	Carnarvon	50 0 0	100 0 0
Battersea Ladies' Association ..	..	4 12 8	Cerne	24 12 7	..
Beverley .....	..	24 11 6	Cheltenham	50 0 0	20 9 0
Ladies' Association	5 5 6	..	Cornwall, remitted in June ..	..	100 0 0
Bishop Wearmouth and Spar- derland .....	..	72 1 7	Croydon	20 0 0	12 0 0
Blackheath .....	..	40 3 0	Donington .....	..	3 0 0
Ladies' Branch	50 0 0	..	Dorking, remitted in June ..	..	86 9 2
			Dudley .....	..	1 15 0

	Free Con- tributions.	For Bibles & Tests.		Free Con- tributions.	For Bibles & Tests.
Durham Association .....	..	19 0 2	Petworth, remitted in June ..	..	16 19 0
Evesham .....	..	30 3 0	Pontefract .....	..	40 0 0
Frederickton, New Brunswick, 20 0 0	60 0 0		Poole .....	..	12 5 0
Hallifax .....	..	19 12 0	Radnorshire .....	..	6 0 0
Ditto, remitted in June ..	..	30 0 0	Richmond (Surrey) ..	..	2 10 8
Hammersmith Ladies' Assoc. 8 7 6			Romford & Brentwood	72 11 9	18 5 6
Acton ditto	5 0 0		Remsey	10 0 0	
Hanley and Shelton	70 10 6	59 9 6	Rosskeen	10 0 0	
Hereford .....	..	56 7 4	Rugby	70 0 0	
Ladies' Association	30 0 0		Rutland and Stamford ..	40 0 0	71 1 6
Bodenham ditto	5 0 0		Sevenoaks and Westerham ..	80 0 0	6 0 0
Brimfield ditto	4 18 0		Shaftesbury .....	..	16 2 0
Lucton ditto	2 8 8		Southwark	50 0 0	
Glasbury ditto	5 0 0		Staines	30 0 0	20 0 0
Hay Branch	5 0 0		St Alban's .....	..	39 15 6
Heywood .....	..	24 14 7	St John's, New Brunswick ..	23 0 0	27 0 0
Honnest .....	..	5 0 0	Stockbridge .....	..	8 1 8
Ditto, remitted in June ..	..	50 0 0	Stonbridge	20 0 0	50 0 0
Hope (Finnish) ditto .....	..	16 13 0	Suffolk (East Division) ..	..	205 18 3
Ile of Ely	70 0 0	55 18 5	Swansea	20 0 0	78 15 4
Islington .....	..	50 0 0	Tewkesbury	32 2 0	
Keighley .....	..	30 0 0	Towcester Ladies' Association ..	..	14 15 9
Leicester .....	..	70 0 0	Tring and Berkhamstead ..	30 0 0	
Market Harborough	20 0 0		Turnbridge & Turnbridge Wells ..	..	50 0 0
Loughborough	17 0 0		Watwick	10 0 0	30 11 4
Lutterworth	50 0 0		Ladies Association ..	20 0 0	
Melton Mowbray	20 0 0		Leamington Ladies' Branch ..	20 0 0	
Leighton Buzzard .....	..	5 19 8	Wensleydale .....	..	40 11 6
Marlesfield .....	..	50 0 0	Westminster .....	..	75 0 0
Madeley, remitted in June ..	..	16 16 8	Wellington (Somerset)	26 19 6	58 0 0
Monmouth .....	..	7 9 11	Whitechurch (Shropshire) ..	..	24 10 0
Montreal .....	..	93 5 0	Wimborne	59 18 5	11 15 11
Nailsworth .....	..	10 0 0	Ditto, remitted December last, ..	..	90 9 4
Nantwich .....	..	25 0 0			
Newcastle and Potters ..	..	29 13 4			
Newtown (Montgomeryshire) ..	..	5 7 0			
Northampton .....	..	0 4 0			
Daventry Branch	5 0 0				
Cleaton ditto	15 0 0				
Sparton ditto	5 0 0				
Wellford Branch	2 10 0				
Daventry Ladies' Association ..	6 2 2				
Ravensthorpe Association ..	2 0 0				
Scaldwell ditto	2 0 0				
Naseby ditto	1 0 0				
Nottingham .....	..	130 12 6			
Mr C. H. Clarke (don.) ..	10 0 0				
Ladies' Branch	25 0 0				
Gresley and Eastwood ditto ..	5 0 0				
Eastwood Association	10 0 0				
Kimberley ditto	3 2 11				
Heanor ditto	5 0 0				
Oundle ditto	12 0 0	11 7 5			
Pennineashire .....	..	97 5 0			

DONATIONS OF TEN POUNDS & UPWARDS.

Ballance, late Mrs., of Hackney	25 0 0
Kemble, H., Esq., Camberwell .. (add.)	50 0 0
Tritton, H., Esq., Battersea .. (add.)	25 0 0
Cooper, Dr., Dorchester ..	10 0 0
Whitfield, Rev. Mr., Lawford, Essex (add.)	10 10 6

LEGACIES OF TEN POUNDS & UPWARDS.

Maitland, Ebenezer, Esq., late of Clapham Common (less duty)	100 0 0
Sundius, C., Esq., late of Stoke Newington, 10 0 0	
Jobson, Rev. A. J. D. D., late of Wilsbeach (duty free) ..	50 0 0
Bradshaw, Miss Grace Bridges, late of Is- lington (duty free) ..	100 0 0
Paynter, F., Esq., late of Denmark Hill, duty paid by the Executors ..	200 0 0
Hawes, B., Esq., late of Worthing (less duty and charges) 3½ per Cents	100 0 0

DONATIONS for the NEGRO FUND, received between July 6, & Aug. 8, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED...£ 15,328. 7s. 4d.

Abbey Tintern	4 4 0	Hereford Auxiliary ..	0 13 6
Aberdeen Auxiliary ..	21 11 0	Kilham Ladies' Association ..	1 16 0
Abertillery ..	2 15 6	Leamington Association ..	1 5 0
An Old Soldier ..	0 10 0	Lyme ..	2 15 8
Axford, H., Esq., Bridgwater ..	1 1 0	Milborne Port ..	1 15 2
Bennithworth, Mr., High Teynton ..	1 0 0	Milventon Association ..	2 0 0
Bridport ..	3 1 0	Newport ..	2 1 3
Bristol ..	4 2 0	Pembroke Auxiliary, including 12s. 6d. col- lected by Miss Jones ..	0 15 0
Brixton and Stockwell Auxiliary ..	12 17 6	Penrith (don.) ..	20 12 3
Celestian, Adelaide ..	0 12 0	Pontypool ..	3 15 6
Charmouth ..	2 7 0	Ruthin Branch ..	1 17 3
Chepstow ..	5 16 2	Shaftesbury ..	2 0 0
Croydon Auxiliary ..	2 0 0	Sherborne ..	4 15 0
Driffield Branch ..	1 0 0	Shropshire Auxiliary ..	21 5 5
Eardon, Longdon and Stanley Association ..	5 0 0	Shuttleworth, Mr. John ..	0 10 0
From a Fund to the poor Negroes in the West Indies ..	5 0 0	Skipton Auxiliary ..	1 10 0
Gillingham ..	1 2 6	Wickworth Ladies' Association ..	11 2 6

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from page 295, of No. 28.

ST. CATHERINE'S Auxiliary, Spanish Town, Jamaica.	HEXHAM Ladies' Association	Connected with
MANCHESTER Auxiliary, Jamaica.	HAYDON BRIDGE Ditto	Tinsdale & Co's Auxiliary
ST. ELIZABETH'S Auxiliary, Ditto.	HAUTWHISTLE Ditto	
WESTMORELAND AUK. Ditto.	ALLENDALE-TOWN Ditto	Aldstone Branch.
Three Associations	WARK Ditto	
Three Assoc. at Moravian Settlement	CORBRIDGE Ditto	Berwick Auk.
GROSSWICK, & two other Assoc.	MATFEN Ditto	
BLACK RIVER Association	ALDSTONE Ladies' Ditto	Newcastle upon Tyne Auxiliary
AT COMPOUNG Ditto, among the	MILLFIELD Ditto	
Maroons	BLYTH Ditto	Stockton on Tees Auxiliary
SAVANNA LA MAR, Ditto	STANFORDHAM Ditto	
Two Assoc. at Moravian Settlement ..	HILLINGHAM Ditto	
	OTTENBURN Ditto	
	FELTON Ditto	
	ROTHBURY Ladies' Ditto	
	GLANTON Association	
	WOOLER Ditto	
	WOOLER Ladies' Ditto	
	MORFETH Ladies' Ditto	
	GOSFORTH Ditto	
	BEDLINGTON Ditto	
	HARTLEPOOL Ladies' Ditto	
	MIDDLEBURGH Ditto	

The above Societies have been formed by the Rev.
James Thomson.

WRECKINTON and EIGHTON
BANKS Association Gateshead Auk. || PERCY MAIN Association | North Shields Auxiliary. |
| HARTLEY & SEATON-SLUICK Do. | |
| HOWDEN-PANS Ditto | |

From Mr. C. S. Dudley.

Charmouth, July 20, 1835.

I HAVE again to acknowledge the goodness and mercy of God, in restoring me once more to my beloved family, after an absence of seven weeks, during which I had the privilege of attending Forty Public Meetings in the counties of Gloucester and Monmouth. The state of many of the Societies visited in this tour would supply ample materials for observation; but I wish to bring the following cases more particularly under the notice of our Committee.

1. The Wootton-under-Edge Auxiliary, which had long been in a declining state, and had not held a Public Meeting for many years, was visited by our beloved friend, Mr. Hughes, in the course of the last tour, undertaken by him. The effects have been truly gratifying. The Society was re-established; the Officers and Committee have exerted themselves with judgment and efficiency; and, during the last year, more than 60*l.* have been collected, and nearly 200 Bibles and Testaments have been distributed, at the cost price, in a district which was previously considered as adequately supplied.

2. The Stroud Auxiliary has issued, during the twenty-two years of its existence, more than 3000 Bibles and Testaments; considerably more than one-half of which have been disposed of by the very efficient and systematic Ladies' Association. From the rapidly increasing population of this neighbourhood, and the removal of some valued and active friends of the Society to other scenes of usefulness, I have felt it my duty to invite the Committee of this once flourishing Auxiliary to the

early consideration of the measures for extending its influence; and I cherish the hope, that, during the present year, much will be effected towards restoring its efficiency. Our Stroud friends have, in their immediate neighbourhood, an evidence of what may be accomplished by steady and persevering exertion, in the Eastington Association. This little Society, including a population of less than 1800, has distributed, within the last three years, 227 Bibles and Testaments, and collected 84*l.*, of which nearly one-half has been voted as a Free Contribution to the Parent Society.

3. The Committee of the Nailsworth Auxiliary were enabled to report the gratifying fact, that not one family, containing an individual capable of reading, is destitute of a copy of the Holy Scriptures. Were this the case universally throughout England, we should witness far more general evidences of that sympathy with the wants of the world which Nailsworth has manifested; this comparatively small Society having already contributed 220*l.* in aid of the general object of the Society.

4. Cirencester, like many other places, has very materially suffered by the omission of a regular Anniversary Meeting. Measures have been adopted to rectify this error; and, by the organization of the Ladies' Association, and the interest manifested by many of the respectable inhabitants, I feel justified in anticipating the increased success of this important Society.

5. Bourton-on-the-Water affords another encouraging instance of what may be effected by a few individuals, and within a limited sphere, when the constraining love of Christ, and consequent love of souls, is the motive to exertion. The population included by this exemplary Society is less than three thousand; yet they have disposed of 2133 Bibles and Testaments, and contributed more than 500*l.* towards the supply of the world, within twenty-three years. Nor does the experience of this Auxiliary afford a less decisive evidence, that we should never consider the work of a Local Bible Society as accomplished. The issues during the last year have considerably exceeded the average distribution during the preceding twenty-two years; and the Free Contributions have increased in a similar proportion.

6. The total issues of the Gloucester Auxiliary have exceeded 43,000. Measures are contemplated for reviving the Associations connected with this Society.

7. The Cheltenham Auxiliary supplies a further illustration of the truth, that the circulation of the Bible increases the demand for it. After the lapse of twenty-two years, the issues of the last twelve months have exceeded those of any preceding year, notwithstanding the active and increased exertions of the "Society for Promoting Christian Knowledge" in the same field of usefulness.

9. Our Tewkesbury friends are "not weary in well-doing." This Auxiliary, aided by the Ladies' Association, has put into circulation, within a comparatively limited district, more than 5300 Bibles and Testaments, and steadily perseveres in its work of mercy and benevolence.

9. The observation just made is not less applicable to the Forest-of-Dean Auxiliary, and its four connected Associations, to which a fifth has just been added. Some idea may be formed of the destitute state of this extensive and deeply interesting district only a few years ago, from the fact

that more than 7600 Bibles and Testaments have been put into circulation within eight years. I have long and intimately known the Forest of Dean, and the former character of its inhabitants, in many respects peculiar; and were it necessary to adduce a further illustration of the beneficial effects of Local Bible Societies, the "Foresters" would supply that illustration. A great and blessed change is evident among them. Far be it from me to lose sight, for a moment, of the invaluable services of those patient, indefatigable, and disinterested servants of Christ, living or departed, who have laboured in this true Missionary station. They are the very men who would bear testimony to the inestimable value of the written word sent home to the conscience and the heart by the Holy Spirit. Well, and painfully, do I remember the former desecration of the Sabbath, in this district: it has now been my privilege to pass two Sabbaths among them; and would to God that the holy day were observed in every parish of England, as I have just seen it kept and enjoyed in the Forest of Dean!

10. The Anniversary Meeting of the St. Briavels' Association, held in the Moravian Chapel at Brockwear, was to me a scene of melancholy interest. It was within these walls that our departed friend and colleague, Mr. Hughes, delivered his last address in behalf of the Society he loved, and of which, if the title may be given to mortal, he was the originator. That address, spoken under acute bodily suffering, is remembered by many, and was alluded to by several of our friends, as having made a solemn and profitable impression on the minds of some of his hearers. It was my lot, subsequently, to occupy the same apartment in the house of our kind and hospitable friend, Mr. Brown, of Abbey Tintern; and I was gratified, though not surprised, to learn from that gentleman, that the sufferings of our lamented friend did not diminish his concern for the spiritual welfare of others. At his earnest request, several of the poor inhabitants of the village were repeatedly admitted into the adjoining room, and were impressively addressed by him, as a Christian Minister, on the value of the Scriptures to their immortal souls, and the necessity of seeking an interest in the atoning blood and righteousness of Christ Jesus, of whom they testify. At such seasons, he seemed to forget his pain, in his desire to make known the riches of redeeming love and mercy.

11. I cannot take leave of our Gloucestershire Societies without soliciting the attention of our Committee to a case which has peculiarly excited my interest. In the beautiful Valley of Shepscombe, a few miles from Stroud, a benevolent lady has opened a Refuge for Gipsy Orphans. Great numbers of this wandering and singular tribe have, for many years, frequented the sequestered vales and woods of this "English Switzerland," as it has been termed; and my valued friend has had ample opportunity of witnessing the deplorable state, both bodily and spiritual, to which they were reduced by ignorance and sin. This misery was, as you will readily believe, most conspicuous amongst the numerous orphans, left totally destitute by the early death of their wretched parents; and it was for this class, more especially, that the Christian sympathy of my friend was awakened. She has engaged a pious and judicious governess; and, although the "Refuge" has been open little more than a year, thirty-six children have been admitted, from six to eighteen years of age, and from sixteen different counties of England. They

are lodged, boarded, and clothed, and carefully instructed in reading, knitting, sewing, and household-work, with the view of qualifying them for domestic servitude. The Divine blessing has evidently descended on this interesting establishment.

The expenses of the Refuge are defrayed by the subscriptions of a few friends, and the profits on the sale of two or three useful publications; but the means are still inadequate. Such, my dear friend, is a slight sketch of the establishment to which I have ventured to promise a supply of fifty Bibles and Testaments; and I feel well persuaded that our Committee will cheerfully redeem this pledge. My friend is continually visiting the Gipsy encampments, and meets with many who are very desirous of Bibles. Some few of these can read, and others say they can get persons to read to them. I know, from personal observation, how greatly the Gipsies prize a bound book; and that a Bible or Testament is considered by them as a very great treasure, and carefully preserved. The description of Bibles and Testaments required is—one Quarto Bible, for the daily use of the Governess; five Pica Bibles, Svo.; twenty Minion Pocket Bibles, for the Children; twenty-four Pica Testaments.

In her last communication, my friend says, “I have, so far as my own means will allow, given a Testament to every Gipsy family I have met with; but I am now quite at a stand, and have not another to give, though we still visit the woods, and meet with an immense number of families in the course of a year.”—Our Committee will not feel that this claim is the less imperative, when I add, that my valued friend was for many years the active Secretary of one of our best Ladies’ Associations, and is still warmly attached to the Society. In her last letter, she says, “How I glory in that title, ‘British and Foreign!’ While the one is done, the other is not left undone.”

From the Second Report of the French and Foreign Bible Society.

LAST year, our receipts, to a great extent, consisted of gifts from abroad; but this year our donations from a similar source have been comparatively small: generally speaking, our receipts embrace subscriptions made in France and the proceeds arising from the sale of Scriptures; and yet they are not 5000 francs less in amount than the previous year, when no less than 22,000 francs were stated as having been presented by our foreign friends. Hence it is evident that we are taking root in our land.

* * * *

But, at the same time, our attention has equally been directed to the wants of our Catholic Brethren. It is but fair to record here, that the Catholics have also, at times, endeavoured to disseminate the Bible. Towards the close of the seventeenth century, the Abbé de Barneville, of the congregation of the Oratoire, engaged, with some laymen and ecclesiastics, to give away gratis, and to sell at low prices, the New Testament. And, notwithstanding a few isolated facts, which are to be attributed to a narrow-minded bigotry, the interest and the hopes which are attached to the Sacred Volume, even to this day, manifest themselves in various ways among them. Booksellers are publishing the Bible to a great extent in Paris; persons of high literary attainments are found recommending its perusal;—and, when one of these, in order to show the wants

of France, is heard exclaiming, "A Bible for every cottage!" the *Gazette de France*, the most devoted of any political journal to the Catholic interests, joins the cry; and its motto is, "A Bible for every house!"

And here it may be asked, Is it not remarkable that circumstances, in themselves very similar, should have given rise to two translations of the Bible, which are the most circulated at the present day in Protestant Germany and in Catholic France? It was in the fortress of the Wartburg that Luther began his version: it was in a dungeon in the Bastille that De Sacy commenced his! "Am I not too happy in being here!" exclaimed the latter: "God himself has given me a sign that such is His will!"—and, truly, we now know why such was the will of the Almighty. It was the Divine will that De Sacy should be confined in the Bastille, as Luther was in the Wartburg, in order that the Bible should be translated, and that from the narrow precincts of a prison that word should go forth free which is intended to give liberty to the whole world.

But, although our views are mainly directed to France, we have not lost sight of that part of our work which embraces foreign countries. Thus our Auxiliary at Sauveterre has cast its eyes upon Spain, in the hopes of benefitting it. Established at a period when the political state of that country seemed to be more favourable to religious freedom, and situated on the frontier of both kingdoms, it considers itself as an advanced fort, to the occupants of which God has confided the duty of looking out for the arrival of that day when there will be no more Pyrenees for the Divine word to surmount. We have also availed ourselves of a favourable opportunity for sending a number of copies of the sacred volume to Bucharest. Missionaries have gone out to Canada, where the French were formerly established, and where their descendants still speak our language. We have sent to them that Book which consecrates the parentage of all nations, when it declares that "God has made of one blood all nations of men." Finally, we have published a German New Testament, with a view of supplying German emigrants with copies, as they pass through France to America; and with a view also of seconding, as far as in us lies, the exertions of the American Bible Society.

The Rev. M. Wilks, in remarking that it was three hundred years since the first good translation of the Bible had been made in French by Robert Olivetan, proceeded as follows:—"This Bible of Olivetan now lying before us" (a copy of the original edition was exhibited at the Meeting) was printed at Neuchâtel. The English New Testament was printed under the care of Tindal in Holland. From Holland it was sent to England; where the Court and the Bishops bought up all the copies on which they could lay their hands, in order to consign them to the flames. Their money supplied Tindal with the means of extending his labours; and five editions, the last of which appeared in 1534, were successively published. In 1535, the whole English Bible made its appearance; and some years afterwards, Coverdale, who had laboured in conjunction with Tindal, was, after the latter had suffered martyrdom in Holland, nominated Bishop of Exeter, on account of his piety, his profound Biblical attainments, and his apostolical preaching.

From the Rev. Thomas Dove, Wesleyan Missionary.

Mac Carthy's Island, River Gambia, Western Africa, March 30, 1835.

THERE is evidently a great and glorious work going on among many of the African Youths who work the merchants' vessels on the River Gambia. Their thirst for religious knowledge is intense and ardent: there is a holy emulation among them to read the holy Scriptures and useful books. They often, on their arrival at this place, apply to me for books. On asking them what kind of books they require, their reply is, "About God so loved the world, that he gave His only-begotten Son," &c.

The spirit of enterprise is evidently going out of the Mahomedan system. Their opposition to the course of our common Christianity has, in some measure, abated; a spirit of despondency has come over the minds of some of the Bushereens; and the Gospel of God our Saviour is silently winning its widening way in this part of Western Africa. The Arabic Scriptures will be the principal means, under God, of enlightening and saving the Mahomedans in the interior of this country.

From the Rev. W. Smart.

Brockville, Upper Canada, July 1, 1835.

WITH reference to the proceedings of our Society, I am happy to say that a wide and effectual door has been opened for the circulation of the Holy Scriptures; and no doubt it will afford pleasure to you and the Committee of the British and Foreign Bible Society, to learn that we have, with conscientious fidelity, complied with the spirit of your Resolution, accompanying the grant of Bibles and Testaments. So great has been the demand for copies of the Sacred Book from us, either as gifts or at reduced prices, that I assure you there is not one copy left on our shelves, of any description; and, what is painful, we have had a number of applications for Sunday-School Bibles, and especially for Testaments, which we cannot comply with. We have, however, applied to the Kingston Bible Society, in hopes of procuring a partial supply, in order that these highly-important seminaries may be kept in operation, and new ones established. If it was only with regard to these schools, we should have abundant reason to bless the Father of all light and mercy for the formation of our Auxiliary. Besides the blessing conferred on the Youth in our Day School and Bible Classes, many of the people of God have had their hearts made glad with the perusal of the word of life. Many of this class, whose eyes have grown dim with age and fatigue in early life; who could scarcely read the small print, on coarse paper, with which many of the American Bibles are printed, have gladly availed themselves of purchasing one, or more, for themselves and families, of your clear and elegantly-printed volumes. Yes, my dear Sir, many log-huts in the wilds of Canada, where there is no Sabbath, no Sanctuary privileges, no solemn Assemblies, have been made places of rejoicing, by the appearance of the word and law of the Living God; and, by this means, a glory and beauty have been shed over the moral waste; and thus, in prospect, is the pledge given to the few believers scattered in our wilderness, that their benevolent God will yet enter the land, with all his glorious train of Sabbaths, Ordinances, and blessings. By this means—for this has been the only means, except the distribution of Tracts, that could reach their case—many a lonely settler has

been cheered with the heavenly visitant: by the timely gift of a Bible, the discouraged, and almost heart-broken, Emigrant, has been roused to exertion, prayer, and confidence in the providence and grace of God.

From the Rev. John Evans.

Anglo-Chinese College, Malacca, Feb. 25, 1835.

YOUR Letter, addressed to my colleague, Mr. Hughes, dated May 27, 1834, arrived in November last; and was immediately forwarded to me, as Chinese Missionary at this Station, and Principal of the College. I had previously received a former Resolution of the Committee; which had been sent out to the Rev. S. Dyer, who immediately forwarded it to me at Malacca. The men were busily employed in working off the 5000 New Testaments which that Resolution authorised us to print, when the latter one arrived, authorising a further edition of another 5000 copies. The whole 10,000 will, I trust, soon be ready, and, I doubt not, soon be disposed of. I have lately distributed several thousands of Tracts, which have prepared the minds of the people for the reception of the New Testament, many of which have been already distributed; and it is pleasing and satisfactory to state, that they are received and perused with the greatest avidity and attention. The late persecution of the Christians has impeded a little the progress of our proceedings; but I have no doubt such a circumstance will be overruled for the general benefit of the Chinese. The people have since become more earnest in their solicitations for Christian books; and it is our intention at once to put as many copies of the New Testament into their hands as we possibly can. During the late persecution, the Native Christians behaved with great constancy and firmness: some were beaten; others imprisoned, and their goods confiscated; part made their escape, but were obliged to wander about, seeking obscure retreats, destitute of the necessities of life, and almost of clothing. But the Great Head of the Church interfered speedily for the liberation and relief of His persecuted, afflicted children. Leang Afa, the Chinese Evangelist, fled to Malacca, to take refuge with me. Since his arrival, we have persevered, in spite of every obstacle; and find, in all our movements, that our God is with us; that He is a wall of fire round about us, shielding us from danger. I trust you will forward to me another resolution as early as possible, authorising me to print an additional supply to the 10,000 already granted; as I feel persuaded that, long before its arrival here, we shall be quite destitute. There seems to be a wide and effectual door opening in China, so that thousands and millions of the New Testament will ere long be wanting. Indeed, at the present time we could easily dispose of 50,000, yea, 100,000, if we had them to distribute. It is an evident proof, that the gross darkness which hath so long covered the vast empire of China and the minds of the many millions of Chinese in this vast Archipelago is fast being superseded by the glorious light of Everlasting Truth. Were it not so, Satan would not have been stirred up to cause the late persecution; but notwithstanding all the armies of the aliens, Truth shall prevail, and the everlasting Gospel will ere long spread through China, in the length of it and in the breadth of it: and I feel convinced that the Lord will carry on His work, till He shall call even the millions of China to praise Him. The harvest truly is great, but the Labourers are few, very few—twelve Labourers to 300,000,000 of human beings. Oh! pray to the Lord of the Harvest, that He would send more Labourers into His harvest!

REMITTANCES RECEIVED IN AUGUST

	Free Con- tributions.	For Bibles & Tests.		Free Con- tributions.	For Bibles & Tests.
Bedford	20	0 0	115	19	6
Bishop Wearmouth and Sun- derland	25	0 0	55	17	7
Ladies' Association	6	8 6			
Blancaton			12	2	0
Blanford			10	0	0
Ladies' Association	15	0 0			
Bolton (Lancashire)			20	0	0
Bolton	25	0 0	15	0	0
Brecon	40	0 0			
Brixton and Stockwell	27	17 8	22	2	4
Hockville (Upper Canada)			50	0	0
Burton on Trent, for last year, 12 19 11					
Ditto, for this year	21	3 6			
Caerleon Ladies' Association	15	0 0			
Cardiff	21	0 0			
Cheltenham			5	5	11
Childwick Ladies' Association	5	0 0			
Cumberland and Carlisle			15	1	0
Darlington			107	13	10
Devon and Exeter			85	4	0
Doncaster			27	15	9
Ladies' Association	10	0 0			
Marr Ladies' ditto	10	0 0			
Thorne ditto	10	0 0			
Evesham			18	19	6
Female Association	7	0 0			
Alcester ditto	25	0 0			
Blackley ditto	6	0 0			
Blithfield	47	7 8	50	2	4
Frome			15	0	0
Gateshead			17	3	11
Gravesend	50	0 0			
Hadley, Barnet, &c.			1	16	0
Hants, South East	85	10 0	56	9	7
Hertford			50	0	0
Holbeach	20	0 0	20	9	10
Huddersfield			80	0	0
Isle of Wight Ladies	27	11 0	52	0	0
Jersey Ladies	20	0 0	15	0	0
Kendal			17	15	8
Kingston (Surrey)			15	0	0
Leek and Moorlands			20	11	0
Leicester - Hinckley Branch	0	0 0			
Ashby ditto	15	0 0			
Market Harborough ditto	50	0 0			
Roithley ditto	6	0 0			
Liverpool			150	0	0
Landis	19	0 0	59	0	0
Madeley	50	0 0			
Ladies' Association	31	1 0			
Nantwich			25	0	0
Newark			52	0	0
Ladies' Association	5	0 0			
Sutton ditto	12	0 0			
Donthope ditto	5	0 0			
Claypole ditto	6	0 0			
Newcastle upon Tyne			75	15	8
Newtown (Monmouthshire)			29	10	0
Newport (Pembrokeshire)	52	0 0	24	6	3
Northampton			21	5	8
Creton Branch	5	0 0			
Saldwell Association	2	8 0			
Nottingham					
Palsley, Middle Church Parish			60	0	0
Female	3	0 0			
Pembroke	50	0 0			
Western Association	5	0 0			
Carew ditto	5	0 0			
Petersfield			6	11	8
Rhaddon			10	0	0
Ruthin			16	13	0
Sandbury and Wilton	60	0 0	20	0	0
Settle	40	0 0			
Sherborne	67	15 11	10	13	0
Shipston on Stour			9	15	0
Ladies' Association	2	10 0			
Somerset			415	10	6
Bridgewater Department	10	0 0			
Chard ditto	20	0 0			
Isle Abbott's Association	10	0 0			
North Petherton ditto	5	0 0			
Wilton ditto	15	0 0			
Minchhead ditto	10	10 0			
Dulverton ditto	5	13 8			
Castle Cary Ladies' ditto	5	0 0			
Wincanton ditto	10	0 0			
Bridgewater ditto	71	0 0			
Langport ditto	15	0 0			
Southwark			105	0	0
South-West Middlesex			23	0	11
Ealing Ladies' Association	7	16 0			
Spilby			27	11	6
Wanfleet Ladies' Assoc.	22	5 6			
Stockton			19	0	6
Ladies' Association	11	9 0			
Thame			10	8	6
Tewkesbury	70	0 0	20	0	0
Ulverstone and Furness	25	0 0			
Van Diemen's Land	16	0 0			
Wareham	7	0 0	3	1	0
Warrington			2	8	0
Whitby			40	0	0
Wiltshire	95	9 8	309	10	4
Chippenham Branch	52	0 0			
Witney			40	1	2
Worcester			77	7	10
Worsop — Association	15	0 0			
Carlton ditto	8	0 0			
Wolverhampton			4	7	2
Wrexham			13	7	5

DONATIONS OF TEN POUNDS & UPWARDS.

Ware, Mrs., Clapham	(Additional) 10	0 0
Withey, Francis, Esq., Highbury Terrace, 10	10	0 0
B. A. Note 15157	10	0 0
Moorism, Mrs Capt., James St., Adelphi, 10	10	0 0

LEGACIES OF TEN POUNDS & UPWARDS.

Moore, James, Esq., late of Percy Street, Bedford Square (with Interest)	16	18	6
Evans, Richard, Esq., late of Birmingham, (with Interest)	21	12	0

COLLECTIONS

Sunderland, after two Sermons by the Rev. J. Hawtry	16	12	0
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DONATIONS for the NEGRO FUND, received between August 9, & Sept. 7, 1835.

AMOUNT OF CONTRIBUTIONS PREVIOUSLY REPORTED... £ 15,488. 4s. 7d.		
A Country Curate (per Record)	5	0 0
Blanford Ladies' Association	5	0 0
Blackley Female Association	5	0 0
Bureau Missionary Society	1	12 0
Burslem	6	4 0
Chapel on Ladies' Association	2	10 0
Chippenham	0	10 0
Evesham	0	10 0
Hants, South East	1	6 0
Jersey Ladies	0	9 0
Stourport	0	10 6
Tickhill Association	0	12 0
Tunbridge Wells	11	2 7
Ulverston Ladies' Association	15	3 4
Warrington - V. Beaumont, Esq.	2	0 0
Miss Tinsley	1	0 0
Mrs. Heath	1	0 0
Mr. Robert Hogrocks	1	0 0
Mr. H. H. Piley	1	0 0
William Hall, Esq.	1	0 0
Mrs. Burns	0	3 0
Mr. Tunstall	0	1 0
Miss Baker	0	2 6
Mr. John Hutton	0	2 6
A Friend (unknown)	0	11 0

Errata. In the List of Remittances received in June, p. 291, for "Leicester: Donation by Mr. Inman," read "Donation, Mr. Inman."

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

From Mrs. General Le Couteur, President of the Ladies' Auxiliary Society, Jersey.

ON the 11th instant, between seven and eight o'clock in the morning, our house-bell was rung; and, before the servant had got to the door, an anonymous letter, addressed to me, was left under the knocker, by some person who had disappeared. It contained Ten Jersey Pound-notes. The letter is as follows:—

“Madam—I beg to inclose 10*l.*, for the diffusion of the Gospel among those who were formerly called Slaves, in the West Indies; as my mite, in atonement for the injuries inflicted by Britons on that unfortunate people.

“A BRITON.”

“*Jersey, 10th Sept. 1835.*”

The 10*l.* will be sent with our next remittance. Perhaps the above letter may be deserving of notice in the Monthly Extracts.

From the Twenty-fourth Report of the Liverpool Auxiliary.

REFERENCE has already been made to an improvement in the funds of the Ladies' Branch Bible Society, nearly 30*l.* more having been collected in the present year than in the last; and this has been attributed to a small accession to the number of Ladies' Collectors. If so much has already been realized, it may well be asked what would be the result if the machinery of this important department of the Society were complete. Your Committee would hope that a statement of the fact, that 100 Ladies' Collectors, in addition to the present number, are still required, will weigh more with those who are solicitous for the increase of Scriptural knowledge than any arguments they can urge. One fact only would they state: *Many of the poor and working classes frequently come to the office of the Society, to entreat that some one would call upon them for their subscriptions; but Ladies cannot be found to respond to this call.* Surely there are numbers of pious females in Liverpool, who have a deep concern for immortal souls, an anxious desire for the glory of God, ability for the work, and time to apply to it, who would gladly enter into the field, were it not for a feeling of delicacy in coming forward to offer themselves. If such would leave their names at the Bible Depository in Slater-street, they would be waited upon by some of the Ladies' Committee, their field of labour would be pointed out, and instructions for the discharge of their duties therein would be gladly given. The obligations of your Committee are deeply felt towards those excellent individuals who have for ten, twelve, and even seventeen years, assiduously and unweariedly laboured in this department of the Society's operations.

From the Twenty-sixth Annual Report of the Auxiliary Society of Newcastle-upon-Tyne and its Vicinity.

In gratuitous distribution, your Committee have felt peculiar pleasure in the supply of convicts. From two of these unfortunate persons, about

to proceed to a foreign land, your Committee, in March last, received a short but very affecting petition, requesting copies of the Scriptures, to take with them to the land of exile, for the benefit of their souls. The following is the language in which their request was expressed:—
 “Gentlemen—We, the undersigned convicts, now in Newcastle Jail, do humbly solicit your kind benevolence to assist us to a Bible and Testament, to aid us to obtain the salvation of our souls.” It is not necessary to add, that the Committee promptly hastened the donation to the cell; earnestly hoping that the poor exile may find this sacred treasure, in a foreign land, the guide of his steps, the light of his darkness, and the means of directing him to that happy world, where distance and separation from friends shall be deplored no more.

Ten other convicts were supplied with two Bibles and eight Testaments: and, in addition to these, the inmates of the jail were furnished with copies to the amount of 2*l.* 1*s.* 2*d.*, and which were all thankfully received.

In December last, a Sub-committee was appointed to visit the shipping at the Quay: 35 vessels were inspected, and five Bibles and thirteen Testaments supplied. It was a gratifying circumstance, that, so far as the Sub-committee could discover, not a single vessel was entirely destitute of the Scriptures;—a happily different result to what would have attended such an inspection a few years ago.

Since this survey, several applications have been made at the Dépôt by seamen, foreigners, as well as British, for the Scriptures, by purchase; all of whom were supplied.

REPORT OF THE SUB-COMMITTEE OF ASSOCIATIONS.

In the course of the past year, the Sub-committee have not been unmindful of the trust reposed in them. About four months ago, a Public Meeting was held of the Association of Elswick and Benwell; which, though thinly attended, appeared to have an encouraging effect upon their Committee! they have pursued their labours with diligence.

Early in the spring, a correspondence was held with Mr. William Brackenbury, one of the Agents of the Parent Institution, on the subject of attempting to revive the Associations formerly in connexion with the Newcastle Auxiliary; which resulted in the offer, on behalf of the Parent Society, of the services of the Rev. Henry Albert Browne, Rector of Toft, in Lincolnshire, for this purpose, especially in reference to the county of Northumberland. Your Committee gladly availed themselves of this proposal; and the result has been very satisfactory.

About five or six weeks ago, the Rev. H. A. Browne arrived; and, being joined by one or other of the members of your Committee, proceeded in the work. Public Meetings have been held at Percy Main, Hartley, and Howdon; at which places Associations have been re-established, to be in connexion with the North-Shields Auxiliary; also at Blyth, where the Association for Blyth and Cowpen was re-organized, with a prospect of again vigorously embarking in the work. They have requested to be considered as in connexion with the Newcastle Auxiliary. The Rev. H. A. Browne attended the Anniversary Meeting of the North-Shields Auxiliary, as also a Meeting of their Committee; when it was agreed promptly to proceed with a general re-canvas of the town, with a view of recruiting the annual-subscription list.

The Deputation next proceeded to visit Tindale-Ward Auxiliary. At

Hexham, at the Anniversary Meeting, a Female Association was established; and, from the zeal and alacrity manifested, there is reason to hope that it will prove highly useful.

At Haydon Bridge and Haltwhistle, Meetings were held, and Committees formed, with a few Female Collectors at each place.

The next Meeting was at Alston. The Branch Society there was found in an extremely languid state; but a Female Association was constituted, which it is hoped will tend to infuse fresh energy into that Society. At Nenthead, a large and interesting Meeting was held. No Association was considered advisable in that place, as the London Lead Company take great pains to supply their labouring population with Bibles, as well as to promote the education of their children. However, a collection in aid of the foreign operations of the Society was spontaneously offered, which amounted to nearly 2*l*. It was a remarkable circumstance attending this collection, that scarcely any copper was offered: few persons, however poor, gave less than sixpence.

At Allendale Town, the Meeting was well attended, and the Association was revived. At Wark, also, a Meeting was held, which resulted in the establishment of an Association.

The next Meeting was at Corbridge, where John Grey, Esq., of Dilston, presided. A Committee was appointed, and the Association re-organized. The Clergyman was out of town; but a hope is entertained that he will patronize the Society.

At Matfen, the useful school-room, which is occupied occasionally for the purpose of religious instruction by three Denominations of Christians, was well filled. The Rev. John Fox, the Clergyman of Stamfordham, presided. An Association was established, to embrace the villages of Matfen, Ingoe, Ryall, and Whittington; each of which places was visited, and Collectors appointed. This Association, as well as that of Wark, have made good progress in canvassing their districts, and have met with encouraging success. At Matfen, the deputation were most kindly and hospitably entertained by William Sample, Esq., who has for many years given the Bible Society his most cordial support.

The villages of Barrasford and Birtley were visited, and collecting-books and papers furnished: and steps were taken to ensure their being brought into useful service, although the deputation missed seeing some persons who had been well recommended to them, and who they yet hope will engage in the service.

All these Associations and Agencies are proposed to be in connexion with Hexham Auxiliary.

At Stamfordham, a Meeting was held; and a few active Female Collectors being found, Mr. Edward Turnbull kindly undertook to officiate as their Treasurer.

At Bellingham, the Meeting was held in the chapel of the Rev. John Young, Minister of the Scotch Secession Church, who presided on the occasion, giving his cordial countenance and approbation to the formation of the Association.

At most of these Meetings, the Deputation were favoured with the company and effective co-operation of the Rev. Thomas Atkins, the Minister of the Independent Congregation of Hexham.

Woodburn was the next place visited. The Deputation had not

an opportunity of holding a Meeting; but a friendly conference was had with a few serious, well-disposed persons, who took charge of collecting-books and papers; and a hope was indulged that a survey will be made.

(*To be continued.*)

From the Rev. H. D. Leves.

Syra, June 3, 1835.

I sit down to write you a few lines, by an opportunity which just now occurs, through Malta. It is some time since I have written to you; and some time, also, since I have received a letter from you: and I now mean to confine myself to a few business lines, reserving myself for further communications by next steamer. I wish you, then, to be so good as to propose to the Committee to send me out, by the first ship, a further supply of the Sacred Scriptures. I am at present at a low ebb with all the kinds I am circulating, except only the Ancient and Modern Greek Testament. I have scarcely any in store: of the Psalter, scarcely a copy; of Isaiah, none whatever; and of the 1000 Pentateuchs, about 100 remain. With some of these kinds you have the intention of supplying me, and I may expect their arrival; but not with all, especially the Pentateuch of which another 1000 copies may, if you please, be forwarded. I trust the Committee will have complied with my desire, expressed in my last letter to Mr. Jowett, of having an edition of the four Major Prophets put in hand immediately. By the next steamer I will, God willing, forward the Manuscript of Ezekiel and Daniel, for that purpose. I am convinced this mode of circulating portions of the Old Testament is a very excellent one, and especially under the present circumstances, when we have not the whole Bible ready to give to the Greeks. Isaiah is drawing attention, and the more, perhaps, from its coming out alone. Soterios Berios, who is on his tour, writes me from the Isthmus of Corinth, after having paid a visit to that city, where he had distributed some copies: "Isaiah is the organ of truth: when the people, in reading it, reached the chapter about idols, they came to me, and said, 'Do you see here, how the Anglo-Americans (*Αγγλοαμερικανοί*, so they call us all) want to change our religion?' I replied to them, that it was not the Anglo-Americans that wrote these things, but the Prophet Isaiah; and that the very same expressions were found in the Holy Scriptures in Ancient Greek. 'But who,' I said, 'among you reads the Holy Scriptures? or who among you understands them in the Hellenic language? Now, however, you cannot say that you do not understand them, when they are translated into your modern tongue.'"

There is, in many parts of Greece, a fermentation going forward on the subject of religion. Through the midst of opposition and evil-speaking, our Translation is growing more into notice, and, with God's blessing, will be a great instrument of good in this land. The day before yesterday, the young King came to his majority: we have just got the account of the ceremonial. When at Athens, I had an interview with him, of which I have not now time to give you an account.

Syra, June 17, 1835.

On the 3d of this month I wrote to you a short letter, through Malta, for the purpose of requesting you to hasten the forwarding of those supplies of the Sacred Scriptures which I had already requested of the Com-

